

AN INVESTIGATION OF THE SYRIAC VERSION OF ISAIAH: I¹

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Introduction

The present article in three parts is a report on a comprehensive investigation of the Syriac version of Is, one of the largest and most-used books of the OT. The study involved a large number of the extant MSS and the quotations from Is found in all the available writings of the Syrian authors, as well as the NT quotations of Is.

The aims of the investigation were originally the following:

1. To find traces of the Aramaic Targum underlying the Syriac text, and thus

2. To go behind the Peshitta revision to the Old Syriac text forms, following the type of work done by Arthur Vööbus in the area of the Pentateuch, as presented in his *Peschitta und Targumim des Pentateuchs*.²

3. To show the support given by the Syrian authors to variants from the Peshitta text, especially in the writings of the earliest, Aphrahat of Persia and St. Ephraim of Edessa (both of the 4th cent.), which may well lead toward reconstruction of the *Vetus Syra* text, as is also indicated by Vööbus.

As the manuscript study progressed, secondary aims came into focus:

4. To exhibit objectively, by percentages, how much

¹ This three-part article, beginning in this issue, is a condensation of an unpublished Ph.D. dissertation accepted by The Johns Hopkins University, 1964.

² Arthur Vööbus, *Peschitta und Targumim des Pentateuchs* (Stockholm, 1958).

influence from, or at least agreement with, the Hebrew Massoretic Text, the Aramaic Targum, the Greek version, and the Syrohexapla, is found in the various Syriac manuscripts, and

5. To see whether such influence can be shown to have increased in the later manuscripts.³

Part I will provide: (1) a brief survey of the studies that have been made of the Syriac version; (2) reference aids needed for understanding what will be presented in Parts II and III, namely: a list of abbreviations and symbols which are used, not only in this Part I, but also in Parts II and III, including bibliographic references for works referred to only by their abbreviations in Part II; and the list of MSS used with their sigla and brief descriptions. Part II will present in detail the selected variants with their evaluations, and also several summary tables. Part III will include a few comparisons and conclusions concerning the manuscript study and the study of NT quotations from Is, and, finally, a summary and conclusions concerning the whole investigation.

Brief History of the Study of the Syriac Version

More than one hundred years ago Felix Perles noted the relationship between the OT Peshitta and the Targums,⁴ and attributed the Peshitta to Jewish origin, contrary to the prevailing opinion of his time that it was of Christian origin. He was followed by Isaac Prager, who considered the Peshitta to be a Jewish Targum from the 2d cent. B.C.⁵ Anton Baum-

³ Material from this investigation which may be useful to the International Project to Establish a Critical Edition of the Old Testament Peshitta, has been sent to the Peshitta Institute at the University of Leiden, Holland.

⁴ Felix Perles, *Meletemata pischitthoniana* (Dissertation; Prag, 1859), cited by Frants Buhl, *Kanon und Text des Alten Testaments* (Leipzig, 1891), p. 187, n.; referred to by Anton Baumstark, Vööbus, and others as J. Perles, and the place of publication as Breslau.

⁵ Isaac Prager, *De veteris testamenti versione syriaca quam Peschitto vocant; quaestiones criticae*, I (Dissertation; Göttingen, 1875), 35. 45.

stark, however, while attributing this version to a Jewish rather than a Jewish-Christian origin, denied that the Peshitta was merely a Targum of the 1st or 2d cent. B.C.⁶ John Pinkerton referred to W. E. Barnes' discovery that the text of Br. Mus. Add. 14,425 ("regarded as the oldest dated Biblical MS in existence," "bearing the date 'in the year of the Greeks 775,' i.e. A.D. 464") is different from that of later Pentateuch MSS and is very close to the Massoretic Hebrew text.⁷ Leo Haefeli agreed with the idea of the Syrian Fathers that the Peshitta was translated from the Hebrew text of a type close to the MT, and explained the targumic elements as due to the use of Aramaic Targums in the translation process.⁸

Rubens Duval considered that the Peshitta OT was made before the NT and differed from the Hebrew and the LXX.⁹ He, following Prager,¹⁰ cited Hirzel, Kirsch, and Gesenius as believing in a Greek-Christian origin for the Peshitta, in contrast to Perles' and Prager's idea that the origin was Jewish. Then he (again following Prager) listed Dathe, Noeldeke, and Renan as holding that the origin was Jewish-Christian, and terms this the best idea, *i.e.*, converted Jews, not Ebionites. The Peshitta OT, according to these views, then, is from Hebrew, not from Greek, with influence from the Targums, as Perles stated concerning the Pentateuch, C. H. Cornill concerning Eze, and Sigmund Fränkel concerning Chr.¹¹

Frants Buhl favored a Christian *origin* of the Peshitta,

⁶ Baumstark, *Geschichte der syrischen Literatur* (Bonn, 1922), pp. 17, 18, and n. 9.

⁷ John Pinkerton, "The Origin and the Early History of the Syriac Pentateuch," *JThS*, XV (1914), 14.

⁸ Leo Haefeli, "Die Peschitta des alten Testaments mit Rücksicht auf ihre textkritische Bearbeitung und Herausgabe," *Alttestamentliche Abhandlungen*, XI, 1 (Münster, 1927), 7, 95.

⁹ Rubens Duval, *Ancienne littérature chrétienne*, II, *La littérature syriaque* (Paris, 1899), p. 34.

¹⁰ Prager, *op. cit.*, p. 14.

¹¹ Duval, *op. cit.*, p. 36.

though calling it a Jewish *work*; he considered that most likely the translators were Jewish-Christian.¹²

B. J. Roberts summarizes the later scholars in the two camps as follows:

Among recent scholars who have argued for a Christian origin of the Peshitta are Gottheil, M. L. Margolis, [R. H.] Pfeiffer, and P. A. H. de Boer. On the other hand, F. C. Burkitt, A. Baumstark, L. Haefeli, P. Kahle, A. Bentzen, C. Peters and J. Schildenberger are among those who are convinced of a Jewish origin.¹³

Roberts concludes concerning the Jewish or Christian origin of the Pentateuch that "the evidence is not sufficient to rule out the one or the other."¹⁴

Joseph Marquart in 1903 had mentioned Adiabene as the place where a Jewish group would have needed a Syriac version of the Pentateuch, a place which would have been the cradle of Christianity for the Aramaic church of Assyria.¹⁵ Josephus records the conversion to Judaism of King Izates II and his mother, Queen Helena, of the kingdom of Adiabene, east of the Tigris.¹⁶ This would be the most reasonable locale for the Jewish origin of the Syriac version of the OT, and the idea has been taken up by Paul E. Kahle¹⁷ and others. Baumstark himself held that the oldest part of the Peshitta, the Pentateuch, had Adiabene for its homeland.¹⁸

Vööbus considers that "the genesis of Christianity in the valley of the Tigris most probably was related to the Jewish synagogue in the diaspora,"¹⁹ and asks,

¹² Buhl, *op. cit.*, pp. 186-187.

¹³ B. J. Roberts, *The Old Testament Text and Versions* (Cardiff, 1951), p. 222.

¹⁴ *Ibid.*, p. 221.

¹⁵ Joseph Marquart, *Osteuropäische und ostasiatische Streifzüge* (Leipzig, 1903), pp. 288, 298-300.

¹⁶ Josephus, *Antiquities*, xx. 2-4.

¹⁷ Paul E. Kahle, *The Cairo Geniza* (2d ed.; Oxford, 1959), pp. 270-272.

¹⁸ Baumstark, *op. cit.*, p. 18.

¹⁹ Vööbus, *Studies in the History of the Gospel Text in Syriac* (CSCO, vol. 128, subsidia, Tome 3; Louvain, 1951), p. 18; cf. also Vööbus, *Early Versions of the New Testament* (Stockholm, 1954), p. 68.

If we consider the fact that the earliest history of the Christian Church in the lands of the Tigris and Euphrates developed out of the atmosphere of Aramaic Christianity in Palestine, is there anything more natural than to think that this atmosphere included the use of the written word? ²⁰

Baumstark pointed out the important connections that the Peshitta has with the Palestinian Targums, showing that this version, though clothed in an Eastern Aramaic idiom, is based on Western Aramaic targumic foundations that still show through. ²¹ This had just been demonstrated by Curt Peters' investigations of the Pentateuch. ²² A further demonstration was given by Schaje Wohl. ²³ J. van der Ploeg's summary of more recent Peshitta studies shows the progress made in this same direction by others. ²⁴

Vööbus' exhaustive researches during thirty years have not only pointed up the targumic elements and substrata of the Syriac Pentateuch, ²⁵ and provided great light on the development of the Syriac NT text; ²⁶ they have brought a needed correction and revision of F. C. Burkitt's hastily-formed and tenaciously-held opinion that Rabbula was the author of the Peshitta revision and that it replaced all earlier text forms immediately, by official decree and enforcement. ²⁷ Vööbus has maintained that the *Vetus Syra*, the flexible and beloved early text of the Syrian Christians, persisted long after the introduction of the revision; and that this revision started

²⁰ Vööbus, *Studies in the History of the Gospel Text in Syriac*, p. 18.

²¹ Baumstark, "Das Problem des christlich-palästinensischen Pentateuchtextes," *Och*, III, 10 (1935), 201, 212 ff.

²² Curt Peters, "Peschitta und Targumim des Pentateuchs; ihre Beziehungen untersucht im Rahmen ihrer Abweichungen vom masoretischen Text," *Le Muséon*, XLVIII (1935), 1-54.

²³ Schaje Wohl, *Das palästinensische Pentateuch-Targum* (Dissertation; Zwickau, 1935), pp. 3-4, 11-12.

²⁴ J. van der Ploeg, "Recente Pešitta-Studies sinds 1927," *Ex oriente lux*, X (1948), 392-399.

²⁵ Vööbus, *Peschitta und Targumim des Pentateuchs*, *passim*.

²⁶ Vööbus, *Studies in the History of the Gospel Text in Syriac*.

²⁷ F. C. Burkitt, *Evangelion da-Mepharresche* (Cambridge, 1904), II, 161 ff.; *Early Eastern Christianity* (London, 1904), pp. 64 ff.

earlier than Rabbula's time, went on gradually in the hands of many unknown revisers, and did not at once quench the archaic forms, especially in the more isolated monastic circles of the Nestorian Church in the East.²⁸ Vööbus finds some Old Syriac text forms persisting even down into very late MSS and many authors' quotations, as presented in his studies on the Pentateuch.²⁹

It was therefore the purpose of the present investigator to test whether similar findings would be forthcoming in the area of the Prophets, the text of Is; that is, traces of underlying targumic text in the MSS and the patristic literature; forms that one could safely designate as traces of the *Vetus Syra*.

Procedures

The patristic study was made first.³⁰ The collation base chosen was the Urmia text published by the Trinitarian Bible Society, London.³¹ All quotations from Is found in the writings of the Syrian authors were compared with this Peshitta text, and, in addition, Syriac translations of some Greek writings, where the likelihood existed that the Syriac translator used his own familiar Biblical text rather than translating the Greek text or using either the Peshitta or (later)

²⁸ Vööbus, *Studies in the History of the Gospel Text in Syriac*, pp. 46-60, 127-134, 164-177, etc.; *Early Versions of the New Testament*, pp. 75-88, 90-103, etc.; "Completion of the *Vetus Syra* Project," *BR*, VI (1962), 49-56.

²⁹ Vööbus, *Peschitta und Targumim des Pentateuchs*, pp. 44, 58, 68, etc.

³⁰ However, the writer would recommend to anyone undertaking a similar investigation, to begin with the manuscript study, so that there is built up a background of familiarity with the Biblical text and with the types of variants that occur in the MSS, before engaging in the patristic study. Thus one's discrimination will be sharper for distinguishing allusions and loose quotations by memory, from genuine variant readings in the quotations.

³¹ *Keṭābā Qaddīšā; Diatēqē 'Attīqtā* (Holy Scripture; Old Testament, Urmia text; London, 1852, reprinted 1954).

the Syrohexapla. Of the Urmia text, M. H. Goshen-Gottstein writes: "I would not hesitate to state that in general U is superior to L (= Lee) and is therefore altogether the most reliable printed edition available, . . ." ³² Two hundred ninety variants resulted from the patristic study.

The manuscript study was begun by utilizing Gustav Diettrich's *Apparatus criticus zur Pešitto zum Propheten Jesaia*. ³³ This provided 3000 variants from 28 MSS. Other MSS were chosen from the various catalogues of museums and libraries in Europe, and also were selected from the *List of Old Testament Peshitta Manuscripts* ³⁴ prepared by the Peshitta Institute at the University of Leiden. The selected MSS (in microfilm copies) were then collated with the Urmia text. Among the 94 MSS included in this study, 42 of the 63 found in the Is index of the *List*, or 66.7% of those that are listed there, were utilized; 21 others were added to this group from the Appendix of the *List*, besides those chosen from the catalogues and not appearing in the *List*.

At the conclusion of the manuscript study, the 3000 small sheets containing the variants from Diettrich's *Apparatus* had increased to approximately 4500 sheets, each containing one or more variants with notation of the MSS showing them. The patristic collection was added on these same sheets, wherever an author's quotation showed the same variant. After completing and recording the comparison with the Hebrew, Targum, Greek, and Syrohexapla texts, the investigator evaluated all manuscript variants and selected 3049 of them as the body of material to be used in this study, eliminating merely orthographic differences and obvious

³² M. H. Goshen-Gottstein, "Prolegomena to a Critical Edition of the Peshitta," in *Text and Language in Bible and Qumran* (Jerusalem, 1960), p. 167, n. 21.

³³ Gustav Diettrich, *Ein Apparatus criticus zur Pešitto zum Propheten Jesaia* ("Beihefte zur ZAW," vol. VIII; Giessen, 1905). (This work is not without some errors.)

³⁴ Peshitta Institute, *List of Old Testament Peshitta Manuscripts* (Leiden, 1961).

scribal errors. Adding the 290 patristic variants, there was a total of 3339, which formed the "mine." Various methods were devised to "mine" it and extract information from it by several sets of worksheets that facilitated the counting necessary in order to arrive at percentages.³⁵

Further analyses resulted in paper ribbons of data, some several yards in length. By the simple device of underlining a check mark or a text reference whenever it referred to a singular reading (a reading occurring nowhere else in the material studied), it was possible to keep track of these readings at every stage. Use of appropriate abbreviations and symbols enabled one to see at a glance the support given by the four texts (Hebrew, Targum, Greek, and Syrohexapla) and the patristic quotations, the NT Is quotations, and the codices of the Curetonian and Sinaitic Old Syriac Gospels. The use of different colors of writing on the worksheets also made various kinds of information stand out, as did also the order of arrangement (chronologically in groups by type of MS).

The huge sheets of figures with their percentages, resulting from all the analyses, were broken down into page-size tables and appear in the set of eleven tables in the unpublished dissertation. Only the briefer, summarizing tables are included in this three-part article.

List of Abbreviations and Symbols

This list gives the abbreviations used in the List of MSS to follow, and also those used in Part II and Part III, including bibliographic references for works referred to only by their abbreviations in Part II.

- * original reading in a MS, where there has been a later correction.

³⁵ Vööbus once wrote: "I admit, I have not counted them correctly. Gladly will I leave that counting to others." *Studies in the History of the Gospel Text in Syriac*, p. 66.

- Anon *Anonymi auctori expositio officiorum ecclesiae Georgio Arbelensi vulgo adscripta*, ed. R. H. Connolly, in *CSCO*, 64, 71/Syr. 25, 28 (Paris 1911, 1913). (*Tractatus secundus*; Nest.; 10th cent.?)
- Aph *Aphraatis sapientis persae demonstrationes*, ed. Ioannes Parisot, in "Patrologia syriaca," vol. I (Paris, 1894); II (Paris, 1907), cols. 1-50. (Early 4th cent.; Persia.)
- C or Cant. Canticles MS(S)—Psalter MSS with the addition of the Canticles or Biblical Odes at the end.
- c. or cent. century.
- cor correction (above or below line in MS).
- CSCO *Corpus scriptorum christianorum orientalium editum consilio Universitatis catholicae Americae et Universitatis catholicae Lovaniensis; Scriptores syri . . .* (Paris and Louvain, 1903-).
- Cur Cureton, William (ed.), *Remains of a Very Antient Recension of the Four Gospels in Syriac* (London, 1858).
- Cyrl *S. Cyrilli Alexandrini commentarii in Lucam*, ed. J.-B. Chabot and R. M. Tonneau, in *CSCO*, 70/Syr. 27 (Paris, 1912); 140/Syr. 70 (Louvain, 1953). (Mid-5th cent.; transl. from Greek.)
- Dion *Dionysii bar Šalībī commentarii in evangelia*, eds. I. Sedláček, J.-B. Chabot, and A. Vaschalde, in *CSCO*, 15, 16, 77, 85, 95/Syr. 15, 16, 33, 40, 47 (Paris, 1906, 1915, 1922, 1931); 98/Syr. 49 (Louvain, 1933); 113/Syr. 60 (Paris, 1939); 114/Syr. 61 (Louvain, 1940). (Metropolitan of Amida, Jac.; died 1171.)
- (Eph) Ephraim as cited by Diettrich (St. Ephraim, died 373).
- Eph Lamy *Sancti Ephraem Syri, hymni et sermones*, ed. T. J. Lamy, 4 vols. (Malines, 1882-1902).
- Eph Op Om *Sancti Ephraem Syri, opera omnia*; Syriac and Latin, 3 vols. (Rome, 1737, 1740, 1743).
- Erech Erechthios, *Sur la nativité*, ed. F. Nau, in "Patrologia orientalis," XIII (Paris, 1919), 171-180. (Bishop of Antioch in Pisidia, mid-5th cent.; Monophysite; transl. from Greek for Nest. Church.)
- Estr. Estrangela script.
- Evag Evagrius Ponticus, ed. W. Frankenberg, in *Abhandlungen der königl. Ges. der Wiss. zu Göttingen*, hist. Kl., Neue Folge, vol. XIII, No. 2 (Berlin, 1912). (A.D. 346-399; transl. from Greek by, among others, Babai Magnus, 7th cent.)
- G Greek text of Is: *Septuaginta; vetus testamentum graecum*, ed. Joseph Ziegler; vol. XIV, *Isaias* (Göttingen, 1939).
- H Hebrew Massoretic Text: *Biblia Hebraica*, ed. Rud. Kittel (3d ed.; Stuttgart, 1937).
- Hex or Hx Hexapla (Greek), cited from *Septuaginta* (see G, above).

- Ish Isho'dad, *The Commentaries of Isho'dad of Merv, Bishop of Hadatha (c. 850 A.D.)*, ed. and transl. Margaret Dunlop Gibson, in *Horae semiticae*, V, VI, VII, X, XI (Cambridge, 1911-1916). (Nest.; died 850.)
- Jac. Jacobite (Western Syriac; also script).
- Jac Ed *Iacobi Edesseni Hexaemeron seu in opus creationis libri septem*, eds. J.-B. Chabot and A. Vaschalde, in *CSCO*, 92/Syr. 44 (Paris, 1928), 97/Syr. 48 (Louvain, 1932). (Bishop, Jac., died 708.)
- Jn Ruf Jean Rufus, *Plérophories*, ed. F. Nau, in "Patrologia orientalis," VIII (Paris, 1912), 3-161. (Monophysite; died after 518; transl. from Greek.)
- L or Lect. Lectionary MS(S).
- Livre P *Livre de la perfection*, in *Oeuvres spirituelles*, by Martyrius (Sahdona), transl. André de Halleux, in *CSCO*, 200, 201, 214, 215/Syr. 86, 87, 90, 91 (Louvain, 1960, 1961).
- M or Mass. Massora (correction) MS(S).
- mg margin(al reading).
- Nest. Nestorian (Eastern Syriac; also script).
- NT New Testament: Peshitta text, *The New Testament in Syriac* (London, 1955). Greek text, *Novum testamentum graece*, eds. E. Nestle, *et al.* (24th ed.; Stuttgart, 1960).
- om omit, omission.
- OT Old Testament: Peshitta text, *Keṭābā Qaddīšā; Diatēqe 'Attīqtā* [Holy Scripture; Old Testament, Urmia text] (London, 1952, reprinted 1954). Hebrew Massoretic text, see H, above; Greek text, see G, above; Aramaic Targum, see T, below; Syrohexapla, see S, below).
- () parentheses around a symbol for a version or text, in citing evidence for a variant, mean that the quotation is slightly different but in substance supports the variant reading.
- pr praem. = praemissum: sent (placed) before.
- S Syrohexapla: *Codex syro-hexaplaris Ambrosianus*, in "Monumenta sacra et profana ex codicibus praesertim Bibliothecae Ambrosianae," vol. VII (Milan, 1874). (Transl. from the Greek text, Origen's 5th col., by Paul, Bishop of Tella, in 617-618.)
- sey. *sēyāmē* plural dots.
- Sin Sinaitic Syriac: *The Four Gospels in Syriac; transcribed from the Sinaitic Palimpsest by the Late Robert L. Bensly, J. Rendel Harris, and F. C. Burkitt*, ed. Agnes Smith Lewis (Cambridge, 1894).
- Syn Nest *Synodicon orientale ou recueil de synodes nestoriens*, ed. J.-B. Chabot (Paris, 1902).
- Syr Did *The Didascalia Apostolorum in Syriac and English*, ed. and transl. Margaret Dunlop Gibson, in *Horae semiticae*, I, II (London, 1903).

t	text.
T	Targum Jonathan: <i>The Bible in Aramaic</i> , ed. Alexander Sperber, vol. III (Leiden, 1962).
transl.	translator, translated.
Zach	Zacharias Rhetor, <i>Historia ecclesiastica Zachariae Rhetori vulgo adscripta; Accedit fragmentum historiae ecclesiasticae Dionysii Telmahrensis</i> , ed. E. W. Brooks, in <i>CSCO</i> , 83, 84/Syr. 38, 39 (Paris, 1919, 1921); 87, 88/Syr. 41, 42 (Louvain, 1924).

List of MSS

The following 94 MSS were used in this study. Twenty-eight of them furnished their evidence by way of Gustav Diettrich's 1905 publication, *Ein Apparatus criticus zur Pešitto zum Propheten Jesaia*, and are labeled "Diettrich" in parentheses, together with his siglum for each. The remaining MSS were studied on microfilms purchased from the respective libraries and museums where they are located. Each is labeled in parentheses with the siglum of the Peshitta Institute, Leiden University, ³⁶ which indicates their century, preceding the Diettrich label where this occurs, unless it was chosen outside the MSS listed and dated by the Peshitta Institute in its *List of Old Testament Peshitta Manuscripts*. In such a case, the date given is from the Appendix of the *List*, if the MS is found there, or from the catalogue from which it was ordered.³⁷

³⁶ The sigla of the Peshitta Institute used in this article are the following, as taken from the *List*, pp. v-x; after the numeral indicating cent., the following letters show the contents of the MSS:

a = MS comprising a complete or almost complete Bible (or OT alone)

d = MS containing the prophetic books

h = MS containing one book only

j = MS containing fragments of more than one book

k = fragment of one book only

m = massoretic MS

t = MS containing Ps and the Biblical Odes or Canticles, poems p added to any letter means that the MS is a palimpsest.

The number following the letter indicates the sequence of that type of MS found in the cent. indicated.

³⁷ S. E. Assemanus, *Bibliothecae Mediceae Laurentianae et Palatinae codicum MSS. orientalium catalogus* (Florence, 1756-1759); S. E. and J. S. Assemanus, *Bibliothecae Apostolicae Vaticanae codicum manu-*

The addition of raised -c indicates a Psalter MS with Canticles or Biblical Odes added;³⁸ addition of raised -I, a Lectionary MS; -m, a Massora correction MS; -f, a funerary MS. The initial letter of the siglum stands for the city in which the MS is located, in all cases except JR^c (for John Rylands Library, Manchester, since M indicates Milan). The numbering is in the order of the original catalogue numbers within the groups of types of MSS, with Diettrich's capital sigla earliest.

Credit and thanks are hereby given to each library and

scriptorum catalogus in tres partes distributus, Part I, vols. 2, 3 (Rome, 1758-1759); A. E. Goodman, "The Jenks Collection of Syriac Manuscripts in the University Library, Cambridge," *The Journal of the Royal Asiatic Society*, 1939, pp. 581-599; Agnes Smith Lewis, *Catalogue of the Syriac MSS. in the Convent of S. Catharine on Mount Sinai* (London, 1894); G. Margoliouth, *Descriptive List of Syriac and Karshuni MSS. in the British Museum Acquired Since 1873* (London, 1899); A. Mingana, *Catalogue of the Mingana Collection of Manuscripts now in the Possession of the Trustees of the Woodbrooke Settlement, Selly Oak, Birmingham*, 3 vols. (Cambridge, 1933-1939); F. Nau, "Notices des manuscrits syriaques, éthiopiens et mandéens, entrées à la Bibliothèque Nationale de Paris depuis l'édition des catalogues," *Revue de l'orient chrétien*, 2e série, tome VI (XVI) (1911), 271-313; [V. Rosen and J. Forshall,] *Catalogus codicum manuscriptorum orientalium qui in Museo Britannico asservantur, Pars prima, codices syriacos et carshunicos amplectens* (London, 1838); Eduard Sachau, *Verzeichnis der syrischen Handschriften der königlichen Bibliothek zu Berlin*, 2 vols. ("Die Handschriften-Verzeichnisse der königlichen Bibliothek zu Berlin," XXIII; Berlin, 1899); Jean Simon, "Répertoire des bibliothèques publiques et privées d'Europe contenant des manuscrits syriaques," *Orientalia*, XI (1940), 271-288; R. Payne Smith, *Codices syriacos, carshunicos, madaeos complectens*, Part VI of *Catalogi codicum manuscriptorum Bibliothecae Bodleianae* (Oxford, 1864); W. Wright, *Catalogue of Syriac Manuscripts in the British Museum, Acquired Since the Year 1838*, 3 vols. (London, 1870-1872); W. Wright and S. A. Cook, *A Catalogue of the Syriac Manuscripts Preserved in the Library of the University of Cambridge*, 2 vols. (Cambridge, 1901); Hermann Zotenberg, *Catalogues des manuscrits syriaques et sabéens (mandaites) de la Bibliothèque Nationale* (Paris, 1874).

³⁸ The Song of Isaiah is the third Canticle or Biblical Ode following the Ps in Syriac Psalter MSS, and includes Is 42 : 10-13 and 45 : 8 (the latter verse not always being given). The Prayer of Isaiah is the ninth Canticle or Biblical Ode in such MSS, and includes Is 26 : 9-19.

museum for the use made in this study of its Syriac MSS. An asterisk marks the sigla of MSS which have one or more readings that are included in the 101 variants evaluated in Part II of this article.

- *B (9d1; Diettrich S) Berlin (formerly in the Deutsche Staatsbibliothek, now in the University Library, Tübingen, West Germany). Sachau 201, a vellum MS of the Prophets, Estr., 8-9th cent.; Is on folios 1^a-30^b. (91 variants were found, or 3% of the total of 3049; 3 were singular, or 3.3% of the 91.)
- *C¹ (12a1; Diettrich B) Cambridge (University Library). Univ. O.o.1.2 ("Buchanan Bible"), a vellum complete Bible in 2 vols., Jac.; Is in vol. II on folios 136^b-146^b. (202 variants, or 6.6%; 35 singular, or 17.3%.)
- *C² (12d1; Diettrich C) Cambridge. Univ. Ll.2.4, a paper MS of the Prophets, Jac., dated A.D. 1173/4; Is on folios 1^b-31^a. (119 variants, or 3.9%; 14 singular, or 12.1%.)
- *C³ (15d1; Diettrich k) Cambridge. Univ. Add. 1965, a paper MS of the Prophets, Nest., dated A.D. 1492/3; Is on folios 1^b-57^b. (118 variants, or 3.9%; 4 singular, with no support from any source, 3.4%.)
- *C⁴ (17d2; Diettrich l) Cambridge. O.o.1.7, a paper MS of the Prophets, Nest., dated A.D. 1682; Is on folios 1^b-49^a. (169 variants, or 5.5%; 14 singular, or 8.3%.)
- *C⁵ (18d1; Diettrich t) Cambridge. O.o.1.18, a paper MS of the Prophets and Cant., Nest.; Is on folios 1^a-69^b. (220 variants, or 7.2%; 38 singular, or 17.3%.)
- *F¹ (9a1; Diettrich F) Florence (Biblioteca Medicea Laurenziana). Orientali 58, = Pal. Med. I, a vellum complete Bible, Estr.; Is on folios 105^b-117^a. (443 variants, or 14.5%; 33 singular, or 8%.)
- F^{2-c} (15/14t1) Florence. Laur. Med. IV, a paper MS of the Ps and Cant., Jac. (Maronite), dated A.D. 1318, but a later hand on folios 1, 30, 206-208; Song of Isaiah on folios 205^b-206^a. (4 variants, or .13%; none singular.)
- *J¹ (10d1) Jerusalem (Greek Patriarchate). Syriac 20, a vellum MS of the Prophets of 9-11th cent., but several folios on paper, 16-18th cent., Estr. except first 4 and last 3 folios, which are Nest.; Is on folios 1^b-6^b, 98^a-100^a, 170^a-209^b, order mixed. (78 variants, or 2.6%; 5 singular, or 6.4%.)
- J^{2-c} (16t2) Jerusalem. Syriac 27, a paper MS of the Ps and Cant., Nest., dated A.D. 1585; Song of Isaiah on folios 136^b-137^a. (No variants.)
- JR^c (18<13dt1) Manchester (John Rylands Library). Rylands Syriac MS 4, a paper MS of the Prophets, Ps and Cant., Nest., dated A.D. 1727, copied from a 13th-cent. MS now lost; Is on folios 3^a-28^a, but with lacunae and poorly written; not

used in this study. Song of Isaiah on folio 222^b (2 variants, or .07%; not singular).

- *L¹ (19d3; Diettrich s) London (British Museum). Oriental 4395, a paper MS of the Prophets, Nest., dated A.D. 1813; Is on folios 1^b-49^b. (129 variants, or 4.2%; 9 singular, or 7%, unsupported.)
- *L² (19d2; Diettrich n) London. BM Add. 7151, a paper MS of the Prophets, Nest., dated A.D. 1812; Is on folios 1^b-44^b. (139 variants, or 4.6%; 15 singular, or 10.7%.)
- *L³ (14/11d1; Diettrich N) London. BM Add. 7152, a vellum MS of the Prophets, Nest., 10-11th cent., but folio 7 is paper, 13-15th cent., and folios 1, 5-6, 8, 17, 36-39, 77-80, 88-89, 159, 168-171, 177-189, are paper, Jac., 14-16th cent.; Is on folios 1^a-43^b. (L³⁽¹⁾, 81 variants, or 2.7%; 3 singular with no support, or 3.7%; L³⁽²⁾, 14-16th cent., 85 variants, or 2.8%; 38 singular, or 44.7%.)
- *L⁴ (6h3) London. BM Add. 12,175, a vellum MS containing extracts from the writings of Palladius, Jerome, Evagrius, Ignatius, etc., Estr., A.D. 534(?); Is on folios 232^a-251^b. (214 variants, or 7%; 36 singular, or 16.8%.)
- *L⁵ (6h5; Diettrich D) London. BM Add. 14,432, a vellum MS, Estr.; Is on folios 3^b-120^b + 122^{a-b}. (239 variants, or 7.8%; 26 singular, or 10.9%.)
- *L⁶ (12d2; Diettrich T) London. BM Add. 18,715, a paper MS of the Prophets and some other books, Jac., 12th cent., but folios 2-10, 101, 106-107 are 14th cent., and 1, 99, 108, 128, and 237 are 17th cent.; Is on folios 1^b-42^b. (L⁶⁽¹⁾, 102 variants, or 3.3%; 13 singular, or 12.7%; L⁶⁽²⁾, 14th cent., 43 variants, or 1.4%; 9 singular, or 20.9%; L⁶⁽³⁾, 17th cent., 27 variants, or .89%; 15 singular, or 55.6%.)
- *L^{7-m} (11m2; Diettrich U) London. BM Add. 7183, a vellum Mass. correction MS, West Syrian; Is corrections on folios 51^b-57^a. (49 variants, or 1.6%; 6 singular, or 12.2%.)
- *L^{8-m} (9m1; Diettrich B) London. BM Add. 12,138, a vellum Mass. correction MS, Nest., dated A.D. 899; Is corrections on folios 172^a-187^a. (56 variants, or 1.8%; 9 singular, or 16.1%.)
- *L^{9-m} (10m1; Diettrich C) London. BM Add. 12,178, a vellum Mass. correction MS, Jac., 9-10th cent.; Is corrections on folios 78^a-89^b. (64 variants, or 2.1%; 5 singular, unsupported, or 7.8%.)
- *L^{10-m} (12m1; Diettrich D) London. BM Add. 14,482, a vellum Mass. correction MS, West Syrian, 11-12th cent.; Is corrections on folios 31^a-37^a. (55 variants, or 1.8%; 18 singular, or 32.7%.)
- *L^{11-m} (12m2; Diettrich E) London. BM Add. 14,684, a paper Mass. correction MS, West Syrian; Is corrections on folios 3^a-10^a. (45 variants, or 1.5%; 22 singular, or 49%.)
- *L¹²⁻¹ (13th cent.) London. BM Add. 7168, a silk Lect. MS, Nest., Sunday and festival lections for year, mostly OT; Is, *passim*. (80 variants, or 2.6%; 22 singular, or 27.5%.)

- L¹³⁻¹ (11th cent.) London. BM Add. 14,705, fragments of a paper Lect. MS, Nest., OT and NT lections; Is, *passim*. (13 variants, or .43%; 4 singular, or 30.8%.)
- *L¹⁴⁻¹ (11th cent.) London. BM Add. 17,218, folios 4-22, fragments of a vellum Lect., Nest. (Malkite), OT and NT lections; Is, *passim*. (7 variants, or .23%; 1 singular, with no support, or 14.3%.)
- L¹⁵ (5phi) London. BM Add. 14,512, a vellum palimpsest, a 10th-cent. choral book (choral services for the principal services, ascribed to Ephraim and Jacob), written upside-down in a Nest. hand over an Estr. Biblical MS of A.D. 459/60. "Le plus ancien manuscrit biblique daté," according to Tisserant.³⁹ Is fragments scattered, Estr., most legible on folios 72 and 69; respectively, 16 : 1-17 : 2, and 17 : 2-18 : 3. (3 variants, or .1%; all singular, with no support.)
- L¹⁶ (10j2) London. BM Add. 14,613, a vellum MS, Nest., of the 9-10th cent. (selections from "The Book of the Ladder"); extracts from Is (59 : 1-4, 7-9, 10-15) on folios 117^a-118^a. (1 variant, or .03%; not singular and with no support.)
- L¹⁷ (8j1) London. BM Add. 14,668, folios 20-25, a vellum MS, fragments, Nest.; Is (7 : 3-25; 8 : 3-22; 45 : 7-47 : 11; 61 : 9-64 : 11) on folios 20^a-22^b. (8 variants, or .3%; 2 singular, or 25%, not supported.)
- L¹⁸ (7k11) London. BM Add. 14,669, folio 25, a vellum fragment of Is (37 : 30-38 : 15), Estr. (3 variants, or .1%; none singular and all unsupported.)
- L¹⁹ (9k3) London. BM Add. 17,213, folios 1-2, a vellum MS, fragments of Is (49 : 19-50 : 10; 57 : 21-58 : 14), Nest. Left col., the Syrohexapla text; right col., the Syriac Peshitta text. (6 variants, or .2%; 2 singular, or 33.3%, with no support.)
- L^{20-c} (A.D. 1204) London. BM Add. 7154, a vellum MS of the Ps and Cant., Estr.; Song of Isaiah on folios 174^b-175^a. (5 variants, or .16%; none singular.)
- L^{21-c} (A.D. 1220) London. BM Add. 7155, a vellum MS of the Ps and Cant., Estr.; Song of Isaiah on folios 47^b-48^a. (1 variant, or .03%; singular, with no support.)
- L^{22-c} (17th cent.) London. BM Add. 7156, a paper MS of the Ps and Cant., Nest.; Song of Isaiah on folios 145^b-146^a. (No variants.)
- L^{23-c} (10t2) London. BM Add. 14,433, a vellum MS of the Ps and Cant., Estr.; Song of Isaiah on folio 198^{a-b}. (2 variants, or .07%; not singular.)

³⁹ Eugène Tisserant, "Le plus ancien manuscrit biblique daté; notes sur trois palimpsestes syriaques des prophètes," *RB*, VIII (1911), 85-95.

- L^{24-c} (10/9t2) London. BM Add. 14,436, a vellum MS of the Ps and Cant., Estr.; Song of Isaiah in a Jac. hand added on the margin of folio 68^a in the 10th cent., the MS being 8-9th cent. (1 variant, or .03%; not singular, but confined to Canticles MSS, and with no support.)
- L^{25-c} (13tr) London. BM Add. 14,675, a paper MS of the Ps and Cant., Nest.; Song of Isaiah on folios 150^a-151^a. (2 variants, or .07%; 1 singular, or 50%, with no support.)
- L^{26-c} (13t2) London. BM Add. 14,677, a paper MS of the Ps and Cant., Nest.; Song of Isaiah on folios 141^b-142^a. (No variants.)
- *L^{27-c} (9t3) London. BM Add. 17,109, a vellum MS of the Ps and Cant., Estr., dated A.D. 873/4; Song of Isaiah on folio 116^{a-b}; Prayer of Isaiah on folio 118^{a-b}. (21 variants, or .69%; 3 singular, or 14.3%, with no support.)
- L^{28-c} (10/7t1) London. BM Add. 17,110, a vellum MS of the Ps and Cant., Jac.; Song of Isaiah on folio 73^b, 10th cent. (1 variant, or .03%; not singular, and with no support.)
- L^{29-c} (10t4) London. BM Add. 17,111, a vellum MS of the Ps and Cant., Jac.; Song of Isaiah on folio 87^a. (1 variant, or .03%; not singular, and with no support.)
- L^{30-c} (11t1) London. BM Add. 17,112, a vellum MS of the Ps and Cant., Jac.; Song of Isaiah on folios 62^b-63^a. (3 variants, or .1%; 1 singular, or 33.3%, with no support.)
- L^{31-c} (10t5) London. BM Add. 17,125, a vellum MS of the Ps and Cant., Nest.; Song of Isaiah on folio 74^a. (1 variant, or .03%; not singular, and with no support except Ephraim.)
- L^{32-c} (13t3) London. BM Add. 17,219, a paper MS of the Ps and Cant., Nest.; Song of Isaiah on folio 145^{a-b}. (1 variant, or .03%; not singular.)
- L^{33-c} (13th cent.) London. BM Add. 17,220, a paper MS of the Ps and Cant., Jac.; Song of Isaiah on folios 180^a-181^a. (3 variants, or .1%; 1 singular, or 33.3%, with no support.)
- L^{34-c} (14th cent.) London. BM Add. 17,223, a paper MS of the Ps and Cant., Jac.; Song of Isaiah on folio 58^{a-b}. (2 variants, or .07%; not singular.)
- L^{35-c} (14th cent.) London. BM Add. 26,552, a paper MS of the Ps and Cant., Jac.; Song of Isaiah on folios 135^b-136^a. (3 variants, or .1%; not singular.)
- *M¹ (7a1; Diettrich A) Milan (Ambrosian Library). B. 21. Inf., a vellum complete Bible, Estr., 6-7th cent., ed. Ceriani; Is on folios 145^b-158^a. (302 variants, or 10%; 54 singular, or 17.8%.)
- *M² (17a2; Diettrich a) Milan. A. 145. Inf., a paper complete Bible, Part II, dated A.D. 1615, Jac.; Is on folios 191^a-238^a. (233 variants, or 7.6%; 22 singular, or 9.4%.)
- M^{3-c} (16t1) Milan. G. 31. Sup., a paper MS of the Ps and Cant., Jac. (Maronite), dated A.D. 1513; Song of Isaiah on folio 179^{a-b}. (5 variants, or .16%; 1 singular, or 20%, with no support.)

- *O¹ (17a4; Diettrich p) Oxford (Bodleian Library). Poc. 391, a paper complete Bible, Jac., dated A.D. 1614; Is on folios 410^a-436^a. (193 variants, or 6.3%; 2 singular, or 1.0%, with no support.)
- *O² (17a3; Diettrich u) Oxford. Bod. Or. 141, a paper complete Bible, Jac. (Maronite), dated A.D. 1627, but folios 337^a-338^a, 18th cent.; Is on folios 337^a-367^a. (471 variants, or 15.4%; 273 singular, or 58%.)
- *P¹ (A.D. 1695; Diettrich m) Paris (Bibliothèque Nationale). Syr. 4, vol. IV of a paper complete Bible, Nest. hand, but copied from the printed text of the Paris Polyglot (parts missing from the Peshitta are filled in from this printed text exactly); Is on the first folios of this vol. (244 variants, or 8%; 78 singular, or 32%.)
- *P² (17a5; Diettrich z) Paris. Syr. 6, a paper complete OT, Jac.; Is on folios 313^b-343^a, folio 313^b being in another hand. (149 variants, or 4.9%; 5 singular, or 3.4%.)
- *P³ (17a6; Diettrich y) Paris. Syr. 8, a paper complete OT, Jac.; Is on folios 1^a-20^a of Part II. (384 variants, or 12.6%; 12 singular, or 3.1%.)
- *P⁴ (13a1) Paris. Syr. 9, a paper complete OT, extracts, Jac.; Is on folios 259^b-281^a. (99 variants, or 3.2%; 42 singular, or 42%.)
- *P⁵ (15a1; Diettrich x) Paris. Syr. 11, a paper complete OT, West Syrian; Is on folios 1^a-37^a of Part II. (120 variants, or 3.9%; 1 singular, or .83%.)
- *P⁶ (8a1) Paris. Syr. 341, a vellum complete OT, Estr.; Is on folios 131^a-143^a, 8th cent. (Folio 131, among others not showing Is text, in a 14th-cent. Nest. hand on paper.) (177 variants, or 5.8%; 22 singular, or 12.4%.)
- *P^{7-m} (11m5) Paris. Syr. 64, a vellum Mass. correction MS, Estr.; Is corrections on folios 112^a-118^a. (71 variants, or 2.3%; 18 singular, or 25.4%.)
- P^{8-c} (15-16th cent.?) Paris. Syr. 13, a paper MS of the Ps and Cant., Jac.; Song of Isaiah on folios 115^b-116^a; Prayer of Isaiah on folios 129^b-130^b. (26 variants, or .85%; 10 singular, or 38.5%.)
- P^{9-c} (16th cent.) Paris. Syr. 16, a paper MS of the Ps and Cant., Jac.; Song of Isaiah on folio 80^{a-b}. (2 variants, or .07%; not singular, and with no support.)
- P^{10-c} (16th cent.) Paris. Syr. 17, a paper MS of the Psalms and Cant., Jac.; Song of Isaiah on folio 72^a. (3 variants, or .1%; none singular, and no support.)
- P^{11-c} (17t3) Paris. Syr. 24, a paper MS of the Ps and Cant., Nest.; Song of Isaiah on folio 113^{a-b}. (2 variants, or .07%; 1 singular, or 50%, with no support.)
- P^{12-c} (17t4) Paris. Syr. 25, a paper MS of the Ps and Cant., Nest.; Song of Isaiah on folios 100^b-101^a. (3 variants, or .1%; none singular.)

- *R¹ (16d1; Diettrich i) Rome (Vatican Library). Vaticani siriaci 4, a paper MS of the Prophets, Nest., dated A.D. 1556; Is on folios 2^b-57^a. (176 variants, or 5.8%; 14 singular, or 8%.)
- *R² (17a8) Rome. Vat. Syr. 7, a paper complete Bible, Jac., 16-17th cent.; Is on folios 337^a-357^b (470 variants, or 15.4%; 5 singular, or 1.1%.)
- *R³ (17a9) Rome. Vat. Syr. 8, a paper complete Bible, Jac., 16-17th cent.; Is on folios 251^a-267^b. (461 variants, or 15.1%; 9 singular, or 2%.)
- *R⁴ (17a10; Diettrich v) Rome. Vat. Syr. 258, a paper complete Bible, West Syrian, 16-17th cent.; Is on folios 319^a-345^a. (271 variants, or 8.9%; 98 singular, or 36.2%.)
- *R⁵ (17a11; Diettrich o) Rome. Vat. Syr. 461, a paper complete Bible, West Syrian, dated A.D. 1666/7; Is on folios 302^a-317^b. (449 variants, or 14.7%; 33 singular, or 7.3%.)
- *R⁶⁻¹ (13th cent.) Rome. Vat. Syr. 24, a silk Lect. MS, Nest., OT and NT lections; Is, *passim*. (91 variants, or 3%; 25 singular, or 27.5%.)
- *R^{7-m} (19<11m7) Rome. Borgiani siriaci 117, a paper Mass. correction MS, Jac., dated A.D. 1868, copied from a MS dated 1014; Is corrections on folios 122^a-137^b. (85 variants, or 2.8%; 19 singular, or 22.4%.)
- *R^{8-m} (11m6) Rome. Barberiniani orientali 118, a vellum Mass. correction MS, Nest. consonants with Jac. vowels; Is corrections on folios 42^b-51^a. (142 variants, or 4.7%; 69 singular, or 48.6%.)
- *R^{9-m} (10m3) Rome. Vat. Syr. 152, a vellum Mass. correction MS, Nest. consonants with Jac. vowels, dated A.D. 979/80; Is corrections on folios 66^b-75^a. (82 variants, or 2.7%; 10 singular, or 12.2%.)
- *R^{10-c} (A.D. 1261) Rome. Vat. Syr. 11, a paper MS of the Ps and Cant., Nest. (Malkite); Prayer of Isaiah on folios 239^b-241^b. (30 variants, or 1%; 4 singular, or 13.3%.)
- *R^{11-c} (16t5) Rome. Borg. Syr. 25, a paper MS of the Ps and Cant., Jac., 15-16th cent.; Song of Isaiah on folio 156^b; Prayer of Isaiah on folios 157^b-158^a. (22 variants, or .72%; 2 singular, with no support, or 9.1%.)
- *R^{12-c} (19<12t5) Rome. Borg. Syr. 113, folios 1-135, a paper MS of the Ps and Cant., Jac., copied in 1868 from a 12th-cent. MS at Mosul; Song of Isaiah on folios 129^b-130^a; Prayer of Isaiah on folio 134^{a-b}. (7 variants, or .23%; 1 singular, or 14.3%, unsupported except by Ephraim.)
- R^{13-c} (17t5) Rome. Vat. Syr. 261, a paper MS of the Ps and Cant., Jac., dated A.D. 1622/3; Song of Isaiah on folios 165^b-166^a; Prayer of Isaiah on folios 171^b-172^a. (26 variants, or .85%; 3 singular, or 11.5%.)
- R^{14-c} (15t1) Rome. Vat. Syr. 460, a paper MS of the Ps and Cant., Jac. (Maronite); Song of Isaiah on folio 189^{a-b}. (8 variants, or

- .26%, with no support; 1 singular, or 12.5%, with no support.)
- R^{1b-f} (A.D. 823) Rome. Vat. Syr. 92, a vellum funerary MS, Nest.; Is 38 : 10-19 on folios 126^b-127^a. (3 variants, or .1%; 1 singular, not supported.)
- *S¹⁻¹ (Ca. 10th cent.) Mt. Sinai (St. Catherine's Monastery). Syriac 8, a parchment Lect. MS, mostly OT lections, Nest.; Is, *passim*. (314 variants, or 10.3%; 1 singular, or .32%, not supported.)
- *S²⁻¹ (Ca. 12-13th cent.) Mt. Sinai. Syr. 39, a parchment Lect. MS, mostly OT lections, Nest.; Is, *passim*. (329 variants, or 10.8%; 18 singular, or 5.5%.)
- *S³⁻¹ (Ca. 12th cent.) Mt. Sinai. Syr. 89, a paper Lect. MS, mostly OT lections, Nest.; Is, *passim*. (288 variants, or 9.4%; 49 singular, or 17%.)
- *S⁴⁻¹ (Ca. 13th cent.) Mt. Sinai. Syr. 213, a paper Lect. MS, mostly OT lections, Nest.; Is, *passim*. (441 variants, or 14.5%; 92 singular, or 20.9%.)
- *S⁵⁻¹ (A.D. 1214) Mt. Sinai. Syr. 234, a paper MS, labeled a *Prophetologion*, but actually a Lect. MS just like Nos. 8, 39, 89, and 213; mostly OT lections, Nest.; Is, *passim*. (426 variants, or 14%; 110 singular, or 25.8%.)
- *S^{6-c} (127) Mt. Sinai. Syr. 124, a paper MS of the Ps and Cant., Nest. (Malkite), dated A.D. 1188; Prayer of Isaiah on folios 293^a-295^a. (31 variants, or 1%; 1 singular, or 3.2%.)
- *S^{7-c} (A.D. 1230) Mt. Sinai. Syr. 143, a paper MS of the Ps and Cant., Nest.; Prayer of Isaiah on folios 273^a-275^a. (32 variants, or 1%; 1 singular, or 3.1%, with no support.)
- *S^{8-c} (A.D. 1240) Mt. Sinai. Syr. 242, a paper MS of the Ps and Cant., Nest.; Prayer of Isaiah on folios 157^b-158^b. (33 variants, or 1.1%; 6 singular, or 18.2%.)
- *S^{9-c} (A.D. 1196) Mt. Sinai. Syr. 257, a paper MS of the Ps and Cant., Nest.; Prayer of Isaiah on folios 114^a-115^a. (31 variants, or 1%; 1 singular, or 3.2%, with no support.)
- *S^{10-c} (1278) Mt. Sinai. Syr. 260, a paper MS of the Ps and Cant., Nest. (Malkite), dated A.D. 1186; Prayer of Isaiah on folios 109^b-110^b. (25 variants, or .82%; 2 singular, or 8%, with no support.)
- W^{1-c} (16-17th cent.) Woodbrooke (Selly Oak Colleges Library). Mingana Syr. 25, a paper MS of the Ps and Cant., Nest.; Song of Isaiah on folios 118^b-119^a. (1 variant, or .03%; not singular, and with no support.)
- W^{2-c} (A.D. 1589) Woodbrooke. Mingana Syr. 284, a paper MS of the Ps and Cant., Jac.; Song of Isaiah on folio 68^{a-b}; Prayer of Isaiah on folio 72^{a-b}. (22 variants, or .72%; 5 singular, or 22.7%, with no support.)
- W^{3-c} (A.D. 1824) Woodbrooke. Mingana Syr. 300, a paper MS of the Ps and Cant., Jac.; Song of Isaiah on folio 59^{a-b}. (5 variants, or .16%; none singular.)

- W^{4-c} (A.D. 1589) Woodbrooke. Mingana Syr. 393, a paper MS of the Ps and Cant., Jac.; Song of Isaiah on folio 69^{a-b}. (5 variants, or .16%; 1 singular, or 20%, with no support.)
- W^{5-c} (A.D. 1824) Woodbrooke. Mingana Syr. 428, a paper MS of the Ps and Cant., Nest.; Song of Isaiah on folio 122^a. (1 variant, or .03%; not singular, but confined to Cant. MSS, and with no support.)
- W^{6-c} (17th cent.) Woodbrooke. Mingana Syr. 507, a paper MS of the Ps and Cant., Nest.; Song of Isaiah on folio 62^b. (1 variant, or .03%; not singular, and with no support.)

(To be continued)