

Two Early Byzantine Bible Manuscripts in Christian Palestinian Aramaic Codex Climaci Rescriptus II & XI

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3. CCR XI: ACTS AND CATHOLIC EPISTLES

To recap: Lewis (1909) originally proposed that CCR II contained Acts, the Pauline Epistles and the Catholic Epistles. This view prevailed for a century; it is reflected in Müller-Kessler's significant re-editing of Codex Climaci Rescriptus (Müller-Kessler and Sokoloff 1998b). In 2014, Dr Suzanna Millar—at the time an undergraduate student at the University of Cambridge—noticed the script differences between the Acts material and the Pauline Epistles material and proposed that 'CCR II' in fact consisted of two separate manuscripts. Recently, Müller-Kessler has made the same claim, pointing (in addition to the different scripts) to certain morphological differences between the two corpora (Müller-Kessler 2023b, 148–49).

Above (§2.1.1.), the quire numbering was used to demonstrate that CCR II originally began at Romans 1:1, and was not preceded by Acts, or any other text. Below (§3.2.1.), it will be demonstrated that the quire numbering of CCR XI is also incompatible with the idea that CCR XI and CCR II are one manuscript. On the other hand, the script comparison below, as well as the paratextual features, clearly demonstrate that the bifolium containing parts of 2 Peter and 1 John originally belonged to the same manuscript as the Acts material. Moreover, the quire numbering points very strongly towards the Catholic Epistles following, rather than preceding, Acts. In both material and canonical terms this finding is gratifyingly unremarkable. Early canon lists

and manuscripts from the Greek-speaking Eastern church regularly pair up Acts and the Catholic Epistles (almost always in that order).¹ Likewise, codices limited in their contents to the Pauline Epistles are very common (Parker 2008, 256–67).

As for which of the Catholic Epistles are included in CCR XI and in what order, the surviving evidence is, at one and the same time, surprisingly clear, and frustratingly opaque. Only one bifolium is currently known of this part of the manuscript. A rubric at the top of the first column of f. 133r (see *infra*) indicates the end of the first epistle of Peter; this is then followed by the opening twelve verses of 2 Peter. Serendipitously, the conjugate folio contains the end of 2 Peter and the beginning of 1 John. Thus, the sequence: *1 Peter*; *2 Peter*; *1 John* is secure. What precedes the Petrine epistles, however, is ambiguous (see §3.2.1. *infra* for details).

3.1. Script Comparison between CCR II and CCR XI

The following brief script comparison need carry no probative burden for the question of the division of ‘*quondam* CCR II’ into CCR II and CCR XI. As already mentioned, this issue is settled by the quire numbering. Rather, the discussion below has two other purposes. First, it will show that the Acts script is the same as the Catholic Epistles script, and thus contribute to the claim that CCR

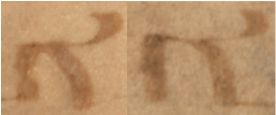
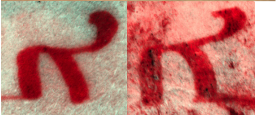
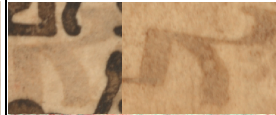
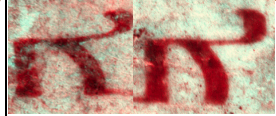
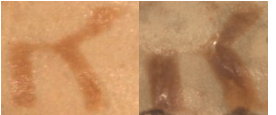
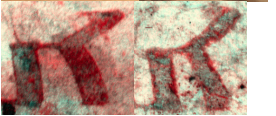

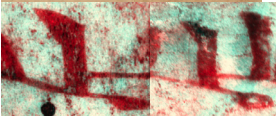
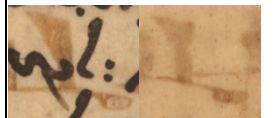
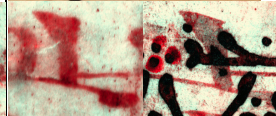

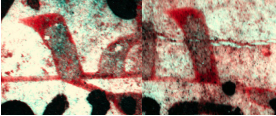

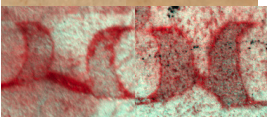

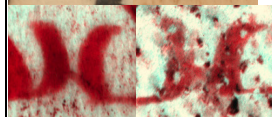
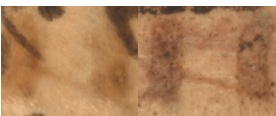
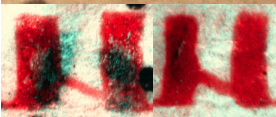

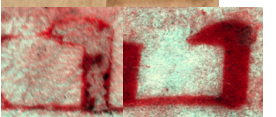



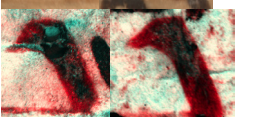

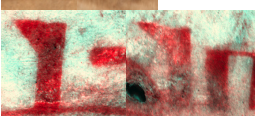

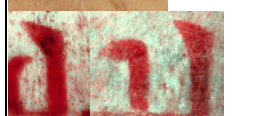
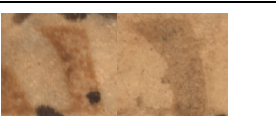
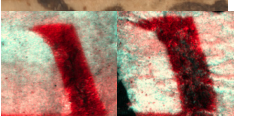
¹ For a recent discussion considering both the manuscript evidence and evidence from canon lists and other canon-related discussions, see Nienhuis (2007, 29–98). For a sweeping overview of the manuscript tradition, see Parker (2008, 283–310).

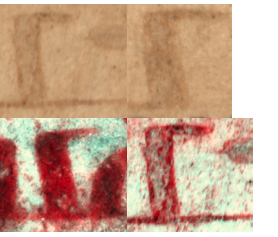

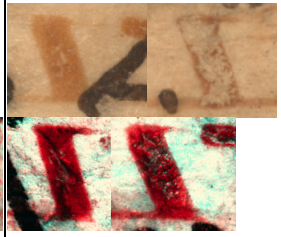

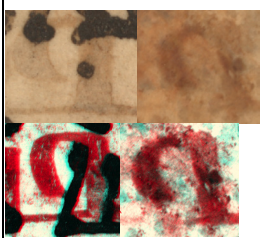
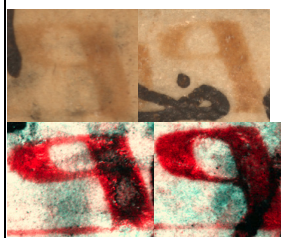
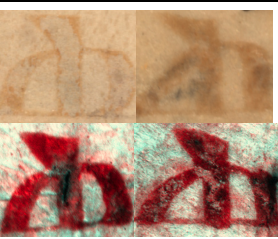
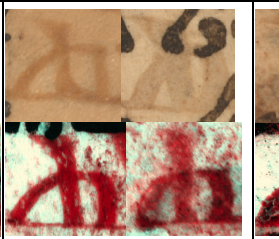
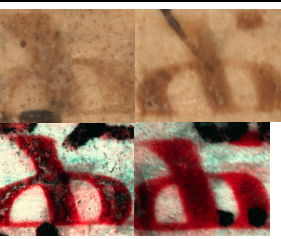
XI was originally an Apostolos manuscript (i.e. Acts + Catholic Epistles). Second, it provides an opportunity to sketch some of the palaeographic features of the CCR II script and the CCR XI script on a comparative basis, rather than on a purely abstract basis.

In general, the CCR II script shows a greater degree of homogeneity than the CCR XI script, which shows considerable variation in letter formation. The CCR II script is squatter than the CCR XI script. It consists mainly of straight strokes, whereas the CCR XI script contains more curved strokes. In CCR II, the ascenders (e.g., *kaf*, *lamad*) often do not rise very far above the height of the letters with roofs (e.g., *beth*, *dalath*, *resh*). This feature is less marked in CCR XI. Many of the ascenders in the CCR XI script are markedly more vertical than their counterparts in the CCR II script.

Here follow the more obviously probative comparisons between individual letter forms.

Table 6: Script comparison chart

Acts	Catholic Epistles	Pauline Epistles
 	 	 
 	 	 
 	 	 
 	 	 
 	 	 

Acts	Catholic Epistles	Pauline Epistles
		
		
		

The snippets above uniformly demonstrate that the Acts script and the Catholic Epistles script are from the same hand. Thus, the descriptions below compare the Acts and Catholic Epistles together, against the script of the Pauline Epistles.

Table 7: Comparing scripts; CCR II (Paul) vs CCR XI (Apostolos)

	Acts and Catholic Epistles	Pauline Epistles
↷	The arm of the <i>alaf</i> is characteristically curved, with substantial shading of the stroke.	The arm of the <i>alaf</i> is straight, with little shading and only a small serif.
↘	The oblique tail of the <i>gamal</i> extends to the left of the ascender as well as to the right. The right-hand baseline joins the <i>gamal</i> partway up the ascender.	The baseline to the left of the <i>gamal</i> 's ascender is nearly horizontal. The right-hand baseline joins the <i>gamal</i> at the joint between the tail and the ascender.
↺	The arms of the <i>heth</i> are curved.	The arms of the <i>heth</i> are straight.
↗	The ascender of the <i>kaf</i> is nearly vertical; the nose consists of a stroke almost perpendicular to the ascender.	The ascender of the <i>kaf</i> inclines to the left; the nose is sharply pointed and formed by the shading of a single stroke.
↘	The right-hand side of the ascender of the <i>lamad</i> is vertical. Shading often extends over half the height of the letter.	The ascender of the <i>lamad</i> inclines to the left; shading is limited to the top part of the letter.
↗	The arm of the <i>ʿe</i> is often nearly vertical, extends well above the height of the roofed letters and usually has a pronounced serif.	The arm of the <i>ʿe</i> is consistently oblique, broad and squat. The serif is often less pronounced.
↗	The ascender of the <i>pe</i> is vertical. The nose is large and semi-circular, extending over about two-thirds of the letter height.	The ascender of the <i>pe</i> is consistently oblique. The nose is semi-elliptical, extending over less than half of the letter height.
↗	The arch of the <i>tau</i> is high and skewed to the right. The ascender is near-vertical, with substantial shading at the top of the stroke.	The arch of the <i>tau</i> is flattened and skewed to the left. The ascender is consistently oblique, with minimal shading at the top of the stroke.

3.2. CCR XI Codicology

3.2.1. Quire Structure

The limited evidence available suggests that this manuscript was composed largely of quaternions (perhaps with some quinions). As far as can be determined, the quires obeyed Gregory's Rule, flesh side outer, and were mirror-signed.



Twelve folios (six bifolia) of CCR XI are currently known: eleven preserved in the Museum of the Bible collection, and one in the Mingana collection.² These six bifolia are distributed across three distinct quires. In only one case (quire ten) has the outer sheet of the quire been preserved (demonstrated by the presence of a quire number and a header on each folio). In the case of two quires (numbers eight and ten), multiple sheets from the same quire have been preserved (two sheets in quire eight, and three sheets in quire ten). Gregory's Rule (flesh–flesh, hair–hair layout) is directly observable in these cases. From the third quire, only one sheet is preserved. On the assumption that this quire is a quaternion, the flesh–hair arrangement of the sheet is consistent with a flesh–outermost quire.

The one outer sheet currently known contains quire numbers on each folio. On the opening side of the quire, the quire

² CCR folio 138 (Mingana Syr. MS. 637) is included in the following codicological discussion of CCR XI. The folio has been edited by Duensing (1938), Black (1939) and Müller-Kessler and Sokoloff (1998b, 32–33). I have re-edited the folio from high-quality images, though without the aid of multispectral imaging technology; the text is to be found in Appendix II towards the end of this volume.

number ٧ appears underneath the first column, in the middle of the column. On the closing side, the quire number ١ appears underneath the second column, in the middle of the column. In accordance with the mirror-signing method of quire numbering, this quire is therefore the tenth quire of CCR XI as a whole.³ Assuming the whole of Acts was originally included in the manuscript, and that each quire was a quaternion, this gives an average of just under 96 verses per quire, or a little less than 12 verses per folio.⁴

Table 8: Extant quire numbers in CCR XI, quire 10

F. 44r (side 16 of quire)	F. 41v (side 1 of quire)
	
١٦	١

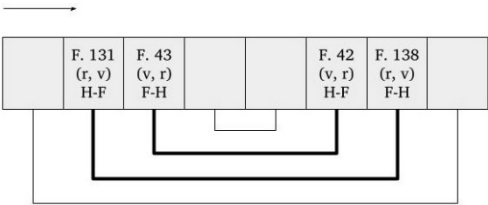
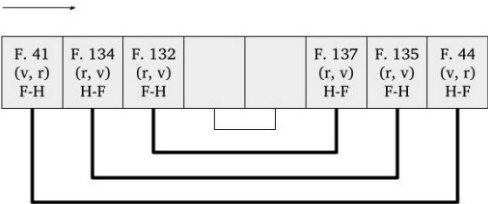
The data above permit a relatively secure reconstruction of a three-quire sequence, as follows:⁵

³ See §2.1.1. for the details of mirror-signing.

⁴ The 10 quires contained Acts 1:1–27:27, which consists of 958 verses.

⁵ This three-quire sequence has an average of 92 verses per quire, which is rather low, given the average of 96 verses per quire over the first 10 quires. In particular, quire 10 contains an unusually low number of verses (88.5). In terms of words, however, quire 10 is not suspiciously short. To fit Acts 1:1–27:27 into 10 quires means an average of 1756 words per quire (based on the Greek text). Quire 10 contains the equivalent of 1654 Greek words, a deviation of less than 6%. Equally, it is possible that some of the earlier quires were quinions (Desreumaux

Table 9: The quire structure of CCR XI

i. Quire Number	Quire Structure
ii. Approx. quire range	
iii. Approx. no. verses	
iv. First extant verse	
v. Last extant verse	
8	
Acts 19:20–21:37	
96	
Acts 19:31b	
Acts 21:26a	
9	
Acts 21:38–24:24	
92	
-	
-	
10	
Acts 24:25–27:27a	
88.5	

The sixth (and final) bifolium is more difficult to situate. The 46 verses between the end of the first folio and the beginning of the second suggest that there were four folios in between. The flesh–hair arrangement of the bifolium means that, if Gregory’s Rule is to be kept, the quire must be a quaternion.

2015, 134). For instance, if two of the earlier quires were quinions, and the first folio of the codex was blank, this would yield just over 11.5 verses per folio, or just over 92 verses per quaternion quire.

Table 10: The Catholic Epistles quire

i. Quire Number	Quire Structure
ii. Approx. quire range	
iii. Approx. no. verses	
iv. First extant verse	
v. Last extant verse	
Quire No.?	
1 Pet. 5:2–1 John 2:11	
93	
2 Pet. 1:1	
1 John 1:9a	

As the quire numbering calculations above demonstrate, the Catholic Epistles must have followed Acts, rather than preceding it. The difficult question to decide is how many quires stand between quire ten and this Catholic Epistles quire. At the very least, the remaining 48 verses of Acts, and the c. 93 initial verses of 1 Peter must stand in between; these 141 verses are too much for one intervening quire (even a quinion), but too little for two. Besides, the virtually unanimous comparative evidence points to the inclusion of the Epistle of James preceding the Petrine Epistles (Nienhuis 2007, 91–93). However, adding the 108 verses of James yields 249 intervening verses. This is now too much for two intervening quires (unless both happened to be quinions, which feels a little too ‘neat’), but a little too little for three (83 verses per quire)—even when one allows that there may have been a blank column or so between Acts and the Epistles.

One numerically attractive solution is to posit that both *James* and *Jude* precede the Petrine epistles. In this case, the intervening material between the end of quire ten and the beginning of our Catholic Epistles quire runs to around 274 verses, or three quires of 91–92 verses each. However, beyond the neat numerical fit, and the attractive idea of placing both epistles written by Jesus' brothers side-by-side, there is little positive evidence for such an arrangement.⁶

3.2.2. Dimensions, Ruling and Mise-en-Page

CCR XI is arranged in portrait format. The average leaf measures approximately 230 × 183mm (though this is dictated largely by the reuse of the parchment for CCR), with a written area of approximately 190 × 140mm. Thus, the written area is slightly larger, on average, than in CCR II (180 × 137mm). As is usual for CPA manuscripts from the early period, the text is laid out in two columns per page. The average column measures approximately 190 × 63mm. Both right and left margins of each column are strictly justified. Justification of the left-hand margin is achieved mainly by adjusting the space between letters and compressing letter width. There is little evidence of dilation of the letters. Each column consists of 22 lines, without deviation. In this, also, CCR XI differs slightly from CCR II, where the scribe occasionally used a twenty-third line. The average height of the letter *beth* is 3–5mm.

⁶ Wasserman (2006, 106–17) does note a couple of Greek manuscripts, both from the tenth century, in which *Jude* follows *James*.

Ruling is performed with a dry point, on the flesh side. It consists of four column-boundary vertical lines, extending over the full height of the sheet. Horizontal lines are drawn for each line of text, and apparently extend across the full width of the bifolium.

3.2.3. Paratextual Features

New paragraphs are usually indicated by ekthesis, and enlargement of the first letter, though sometimes the latter occurs without the former (e.g., f. 131r I.10). Unlike in CCR II, these letters are not ornamented.⁷

In five instances (Acts 20:2; 24:27; 25:23; 27:1; 27:27), the beginning of a larger text unit is marked with the *ܐܢܝ ܡܠܝܟܐ* rubric. Blank lines are not used to separate these rubrics from the main text, but in each of the five instances a large, ornate cross is collocated with the beginning of the text unit. As in CCR II, where the marginal cross forms an adornment to the text with ekthesis, so too in CCR XI the cross adorns the biblical text itself. In three instances, the first word of the new text unit begins with a *wau*, and the cross appears inside the *wau*, which is significantly enlarged. In the other two instances, the cross appears in the margin, adjacent to the beginning of the text unit.⁸

⁷ The only exception appears on f. 135r II.6 (Acts 27:7) where, for no obvious reason, an initial enlarged *beth* is adorned with a four-dot diamond very similar to those found regularly in CCR II (see §2.1.3.).

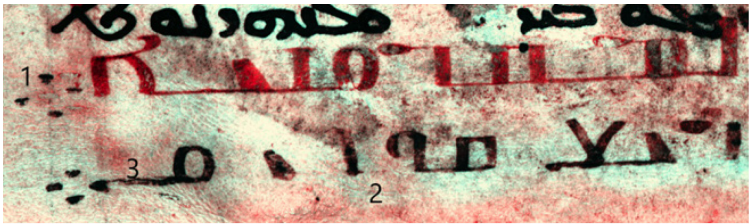
⁸ These ornate crosses bear significant stylistic similarities to those documented by Desreumaux (2023, 139) in Sin. syr. NF M56N. Nonethe-

Table 11: The ornamental crosses in CCR XI

Acts 20:2 (F. 43v)	Acts 24:27 (F. 41v)	Acts 25:23 (F. 132r)	Acts 27:1 (F. 137v)	Acts 27:27 (F. 44r)
A red circular cross with a central dot and four dots at the ends of the arms.	A black cross with a central dot and four dots at the ends of the arms.	A black cross with a central dot and four dots at the ends of the arms.	A red cross with a central dot and four dots at the ends of the arms.	A black cross with a central dot and four dots at the ends of the arms.

These rubrics were written using a peculiarly black ink, which in many instances remains easily legible. The same ink was apparently used as one element in the ornamental crosses. Alternatively, it may be that at least some of the original rubrics and ornaments were re-inked at some point in the manuscript’s history.

Figure 12: Snippet from f. 131v, showing evidence of re-inking



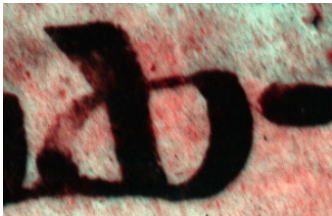
In region 1 of this snippet, the black four-dot diamond can be seen to have been written over the usual triangle of dots that mark the end of a sentence in this manuscript. In region 2, one sees that although the baseline between the *qof* and the *pe* has

less, these similarities can only be the result of the shared cultural milieu within which both manuscripts were produced and used, rather than pointing to the work of the same scribe; the scripts are markedly different in some respects (e.g. the shape of the *pe*).

been re-inked, the remainder of the baseline up to the *wau* has not been re-inked. Finally, in region 3, the baseline has been re-inked, but poorly; it is just possible to see traces of the original baseline just above the re-inked line.

Between the end of each Catholic Epistle and the beginning of the next, there appears a brief conclusion, ornament, and introduction. Unlike the relatively lengthy conclusions to the Pauline Epistles in CCR II (see §2.1.3.), the concluding formula in CCR XI is simply $\text{ܐܡܝܢ} + \text{[name of letter]}$. The conclusions and introductions are also written in the same unusually black ink as the ܐܡܝܢ rubrics, and there is the same question of possible reinking.

Figure 13: Snippet from concluding rubric f. 136r



In the small snippet above, from the pseudocolour image of f. 136r, the original *tau* appears in the form of a red ‘shadow’ to the right of the black re-inking.

Only one outer sheet of a quire is preserved from CCR XI. On both the opening side (f. 41v) and the closing side (f. 44r) the header ܐܡܝܢ appears.⁹ Thus, it appears that CCR XI did not employ running quire headers (at least in the case of the Acts portion

⁹ Müller-Kessler (2023b, 149, n. 17), unaware of the quire structure of CCR XI, implies that these headers are added at the beginning of biblical chapters, rather than being codicologically occasioned.

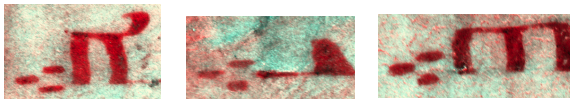
of the manuscript) and used only the short header *ܡܫܝܚ* rather than a longer form such as *ܡܫܝܚܐ ܡܫܝܚܐ*.

3.2.4. Punctuation

In a sample taken across the full range of CCR XI, the three-dot punctuation sign occurred 145 times; the pair of vertically arranged dots occurred 55 times; the single punctuation dot occurred 21 times. The three-dot symbol is obviously the dominant, default punctuation sign in CCR XI. It is even more dominant in CCR XI than was found to be the case in CCR II. To illustrate: in CCR XI the triple-dot sign is nearly three times as common as the double-dot sign, whereas in CCR II it is not even twice as common (see §2.1.4. for details).

Another clear difference between CCR XI and CCR II concerns the positioning of the punctuation dots. In CCR XI, there is a very dominant tendency to place the punctuation dots *low* relative to the letter-position. Frequently, the lower dot of the double- or triple-dot sign falls below the writing base line. This scribal tendency is in clear contradistinction to the tendency in CCR II, in which, usually, the dots are arranged either in line with the mid-height of the letters, or at the height of the top of the roofed letters.

Figure 14: The low placement of the punctuation in CCR XI



Since the three-dot punctuation sign is so dominant, it is of more interest to inquire whether there is any rationale behind the occasional use of the double-dot or single-dot signs. As was

found in CCR II, the entire system of use of the various pausal dots lacks obvious rigour. Nonetheless, as with CCR II, so in CCR XI there is a tendency to reserve the use of the double and single punctuation dots for contexts of minimal semantic or prosodic disjunction. Examples of the use of the single dot include: the disjunction between a main clause and an explanatory phrase (Acts 19:40); the boundary between the end of a restrictive relative clause and the resumption of the main clause (Acts 20:9; 21:10); the minimal boundary between a main clause and an indirect object (Acts 21:11). Examples of the use of the double-dot punctuation sign include: marking the boundary between a fronted temporal phrase and the main clause (Acts 20:1; 21:12); preceding direct speech (Acts 21:11, 13; 26:32; 27:10); between two predicates of a compound sentence (Acts 20:2, 5, 6; 21:3); in general, between clauses with a clear thematic link (Acts 21:7: all the predicates refer to events at Acre; 21:8: all the predicates refer to the arrival at Caesarea). Of course, in most of these cases examples can be found where the default triple-dot sign is used in a parallel grammatical context.

3.3. CCR XI Text

Critical Symbols and Apparatus

[...]	Lacuna
[ⲛⲓⲛ]	Reconstructed text
ⲛⲓⲛ	Uncertain reading
ⲛⲓⲛ	Supralinear secondary insertion
^a ⲛⲓⲛ	Word is commented on in the <i>sub loco</i> apparatus
^a ⲛⲓⲛ ^a	Text between the pair of superscript letters is commented on in the <i>sub loco</i> apparatus
* ⲛⲓⲛ	Text is commented on in the Textual and Linguistic Commentary at the end of this volume

The critical apparatus is in two parts. The first part compares the present edition to previous editions, principally those of Müller-Kessler and Sokoloff (1997, 1998a, 1998b). For each page, this first apparatus begins with: MKS IIB, [page number(s)], indicating the page(s) of Müller-Kessler and Sokoloff (1998b) corresponding to the particular text at hand.

After this apparatus, and separated therefrom by double vertical lines ||, follows a brief textual apparatus. Substantial issues are reserved for the Textual and Linguistic Commentary at the end of this volume. Textual comments appearing *sub loco* in the second part of the apparatus are limited to minor issues such as the noting of a second hand, or an apparent error in the manuscript.

Acts 19:31–36

F. 131r

ܠܗܠܐ ܠܗܠܐ		ܐܝܬܐ ܥܝܬܐ	
ܠܗܠܐ ܠܗܠܐ		ܠܗܠܐ ܠܗܠܐ	
ܠܗܠܐ ܠܗܠܐ ³⁴		ܠܗܠܐ ܠܗܠܐ	
ܠܗܠܐ ܠܗܠܐ		ܠܗܠܐ ܠܗܠܐ	
ܠܗܠܐ ܠܗܠܐ 5		ܠܗܠܐ ܠܗܠܐ ³²	5
ܠܗܠܐ ܠܗܠܐ		ܠܗܠܐ ^a ܠܗܠܐ	
ܠܗܠܐ ܠܗܠܐ		ܠܗܠܐ ^b ܠܗܠܐ	
ܠܗܠܐ ܠܗܠܐ		ܠܗܠܐ ܠܗܠܐ	
ܠܗܠܐ ܠܗܠܐ		ܠܗܠܐ ܠܗܠܐ	
ܠܗܠܐ ܠܗܠܐ 10		ܠܗܠܐ ܠܗܠܐ	10
ܠܗܠܐ ܠܗܠܐ ³⁵		ܠܗܠܐ ܠܗܠܐ	
ܠܗܠܐ ܠܗܠܐ		ܠܗܠܐ ܠܗܠܐ	
ܠܗܠܐ ܠܗܠܐ		ܠܗܠܐ ³³ ܠܗܠܐ	
ܠܗܠܐ ܠܗܠܐ ^d		ܠܗܠܐ ܠܗܠܐ	
ܠܗܠܐ ܠܗܠܐ 15		ܠܗܠܐ ܠܗܠܐ	15
ܠܗܠܐ ܠܗܠܐ		ܠܗܠܐ ܠܗܠܐ	
ܠܗܠܐ ܠܗܠܐ		ܠܗܠܐ ܠܗܠܐ	
ܠܗܠܐ ܠܗܠܐ		ܠܗܠܐ ^c ܠܗܠܐ	
ܠܗܠܐ ܠܗܠܐ		ܠܗܠܐ ܠܗܠܐ	
ܠܗܠܐ ܠܗܠܐ 20		ܠܗܠܐ ܠܗܠܐ	20
ܠܗܠܐ ܠܗܠܐ		ܠܗܠܐ ܠܗܠܐ	
ܠܗܠܐ ܠܗܠܐ ³⁶		ܠܗܠܐ ܠܗܠܐ	

Acts 19:36–20:1

F. 131v

40 ܡܥܕܝܢܐ ܕܐܝܠܐ		ܡܥܕܝܢܐ ܕܐܝܠܐ	
ܡܥܕܝܢܐ ܕܐܝܠܐ		ܡܥܕܝܢܐ ܕܐܝܠܐ	
ܡܥܕܝܢܐ ܕܐܝܠܐ		ܡܥܕܝܢܐ ܕܐܝܠܐ	
ܡܥܕܝܢܐ ܕܐܝܠܐ		ܡܥܕܝܢܐ ܕܐܝܠܐ	
ܡܥܕܝܢܐ ܕܐܝܠܐ	5	ܡܥܕܝܢܐ ܕܐܝܠܐ	5
ܡܥܕܝܢܐ ܕܐܝܠܐ		ܡܥܕܝܢܐ ܕܐܝܠܐ	
ܡܥܕܝܢܐ ܕܐܝܠܐ		ܡܥܕܝܢܐ ܕܐܝܠܐ	
ܡܥܕܝܢܐ ܕܐܝܠܐ		ܡܥܕܝܢܐ ܕܐܝܠܐ	
ܡܥܕܝܢܐ ܕܐܝܠܐ		ܡܥܕܝܢܐ ܕܐܝܠܐ	
ܡܥܕܝܢܐ ܕܐܝܠܐ	10	ܡܥܕܝܢܐ ܕܐܝܠܐ	10
ܡܥܕܝܢܐ ܕܐܝܠܐ		ܡܥܕܝܢܐ ܕܐܝܠܐ	
ܡܥܕܝܢܐ ܕܐܝܠܐ		ܡܥܕܝܢܐ ܕܐܝܠܐ	
ܡܥܕܝܢܐ ܕܐܝܠܐ		ܡܥܕܝܢܐ ܕܐܝܠܐ	
ܡܥܕܝܢܐ ܕܐܝܠܐ	15	ܡܥܕܝܢܐ ܕܐܝܠܐ	15
ܡܥܕܝܢܐ ܕܐܝܠܐ		ܡܥܕܝܢܐ ܕܐܝܠܐ	
ܡܥܕܝܢܐ ܕܐܝܠܐ		ܡܥܕܝܢܐ ܕܐܝܠܐ	
ܡܥܕܝܢܐ ܕܐܝܠܐ		ܡܥܕܝܢܐ ܕܐܝܠܐ	
ܡܥܕܝܢܐ ܕܐܝܠܐ	20	ܡܥܕܝܢܐ ܕܐܝܠܐ	20
ܡܥܕܝܢܐ ܕܐܝܠܐ		ܡܥܕܝܢܐ ܕܐܝܠܐ	
ܡܥܕܝܢܐ ܕܐܝܠܐ		ܡܥܕܝܢܐ ܕܐܝܠܐ	

MKS IIB, 27: **b** ܡܥܕܝܢܐ | **c** ܡܥܕܝܢܐ | **d** omit diacritic || **a** marginal addition, apparently by the same hand | **b** The final *nun* was already predicted by Schulthess (1910, 52). | **e** See §3.2.3.

Acts 20:2-7

F. 43v

[illegible]

MKS IIB, 28: **b** omit *seyame* | **c** omit diacritic || **a** Initial *wau* contains ornate cross. See §3.2.3.

Acts 20:7-14

F. 43r

8	8	8	8
9	9	9	9
10	10	10	10
15	15	15	15
20	20	20	20
11	11	11	11
12	12	12	12
13	13	13	13
14	14	14	14
15	15	15	15
16	16	16	16
17	17	17	17
18	18	18	18
19	19	19	19
20	20	20	20
21	21	21	21
22	22	22	22
23	23	23	23
24	24	24	24
25	25	25	25
26	26	26	26
27	27	27	27
28	28	28	28
29	29	29	29
30	30	30	30
31	31	31	31
32	32	32	32
33	33	33	33
34	34	34	34
35	35	35	35
36	36	36	36
37	37	37	37
38	38	38	38
39	39	39	39
40	40	40	40
41	41	41	41
42	42	42	42
43	43	43	43
44	44	44	44
45	45	45	45
46	46	46	46
47	47	47	47
48	48	48	48
49	49	49	49
50	50	50	50
51	51	51	51
52	52	52	52
53	53	53	53
54	54	54	54
55	55	55	55
56	56	56	56
57	57	57	57
58	58	58	58
59	59	59	59
60	60	60	60
61	61	61	61
62	62	62	62
63	63	63	63
64	64	64	64
65	65	65	65
66	66	66	66
67	67	67	67
68	68	68	68
69	69	69	69
70	70	70	70
71	71	71	71
72	72	72	72
73	73	73	73
74	74	74	74
75	75	75	75
76	76	76	76
77	77	77	77
78	78	78	78
79	79	79	79
80	80	80	80
81	81	81	81
82	82	82	82
83	83	83	83
84	84	84	84
85	85	85	85
86	86	86	86
87	87	87	87
88	88	88	88
89	89	89	89
90	90	90	90
91	91	91	91
92	92	92	92
93	93	93	93
94	94	94	94
95	95	95	95
96	96	96	96
97	97	97	97
98	98	98	98
99	99	99	99
100	100	100	100

Acts 21:9–14

F. 42r

ܠܚܒܐ ܕܩܕܝܫܐ		ܠܚܒܐ ܕܩܕܝܫܐ ⁹	
ܐܚܝܬܐ ܕܚܝܬܐ ܕܩܕܝܫܐ ¹²		ܐܚܝܬܐ ܕܚܝܬܐ ܕܩܕܝܫܐ	
ܐܚܝܬܐ ܕܚܝܬܐ ܕܩܕܝܫܐ		ܐܚܝܬܐ ܕܚܝܬܐ ܕܩܕܝܫܐ ¹⁰	
ܐܚܝܬܐ ܕܚܝܬܐ ܕܩܕܝܫܐ		ܐܚܝܬܐ ܕܚܝܬܐ ܕܩܕܝܫܐ ^a	
ܐܚܝܬܐ ܕܚܝܬܐ ܕܩܕܝܫܐ	5	ܐܚܝܬܐ ܕܚܝܬܐ ܕܩܕܝܫܐ	5
ܐܚܝܬܐ ܕܚܝܬܐ ܕܩܕܝܫܐ		ܐܚܝܬܐ ܕܚܝܬܐ ܕܩܕܝܫܐ	
ܐܚܝܬܐ ܕܚܝܬܐ ܕܩܕܝܫܐ		ܐܚܝܬܐ ܕܚܝܬܐ ܕܩܕܝܫܐ ^b	
ܐܚܝܬܐ ܕܚܝܬܐ ܕܩܕܝܫܐ		ܐܚܝܬܐ ܕܚܝܬܐ ܕܩܕܝܫܐ	
ܐܚܝܬܐ ܕܚܝܬܐ ܕܩܕܝܫܐ ¹³		ܐܚܝܬܐ ܕܚܝܬܐ ܕܩܕܝܫܐ	
ܐܚܝܬܐ ܕܚܝܬܐ ܕܩܕܝܫܐ	10	ܐܚܝܬܐ ܕܚܝܬܐ ܕܩܕܝܫܐ ¹¹	10
ܐܚܝܬܐ ܕܚܝܬܐ ܕܩܕܝܫܐ		ܐܚܝܬܐ ܕܚܝܬܐ ܕܩܕܝܫܐ	
ܐܚܝܬܐ ܕܚܝܬܐ ܕܩܕܝܫܐ		ܐܚܝܬܐ ܕܚܝܬܐ ܕܩܕܝܫܐ	
ܐܚܝܬܐ ܕܚܝܬܐ ܕܩܕܝܫܐ [*]		ܐܚܝܬܐ ܕܚܝܬܐ ܕܩܕܝܫܐ ^c	
ܐܚܝܬܐ ܕܚܝܬܐ ܕܩܕܝܫܐ		ܐܚܝܬܐ ܕܚܝܬܐ ܕܩܕܝܫܐ	
ܐܚܝܬܐ ܕܚܝܬܐ ܕܩܕܝܫܐ	15	ܐܚܝܬܐ ܕܚܝܬܐ ܕܩܕܝܫܐ	15
ܐܚܝܬܐ ܕܚܝܬܐ ܕܩܕܝܫܐ ^e		ܐܚܝܬܐ ܕܚܝܬܐ ܕܩܕܝܫܐ	
ܐܚܝܬܐ ܕܚܝܬܐ ܕܩܕܝܫܐ		ܐܚܝܬܐ ܕܚܝܬܐ ܕܩܕܝܫܐ	
ܐܚܝܬܐ ܕܚܝܬܐ ܕܩܕܝܫܐ		ܐܚܝܬܐ ܕܚܝܬܐ ܕܩܕܝܫܐ	
ܐܚܝܬܐ ܕܚܝܬܐ ܕܩܕܝܫܐ ^f	20	ܐܚܝܬܐ ܕܚܝܬܐ ܕܩܕܝܫܐ	20
ܐܚܝܬܐ ܕܚܝܬܐ ܕܩܕܝܫܐ ¹⁴		ܐܚܝܬܐ ܕܚܝܬܐ ܕܩܕܝܫܐ	
ܐܚܝܬܐ ܕܚܝܬܐ ܕܩܕܝܫܐ		ܐܚܝܬܐ ܕܚܝܬܐ ܕܩܕܝܫܐ ^d	

MKS IIB, 31: **a** ܐܚܝܬܐ | **b** ܐܚܝܬܐ | **c** ܐܚܝܬܐ | **d** ܐܚܝܬܐ (MS sic) | **e** omit diacritic || **a** MS sic; *expectaveris* ܐܚܝܬܐ. *Kaf* was originally a *tau*, subsequently emended. | **e** The diacritic over the *tau* is often found in a range of morphological forms of this root. | **f** MS sic; *expectaveris* ܐܚܝܬܐ

Acts 24:25–25:3

F. 41v



ܡܫܝܚܐ			
ܡܫܝܚܐ ܕܡܫܝܚܐ		ܡܫܝܚܐ ܕܡܫܝܚܐ ²⁵	
ܡܫܝܚܐ ܕܡܫܝܚܐ ^f		ܡܫܝܚܐ ܕܡܫܝܚܐ ^a	
ܡܫܝܚܐ ܕܡܫܝܚܐ		ܡܫܝܚܐ ܕܡܫܝܚܐ ^b	
ܡܫܝܚܐ ܕܡܫܝܚܐ		ܡܫܝܚܐ ܕܡܫܝܚܐ	
ܡܫܝܚܐ ܕܡܫܝܚܐ 5	5	ܡܫܝܚܐ ܕܡܫܝܚܐ 5	5
ܡܫܝܚܐ ܕܡܫܝܚܐ		ܡܫܝܚܐ ܕܡܫܝܚܐ	
ܡܫܝܚܐ ܕܡܫܝܚܐ		ܡܫܝܚܐ ܕܡܫܝܚܐ ^c	
ܡܫܝܚܐ ܕܡܫܝܚܐ		ܡܫܝܚܐ ܕܡܫܝܚܐ ^d	
ܡܫܝܚܐ ܕܡܫܝܚܐ ^{25:1}		ܡܫܝܚܐ ܕܡܫܝܚܐ ^e	
ܡܫܝܚܐ ܕܡܫܝܚܐ 10	10	ܡܫܝܚܐ ܕܡܫܝܚܐ 10	10
ܡܫܝܚܐ ܕܡܫܝܚܐ		ܡܫܝܚܐ ܕܡܫܝܚܐ ²⁶	
ܡܫܝܚܐ ܕܡܫܝܚܐ		ܡܫܝܚܐ ܕܡܫܝܚܐ	
ܡܫܝܚܐ ܕܡܫܝܚܐ		ܡܫܝܚܐ ܕܡܫܝܚܐ	
ܡܫܝܚܐ ܕܡܫܝܚܐ ²	15	ܡܫܝܚܐ ܕܡܫܝܚܐ 15	15
ܡܫܝܚܐ ܕܡܫܝܚܐ ^f		ܡܫܝܚܐ ܕܡܫܝܚܐ	
ܡܫܝܚܐ ܕܡܫܝܚܐ		ܡܫܝܚܐ ܕܡܫܝܚܐ	
ܡܫܝܚܐ ܕܡܫܝܚܐ ^h		ܡܫܝܚܐ ܕܡܫܝܚܐ	
ܡܫܝܚܐ ܕܡܫܝܚܐ		ܡܫܝܚܐ ܕܡܫܝܚܐ	
ܡܫܝܚܐ ܕܡܫܝܚܐ 20	20	ܡܫܝܚܐ ܕܡܫܝܚܐ ²⁷ ✠	20
ܡܫܝܚܐ ܕܡܫܝܚܐ ³		ܡܫܝܚܐ ܕܡܫܝܚܐ ^f	
ܡܫܝܚܐ ܕܡܫܝܚܐ		ܡܫܝܚܐ ܕܡܫܝܚܐ	
		ܡܫܝܚܐ ܕܡܫܝܚܐ ^g	

MKS IIB, 34: a ܡܫܝܚܐ | b ܡܫܝܚܐ | c ܡܫܝܚܐ | d ܡܫܝܚܐ | e ܡܫܝܚܐ | f omit seyame || g Quire number (see §3.2.1.) | h Dalath is a marginal addition, apparently by the same hand.

Acts 25:3–9

F. 41r

<p> 1. අනුමැතිය 2. අනුමැතිය 3. අනුමැතිය 4. අනුමැතිය 5. අනුමැතිය 6. අනුමැතිය 7. අනුමැතිය 8. අනුමැතිය 9. අනුමැතිය 10. අනුමැතිය 11. අනුමැතිය 12. අනුමැතිය 13. අනුමැතිය 14. අනුමැතිය 15. අනුමැතිය 16. අනුමැතිය 17. අනුමැතිය 18. අනුමැතිය 19. අනුමැතිය 20. අනුමැතිය </p>	<p> 1. අනුමැතිය 2. අනුමැතිය 3. අනුමැතිය 4. අනුමැතිය 5. අනුමැතිය 6. අනුමැතිය 7. අනුමැතිය 8. අනුමැතිය 9. අනුමැතිය 10. අනුමැතිය 11. අනුමැතිය 12. අනුමැතිය 13. අනුමැතිය 14. අනුමැතිය 15. අනුමැතිය 16. අනුමැතිය 17. අනුමැතිය 18. අනුමැතිය 19. අනුමැතිය 20. අනුමැතිය </p>
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MKS IIB, 35: **b**  | **c** omit *seyame* || **a** MS sic; *expectaveris* 

Acts 25:9–14

F. 134r

חלם ליה מ		לחם לעזר	
חכ מר ומל		חכ מר ומל	
חמל חכ ל:		חמל חכ ל:	
חכ לר מל		חכ מר ומל	
חמל מר, מל, מל	5	חמל מל:	5
חמל מר, מל, מל		חמל מל ^a חמל מל	
חכ מר מל		חכ מר מל	
חכ ¹² חכ חמל		חכ ¹⁰ חכ מל	
חכ חכ		חכ מר	
חמל מר, מל, מל	10	חכ מר	10
חמל מל		חכ מר	
חכ מל, מל		חכ ^b לר מל	
חכ ¹³ חכ מל, מל, מל		חכ מל	
חכ מל, מל, מל		חכ מל	
חכ מל, מל, מל	15	חכ מל	15
חכ מל, מל, מל		חכ מל	
חכ מל, מל, מל		חכ ¹¹ חכ מל	
חכ מל, מל, מל		חכ מל	
חכ מל, מל, מל		חכ מל	
חכ ¹⁴ חכ מל, מל, מל	20	חכ ^c חכ מל	20
חכ מל, מל, מל		חכ מל	
חכ מל, מל, מל		חכ מל	

MKS IIB, 36: a חכ | c omit diacritic || b *Dalath* is a marginal addition, apparently by the same hand.

Acts 25:19–24

F. 132r

ወለቂላ ነገሩ		*:ወለቂ ህ ላ	
ከሰጠ ^e ቅርጽ		ገጠጠ ለገጠ	
ሥሩ ዓሰሩ		ነገሩ ወለቂ	
ጠሐ ልገረዳ		ገረዳ ጠጠጠ	
:ሥሩ ነገሩ ለገጠ 5	5	^a ሥሩ ገረዳ ²⁰	5
ነገሩ ነገሩ		ሥሩ ከሰጠ ላ	
^f ገጠ ላገረዳ		ገጠ ^b ላገረዳ	
:ገጠ ላገረዳ		ከሰጠ: ገጠጠ	
ገጠ ገጠጠ ²³ ✱		ከሰጠ ገጠ ገጠ	
ገጠ ገጠጠ 10	10	ገጠ ገጠ ገጠ 10	10
ወለቂ ገጠ		ገጠጠ ገጠ	
ገጠ ገጠጠ		ገጠ ገጠጠ	
:ገጠ ገጠጠ		ገጠ ገጠጠ ^b	
ገጠ ገጠጠ ገጠ		ወለቂ ገጠ ²¹	
:ገጠ ገጠጠ 15	15	ገጠ ገጠ ገጠ 15	15
ገጠ ገጠጠ		ገጠ ገጠጠ ^c	
ገጠ ገጠጠ		ገጠ ገጠጠ	
:ገጠ ገጠጠ ^e		^d ገጠ ገጠ	
ገጠ ገጠጠ		ገጠ ገጠጠ	
ወለቂ 20	20	ገጠ ገጠጠ 20	20
:ወለቂ ገጠ		:ገጠ ገጠ	
ወለቂ ገጠ ^g ገጠ ²⁴		ገጠ ገጠጠ ²²	

MKS IIB, 38: a ሥሩ | b ላገረዳ | d omit diacritic | e omit diacritic | g ላገረዳ || c MS sic; *expectaveris* ገጠጠ | d MS sic; *expectaveris* ከሰጠ | f Re-inking. See §3.2.3.

Acts 25:24–26:1

F. 132v

אחבא		אחבא	
אחבא		אחבא	
אחבא		אחבא	
אחבא		אחבא	
אחבא	5	אחבא ^a	5
אחבא		אחבא	
אחבא		אחבא	
אחבא		אחבא	
אחבא		אחבא	
אחבא	10	אחבא	10
אחבא ²⁷		אחבא	
אחבא		אחבא	
אחבא		אחבא ²⁵	
אחבא		אחבא ^b	
אחבא ^e	15	אחבא	15
אחבא		אחבא ^c	
אחבא ^{26:1}		אחבא	
אחבא		אחבא	
אחבא	20	אחבא ^d	20
אחבא ^f		אחבא ²⁶	
אחבא		אחבא	

MKS IIB, 39: **b** אחבא | **c** omit diacritic | **d** אחבא | **f** אחבא || **a** lamad is a marginal addition, apparently by the same hand | **b** MS sic | **d** MS sic | **e** MS sic

Acts 26:23–29

F. 137r

ܡܨܐ: ܠܥܕܐ		^a ܠܡܨܐ ܠܥܠܡܬܐ	
ܝܬܝ ܡܨܐ ܡܨܐ		ܡܨܐ ܡܨܐ ^b 24	
ܡܨܐ ²⁷ ܡܨܐ		ܡܨܐ ܡܨܐ	
ܡܨܐ ܡܨܐ		ܡܨܐ ܡܨܐ	
ܡܨܐ ܡܨܐ ܡܨܐ ܡܨܐ	5	ܡܨܐ ܡܨܐ ܡܨܐ	5
ܡܨܐ ܡܨܐ ܡܨܐ		ܡܨܐ ܡܨܐ	
ܡܨܐ ܡܨܐ		ܡܨܐ ܡܨܐ	
ܡܨܐ ²⁸ ܡܨܐ ܡܨܐ		ܡܨܐ ܡܨܐ ܡܨܐ	
ܡܨܐ ܡܨܐ		ܡܨܐ ܡܨܐ	
ܡܨܐ ܡܨܐ ܡܨܐ	10	ܡܨܐ ܡܨܐ ²⁵ ܡܨܐ	10
ܡܨܐ ܡܨܐ		ܡܨܐ ܡܨܐ	
ܡܨܐ ܡܨܐ		ܡܨܐ ܡܨܐ ^c	
ܡܨܐ ܡܨܐ		ܡܨܐ ܡܨܐ	
ܡܨܐ ܡܨܐ ²⁹ ܡܨܐ		ܡܨܐ ܡܨܐ	
ܡܨܐ ܡܨܐ	15	ܡܨܐ ²⁶ ܡܨܐ	15
ܡܨܐ ܡܨܐ ^e ܡܨܐ		ܡܨܐ ^d ܡܨܐ ܡܨܐ	
ܡܨܐ ܡܨܐ		ܡܨܐ ܡܨܐ	
ܡܨܐ ܡܨܐ ܡܨܐ		ܡܨܐ ܡܨܐ	
ܡܨܐ ܡܨܐ ܡܨܐ	20	ܡܨܐ ܡܨܐ	20
ܡܨܐ ܡܨܐ ^e ܡܨܐ		ܡܨܐ ܡܨܐ	
ܡܨܐ ܡܨܐ		ܡܨܐ ܡܨܐ	

MKS IIB, 40: a omit *seyame* | c ܡܨܐ | d ܡܨܐ | e ܡܨܐ || b Interlinear paragraphos sign. See 44r I.3–4 for another instance.

Acts 27:3–9

F. 135r

ܐܬܝܬܝܢ ܠܝ ܡܢ ܬܝܡܢܐ		ܬܝܡܢܐ ܠܝ ܡܢ ܬܝܡܢܐ	
ܡܝܬܝܢ ܕܝܠܕܝܢ		ܡܝܬܝܢ ܕܝܠܕܝܢ	
ܕܠܝܬܝܢܐ ܕܝܠܕܝܢ		ܕܠܝܬܝܢܐ ܕܝܠܕܝܢ	
ܕܝܠܕܝܢܐ ܕܝܠܕܝܢ		ܕܝܠܕܝܢܐ ܕܝܠܕܝܢ	
ܕܝܠܕܝܢܐ ܕܝܠܕܝܢ	5	ܕܝܠܕܝܢܐ ܕܝܠܕܝܢ	5
ܕܝܠܕܝܢܐ ܕܝܠܕܝܢ		ܕܝܠܕܝܢܐ ܕܝܠܕܝܢ	
ܕܝܠܕܝܢܐ ܕܝܠܕܝܢ		ܕܝܠܕܝܢܐ ܕܝܠܕܝܢ	
ܕܝܠܕܝܢܐ ܕܝܠܕܝܢ		ܕܝܠܕܝܢܐ ܕܝܠܕܝܢ	
ܕܝܠܕܝܢܐ ܕܝܠܕܝܢ		ܕܝܠܕܝܢܐ ܕܝܠܕܝܢ	
ܕܝܠܕܝܢܐ ܕܝܠܕܝܢ	10	ܕܝܠܕܝܢܐ ܕܝܠܕܝܢ	10
ܕܝܠܕܝܢܐ ܕܝܠܕܝܢ		ܕܝܠܕܝܢܐ ܕܝܠܕܝܢ	
ܕܝܠܕܝܢܐ ܕܝܠܕܝܢ		ܕܝܠܕܝܢܐ ܕܝܠܕܝܢ	
ܕܝܠܕܝܢܐ ܕܝܠܕܝܢ		ܕܝܠܕܝܢܐ ܕܝܠܕܝܢ	
ܕܝܠܕܝܢܐ ܕܝܠܕܝܢ	15	ܕܝܠܕܝܢܐ ܕܝܠܕܝܢ	15
ܕܝܠܕܝܢܐ ܕܝܠܕܝܢ		ܕܝܠܕܝܢܐ ܕܝܠܕܝܢ	
ܕܝܠܕܝܢܐ ܕܝܠܕܝܢ		ܕܝܠܕܝܢܐ ܕܝܠܕܝܢ	
ܕܝܠܕܝܢܐ ܕܝܠܕܝܢ		ܕܝܠܕܝܢܐ ܕܝܠܕܝܢ	
ܕܝܠܕܝܢܐ ܕܝܠܕܝܢ	20	ܕܝܠܕܝܢܐ ܕܝܠܕܝܢ	20
ܕܝܠܕܝܢܐ ܕܝܠܕܝܢ		ܕܝܠܕܝܢܐ ܕܝܠܕܝܢ	
ܕܝܠܕܝܢܐ ܕܝܠܕܝܢ		ܕܝܠܕܝܢܐ ܕܝܠܕܝܢ	

Acts 27:9–13

F. 135v

ወለሎ ሰጠ።		ወለሎ ሰጠ።	
...፡፡		ሰጠ ሰጠ።	
፡፡ ¹² ሰጠ።		፡፡፡፡	
ሰጠ ሰጠ።		ሰጠ ሰጠ።	
ሰጠ ሰጠ።	5	ሰጠ ሰጠ።	5
ሰጠ ሰጠ።		ሰጠ ሰጠ።	
ሰጠ ሰጠ።		ሰጠ ሰጠ።	
ሰጠ ሰጠ።		ሰጠ ሰጠ።	
ሰጠ ሰጠ።		ሰጠ ሰጠ።	
ሰጠ ሰጠ።	10	ሰጠ ሰጠ።	10
ሰጠ ሰጠ።		ሰጠ ሰጠ።	
ሰጠ ሰጠ።		ሰጠ ሰጠ።	
ሰጠ ሰጠ።		ሰጠ ሰጠ።	
ሰጠ ሰጠ።	15	ሰጠ ሰጠ።	15
ሰጠ ሰጠ።		ሰጠ ሰጠ።	
ሰጠ ሰጠ።		ሰጠ ሰጠ።	
ሰጠ ሰጠ።		ሰጠ ሰጠ።	
ሰጠ ሰጠ።	20	ሰጠ ሰጠ።	20
ሰጠ ሰጠ።		ሰጠ ሰጠ።	
ሰጠ ሰጠ።		ሰጠ ሰጠ።	

MKS IIB, 43: a-a ሰጠ። / ሰጠ። | b omit diacritic | c omit first diacritic

Acts 27:13–20

F. 44v

27:13	27:13	27:13	27:13
27:14	27:14	27:14	27:14
27:15	27:15	27:15	27:15
27:16	27:16	27:16	27:16
27:17	27:17	27:17	27:17
27:18	27:18	27:18	27:18
27:19	27:19	27:19	27:19
27:20	27:20	27:20	27:20
27:21	27:21	27:21	27:21
27:22	27:22	27:22	27:22
27:23	27:23	27:23	27:23
27:24	27:24	27:24	27:24
27:25	27:25	27:25	27:25
27:26	27:26	27:26	27:26
27:27	27:27	27:27	27:27
27:28	27:28	27:28	27:28
27:29	27:29	27:29	27:29
27:30	27:30	27:30	27:30
27:31	27:31	27:31	27:31
27:32	27:32	27:32	27:32
27:33	27:33	27:33	27:33
27:34	27:34	27:34	27:34
27:35	27:35	27:35	27:35
27:36	27:36	27:36	27:36
27:37	27:37	27:37	27:37
27:38	27:38	27:38	27:38
27:39	27:39	27:39	27:39
27:40	27:40	27:40	27:40
27:41	27:41	27:41	27:41
27:42	27:42	27:42	27:42
27:43	27:43	27:43	27:43
27:44	27:44	27:44	27:44
27:45	27:45	27:45	27:45
27:46	27:46	27:46	27:46
27:47	27:47	27:47	27:47
27:48	27:48	27:48	27:48
27:49	27:49	27:49	27:49
27:50	27:50	27:50	27:50
27:51	27:51	27:51	27:51
27:52	27:52	27:52	27:52
27:53	27:53	27:53	27:53
27:54	27:54	27:54	27:54
27:55	27:55	27:55	27:55
27:56	27:56	27:56	27:56
27:57	27:57	27:57	27:57
27:58	27:58	27:58	27:58
27:59	27:59	27:59	27:59
27:60	27:60	27:60	27:60
27:61	27:61	27:61	27:61
27:62	27:62	27:62	27:62
27:63	27:63	27:63	27:63
27:64	27:64	27:64	27:64
27:65	27:65	27:65	27:65
27:66	27:66	27:66	27:66
27:67	27:67	27:67	27:67
27:68	27:68	27:68	27:68
27:69	27:69	27:69	27:69
27:70	27:70	27:70	27:70
27:71	27:71	27:71	27:71
27:72	27:72	27:72	27:72
27:73	27:73	27:73	27:73
27:74	27:74	27:74	27:74
27:75	27:75	27:75	27:75
27:76	27:76	27:76	27:76
27:77	27:77	27:77	27:77
27:78	27:78	27:78	27:78
27:79	27:79	27:79	27:79
27:80	27:80	27:80	27:80
27:81	27:81	27:81	27:81
27:82	27:82	27:82	27:82
27:83	27:83	27:83	27:83
27:84	27:84	27:84	27:84
27:85	27:85	27:85	27:85
27:86	27:86	27:86	27:86
27:87	27:87	27:87	27:87
27:88	27:88	27:88	27:88
27:89	27:89	27:89	27:89
27:90	27:90	27:90	27:90
27:91	27:91	27:91	27:91
27:92	27:92	27:92	27:92
27:93	27:93	27:93	27:93
27:94	27:94	27:94	27:94
27:95	27:95	27:95	27:95
27:96	27:96	27:96	27:96
27:97	27:97	27:97	27:97
27:98	27:98	27:98	27:98
27:99	27:99	27:99	27:99
27:100	27:100	27:100	27:100

MKS IIB, 44: a add *seyame* | b omit *seyame* || c MS sic; *expectaveris*
 27:13

2 Peter 1:1-5

F. 133r

.. ܡܠܟܐ ܕܡܠܟܐ		ܠܡܠܟܐ ܡܠܟܐ	
ܡܠܟܐ ܕܡܠܟܐ		ܡܠܟܐ ܕܡܠܟܐ	
ܡܠܟܐ ܕܡܠܟܐ		ܡܠܟܐ ܕܡܠܟܐ	
ܡܠܟܐ ܕܡܠܟܐ	5	ܡܠܟܐ ܕܡܠܟܐ	5
ܡܠܟܐ ܕܡܠܟܐ		ܡܠܟܐ ܕܡܠܟܐ	
ܡܠܟܐ ܕܡܠܟܐ		ܡܠܟܐ ܕܡܠܟܐ	
ܡܠܟܐ ܕܡܠܟܐ		ܡܠܟܐ ܕܡܠܟܐ	
ܡܠܟܐ ܕܡܠܟܐ	10	ܡܠܟܐ ܕܡܠܟܐ	10
ܡܠܟܐ ܕܡܠܟܐ		ܡܠܟܐ ܕܡܠܟܐ	
ܡܠܟܐ ܕܡܠܟܐ		ܡܠܟܐ ܕܡܠܟܐ	
ܡܠܟܐ ܕܡܠܟܐ		ܡܠܟܐ ܕܡܠܟܐ	
ܡܠܟܐ ܕܡܠܟܐ	15	ܡܠܟܐ ܕܡܠܟܐ	15
ܡܠܟܐ ܕܡܠܟܐ		ܡܠܟܐ ܕܡܠܟܐ	
ܡܠܟܐ ܕܡܠܟܐ		ܡܠܟܐ ܕܡܠܟܐ	
ܡܠܟܐ ܕܡܠܟܐ		ܡܠܟܐ ܕܡܠܟܐ	
ܡܠܟܐ ܕܡܠܟܐ	20	ܡܠܟܐ ܕܡܠܟܐ	20
ܡܠܟܐ ܕܡܠܟܐ		ܡܠܟܐ ܕܡܠܟܐ	
ܡܠܟܐ ܕܡܠܟܐ		ܡܠܟܐ ܕܡܠܟܐ	

2 Peter 1:5–12

F. 133v

መከላ ስላላ		ላከክላ	
መከላ ስላላ		ላከክላ ^{a6}	
ወይም ስላላ ^d		ላከክላ *	
መከላ ስላላ ¹⁰		ላከክላ ^a	
ከላ ስላላ 5		ላከክላ 5	
ላከክላ ^e		ላከክላ	
ላከክላ		ላከክላ	
ላከክላ		ላከክላ	
ላከክላ		ላከክላ ⁷	
ላከክላ 10		ላከክላ ^b	10
ላከክላ		ላከክላ	
ላከክላ		ላከክላ	
ላከክላ ¹¹		ላከክላ ⁸	
ላከክላ		ላከክላ	
ላከክላ 15		ላከክላ	15
ላከክላ		ላከክላ ^c	
ላከክላ		ላከክላ	
ላከክላ ¹²		ላከክላ	
ላከክላ 20		ላከክላ	20
ላከክላ		ላከክላ ⁹	
ላከክላ		ላከክላ	

MKS IIB, 215: a ላከክላ / ላከክላ / ላከክላ | b ላከክላ | c ላከክላ | d ላከክላ | e omit seyame

1 John 1:3–9

F. 136v

ܐܘܪܝܬܐ ܐܘܪܝܬܐ		ܡܬܠܝܡ ܐܘܪܐ	
ܡܬܠܝܡ ܐܘܪܐ		ܐܘܪܐ ܥܠ ܐܘܪܐ	
ܐܘܪܐ ܥܠ ܐܘܪܐ ^b		ܐܘܪܐ ܐܘܪܐ	
ܡܬܠܝܡ ܐܘܪܐ ܡܬܠܝܡ		ܐܘܪܐ ܐܘܪܐ	
ܐܘܪܐ ܥܠ ܐܘܪܐ	5	ܐܘܪܐ ܥܠ ܐܘܪܐ	5
ܡܬܠܝܡ ܐܘܪܐ ⁷ ܐܘܪܐ		ܐܘܪܐ ܐܘܪܐ	
ܐܘܪܐ ܥܠ ܐܘܪܐ		ܐܘܪܐ ܥܠ ܐܘܪܐ	
ܡܬܠܝܡ ܐܘܪܐ		ܐܘܪܐ ܥܠ ܐܘܪܐ	
ܐܘܪܐ ܥܠ ܐܘܪܐ		ܐܘܪܐ ܥܠ ܐܘܪܐ	
ܐܘܪܐ ܥܠ ܐܘܪܐ	10	ܐܘܪܐ ܥܠ ܐܘܪܐ ⁴	10
ܐܘܪܐ ܥܠ ܐܘܪܐ		ܐܘܪܐ ܥܠ ܐܘܪܐ	
ܐܘܪܐ ܥܠ ܐܘܪܐ		ܐܘܪܐ ܥܠ ܐܘܪܐ	
ܐܘܪܐ ܥܠ ܐܘܪܐ		ܐܘܪܐ ܥܠ ܐܘܪܐ	
ܐܘܪܐ ܥܠ ܐܘܪܐ		ܐܘܪܐ ܥܠ ܐܘܪܐ ⁵	
ܐܘܪܐ ܥܠ ܐܘܪܐ	15	ܐܘܪܐ ܥܠ ܐܘܪܐ	15
ܐܘܪܐ ܥܠ ܐܘܪܐ		ܐܘܪܐ ܥܠ ܐܘܪܐ	
ܐܘܪܐ ܥܠ ܐܘܪܐ ⁸		ܐܘܪܐ ܥܠ ܐܘܪܐ	
ܐܘܪܐ ܥܠ ܐܘܪܐ		ܐܘܪܐ ܥܠ ܐܘܪܐ	
ܐܘܪܐ ܥܠ ܐܘܪܐ		ܐܘܪܐ ܥܠ ܐܘܪܐ	
ܐܘܪܐ ܥܠ ܐܘܪܐ	20	ܐܘܪܐ ܥܠ ܐܘܪܐ	20
ܐܘܪܐ ܥܠ ܐܘܪܐ ⁹		ܐܘܪܐ ܥܠ ܐܘܪܐ	
ܐܘܪܐ ܥܠ ܐܘܪܐ		ܐܘܪܐ ܥܠ ܐܘܪܐ ^a	

