

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

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TWO EARLY BYZANTINE
BIBLE MANUSCRIPTS IN
CHRISTIAN PALESTINIAN
ARAMAIC

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Codex Climaci Rescriptus II & XI

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This has been a very difficult volume to produce. My long-suffering wife has borne with me patiently and steadfastly. In particular, at the time when it would perhaps have been more sensible simply to abandon the work, she accepted—even understood—my unwillingness to do so. *rahoq mippəninim mikhrah*.

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וַיִּקַּח שְׂמוּאֵל אֶבְרָתָא וַיִּשָּׂם בֵּין־הַמִּצְפֹּת וּבֵין הַשָּׁן וַיִּקְרָא אֶת־
שְׁמָהּ אֶבְרָתָא הָעֶזְרָא וַיֹּאמֶר עַד־הֵנָּה עֲזָרְנוּ יְהוָה:

Ὡστε, ἀδελφοί μου ἀγαπητοί, ἐδραῖοι γίνεσθε, ἀμετακίνητοι,
περισσεύοντες ἐν τῷ ἔργῳ τοῦ κυρίου πάντοτε, εἰδότες ὅτι ὁ κόπος ὑμῶν
οὐκ ἔστιν κενὸς ἐν κυρίῳ.

שבע נפער לחי

שבע לחי חסר

השבע לחי, חסר חסר חסר...

חי שזר חכל

חי חסר חסר

חי חסר חסר

1. INTRODUCTION

1.1. Introduction to CCR, and to the CCR Project

1.1.1. Peregrinations of a Palimpsest

As the ninth century hastened into the tenth, while the Byzantine Macedonian Dynasty ruled from Constantinople, and the Muslim Abbasid Caliphate ruled from Iraq, a Christian scribe situated somewhere between the two sat at his writing desk, dry-ruling parchment. His task was to copy out a Syriac translation of John Climacus' popular manuals of spiritual discipline: η κλίμαξ '*The Ladder of Divine Ascent*' (CPG-7852) and Εἰς τὸν Ποιμένα '*Liber ad Pastorem*' (CPG-7853).¹ He filled nearly 150 parchment folios in this endeavour, all of which were recycled from older, obsolete codices. These older codices contained biblical, liturgical and even astronomical texts, written either in Greek or in a dialect of Western Aramaic now referred to as Christian Palestinian Aramaic (CPA). The original Greek or Aramaic of these older codices had been more or less assiduously scraped off; the leaves were

¹ The scribe did not sign and date his work (or if he did, the colophon is now missing). Thus, the date of the Syriac superior writing in CCR is rather uncertain. Mingana (1939, 78) suggests "about A.D. 1100," whereas Lewis (1909, xi) reports the opinions of Margoliouth and Ellis, who date the hand to the beginning of the ninth century! Géhin (2017, 126–27) narrows this range to 9th–10th century. Williams et al. (2022, 507) report a private communication from a Syriac specialist noting that the script has several affinities with that of a dated Syriac manuscript from 885–86.

trimmed into uniformity and re-ruled in preparation for their new role.

It is possible that the ‘somewhere in between’ where our scribe was writing was none other than St Catherine’s Monastery, Sinai, where John Climacus himself had served as Abbot a couple of centuries earlier.² At any rate, the codex certainly seems to have ended up there, as one quire of it was discovered at the monastery as recently as 1975.³ Likely, it formed part of that ancient library for many centuries, until it was caught up in the great manuscript-hunting frenzy of the nineteenth century.⁴ At some point, presumably in that century, the manuscript was dismembered, and parts thereof began to appear on the antiquities market.

² This opinion is rather widespread, but—in the absence of a colophon—impossible to prove. Géhin (2017, 20–21) notes that the great majority of Syriac parchment manuscripts from Sinai were not produced there, though he goes on to add that CCR probably was one of the few exceptions. He seems to base this opinion on the fact that the majority of the undertexts are written in CPA. However, the Cairo Genizah has revealed numerous Jewish manuscripts, almost certainly written in Palestine itself, with CPA undertexts. This strongly suggests that at least some CPA manuscripts were apparently scraped and washed for re-use *in the Land of Israel itself*. If this is the case, it is difficult to see why the Syriac of CCR could not have been produced in Palestine (or, indeed, further North) just as plausibly as at Sinai.

³ Syriac New Finds 38. On the New Finds, see Desreumaux (2010). For some of the CPA fruits emerging from the New Finds, see, e.g., Müller-Kessler (2016; 2017; 2018; 2019a; 2019b; 2020; 2023b).

⁴ For a brief outline of that frenzy, see Géhin (2017, 1–13).

In a series of three purchases between 1895 and 1906, the bulk of the manuscript was brought to Cambridge, England, and reassembled, thanks to the intrepid twin ‘Sisters of Sinai’, Agnes Lewis and Margaret Gibson.⁵ The sisters perceived the immense value of the undertexts preserved in the codex, and it was Lewis herself who produced the *editio princeps* of all the CPA undertexts, and a small sample of the Greek undertexts (Lewis 1909). It was Lewis, too, who gave the manuscript the name by which it is now referred to: *Codex Climaci Rescriptus* (Lewis 1909).⁶ The sisters eventually donated the manuscript to Westminster College (of which they were already benefactors), and it remained there until 2010.

In the mid-twentieth century, Ian Moir examined the Greek undertexts of the codex with the aid of infrared and ultraviolet lights and produced the first attempts at a full edition of those texts (Moir 1956; 1957). Then, towards the end of its century-long sojourn in Cambridge, all the Aramaic undertexts of CCR were re-edited by direct autopsy by Christa Müller-Kessler—also

⁵ The sisters were not quite able to acquire the entire manuscript. Apart from the quire left at St Catherine’s and only rediscovered in 1975, a single leaf was acquired by Alphonse Mingana during one of his three trips to the Middle East in the 1920s. It is now part of the University of Birmingham’s Mingana Collection, with the classmark Mingana syr. 637. It was described by Mingana (1939, 78) and edited first by Duensing (1938) and shortly afterwards by Black (1939).

⁶ Lewis (1909, xii) noted that, despite her best efforts, some leaves of the *Liber ad Pastorem* section of CCR had not yet been found at the time of the publishing of the *editio princeps*.

with the aid of an ultraviolet lamp (as she notes in passing: Müller-Kessler 2014, 4, n. 12). The resulting, vastly improved, transcriptions were included in the first three volumes of the monumental *Corpus of Christian Palestinian Aramaic* (Müller-Kessler and Sokoloff 1997; 1998a; 1988b).

In 2010, CCR was sold by Westminster College to the Green Collection. Subsequently, the Greens donated the manuscript to Museum of the Bible, in Washington, DC, where it resides today under classmark MS.000149. However, the codex's Cantabrigian link was not severed entirely: in 2012, Museum of the Bible invited Tyndale House, Cambridge, to take responsibility for the production of completely new editions of CCR's various Greek and Aramaic undertexts—this time aided by the latest advances in multispectral imaging (MSI).

1.1.2. Collaborative Codex Research

The study of the undertexts of CCR over the past decade at Tyndale House has been a collaborative exercise through and through. Most notably, the extensive collaboration between textual scholars and multispectral imaging computer scientists from 2017 onwards has resulted in a fruitful symbiosis for both sides, described in more detail below.⁷

In a different sort of collaboration: in Summer vacations between 2012 and 2017, students, mainly undergraduates, were

⁷ Peter Williams, the overall project director, lists the various parties involved, and describes the nature of the collaboration, in Williams et al. (2022).

given the opportunity to contribute to the deciphering of the various undertexts of CCR. The students worked either on the Greek material or the Aramaic, depending on their previous linguistic experience. Again, the benefits were mutual. The students gained valuable experience in manuscript research, but also contributed, directly or indirectly, to the overall research outcomes. Williams et al. (2022) describe one such student-led contribution pertaining to the classical Greek material preserved in CCR. Among the students who worked on the CPA undertexts, one deserves particular mention. Between 2012 and 2015, Suzanna Millar⁸ laboriously keyed in a first draft transcription of almost all the Aramaic undertexts, using digital photographs (but without any multispectral images), and Müller-Kessler's edition as a guide. When I examined her transcription as I started on CCR in 2015, the quality of her work was immediately obvious. With Millar's permission, her transcription was used as a starting point for the new CPA editions, saving many thousands of keystrokes. Moreover, among the student team working on CCR II, it was Millar who noted the differences in script between the Acts leaves and the Pauline epistles, and on that basis posited the presence of two distinct source manuscripts in CCR II (a hypothesis that is immediately confirmed by examination of the extant quire numbering—see *infra*).

⁸ Now Dr Suzanna Millar, Chancellor's Fellow in Hebrew Bible/Old Testament, New College, University of Edinburgh.

1.1.3. Computer-Complemented Re-editing: A New Edition of CCR

In 2015, I was invited to prepare fresh transcriptions of the CPA portions of CCR for publication and so began the first of several complete re-examinations of the codex. At the same time, Dr Peter Malik took charge of the production of fresh editions of the Greek biblical undertexts. Our efforts received substantial fresh impetus in 2017 when the codex was photographed using multi-spectral imaging technology by a team from the Early Manuscripts Electronic Library (EMEL) and the Lazarus Project. These images were then computer processed in two stages: *deterministic* and (where necessary) *statistical* (Easton and Kelbe 2014, 38ff.). In essence, deterministic processing involves combining—for each individual page—a predetermined subset of the raw images in a predetermined manner, where such a combination has been shown to produce useful results in the past. The process can be automated, such that many pages can be processed relatively quickly with relatively little human input necessary. In the case of the CCR project, each page was ‘batch-processed’ using a programme designed by Keith Knox over the course of previous MSI palimpsest research—most notably, the Archimedes Palimpsest Project (Davies and Zawacki 2019, 180–81). For each page of CCR, four types of batch-processed images were generated:⁹

⁹ As is perhaps inevitable with such multi-disciplinary scholarly collaboration, many so-called introductory articles to MSI abound with technical scientific jargon. Doubtless at the expense of nuance and accuracy, I have tried my best to keep the following descriptions jargon-free. For

Pseudocolour: this technique starts with monochrome images produced under ultraviolet light in which, typically, both the superior and inferior texts are visible. These are then combined with images in which only the superior text is visible. The result is an image in which the inferior text appears red, while the background appears greyish, and the superior text appears black.¹⁰

Figure 1: Snippet from CCR II f. 1r; unprocessed vs pseudocolour image

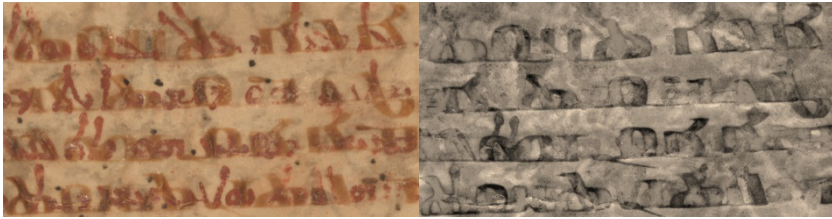


Sharpie: the *yin* to the pseudocolour *yang*. Whereas in the pseudocolour the separate images are combined additively, in the sharpie image they are ‘subtracted’ one from the other. The result is a greyscale image in which the undertext appears dark grey, while the superior text appears to have been erased.

a far fuller treatment of deterministic processing, yet still understandable by the non-specialist, see Knox (2023).

¹⁰ The Archimedes Palimpsest Project has a helpful webpage introducing the pseudocolour processing method, including a video explanation from Knox himself: <http://archimedespalimpsest.org/about/imaging/processing.php>, accessed 4 July 2023.

Figure 2: Snippet from CCR II f. 1r; unprocessed vs sharpie image



Tx-ratio: these images were produced using transmissive illumination, relying on the corrosive effects of the iron-gall ink used to write the undertext. A thin sheet of acrylic placed beneath the leaf is used to shine infrared light *through* the object, towards the camera. Where the residual ink of the undertext has eaten away the parchment over the centuries, the parchment is thinner than the surrounding parchment, and thus allows more light through into the camera.

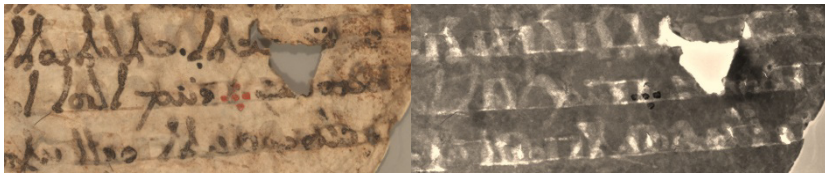
The usefulness of this particular method was highly dependent on the writing surface. The corrosive effects of the iron-gall ink were far more substantial on the flesh side of each folio, and in these cases the transmissive images were often remarkably useful.¹¹ Since iron-gall ink tends to adhere better to the hair side of parchment than the flesh side, erased text on the flesh side is often harder to recover using fluorescence-based techniques than that on the hair side. Thus, transmissive imaging goes a long way towards balancing this inequality.

The transmissive images have one particular benefit over all the other types of image: they can reveal text entirely covered by the superior text. The other processing methods can greatly

¹¹ By contrast, Tx-ratio images of the hair side of a folio would often only reveal a mirror-image of the text on the flesh side.

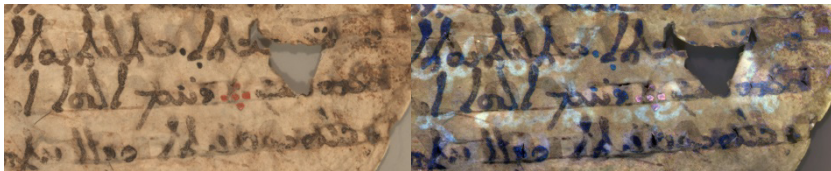
enhance the visibility of faded ink, but cannot render visible ink that has been covered over by the ink of the superior text. The transmissive images, on the other hand, inasmuch as they depend primarily on the degree of corrosion of the parchment, can still reveal the channels of corrosion, even when those channels have been subsequently written over.

Figure 3: Snippet from CCR II f. 1v; unprocessed vs Tx-ratio image



UVbyTx: these images are combinations of the images produced using ultraviolet light together with the images produced using transmissive illumination.

Figure 4: Snippet from CCR II f. 1v; unprocessed vs UVbyTx image

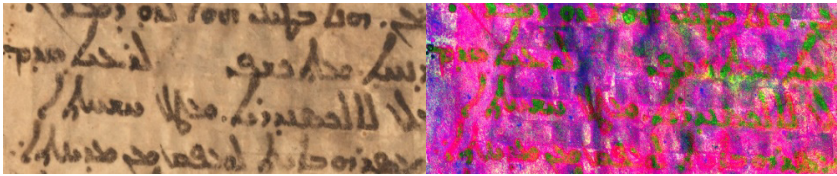


In many cases, these batch-processed images yielded such satisfactory results that further processing was not required. In a significant number of cases, however (particularly with the Greek material), the undertexts were not sufficiently clarified by the deterministic batch-processing.¹² In these cases, a second phase, or

¹² Statistical processing was regularly necessary (though not always successful) for re-editing the rubricated CPA texts, since the deterministic processing methods are calibrated to recover iron-gall ink.

mode, of processing was required: *statistical* processing. This umbrella term refers to an ever-expanding toolkit of different techniques (such as Principal Component Analysis, Independent Component Analysis, Minimum Noise Fraction).¹³ What these techniques have in common is that neither the subset of raw images to be combined, nor their precise method of combination, are pre-determined. Rather, they are determined on a case-by-case basis, using statistical methods. Consequently, statistical processing is a slower process, requiring skilled human input at every stage. When successful, however, it can recover undertext that proved resistant to batch-processing.

Figure 5: Snippet from CCR II f. 18v; unprocessed vs statistically processed image (undertext appears purple)



1.1.4. Condensing a Century's Research: An Up-to-Date Description of CCR's Undertexts

The past century of CCR scholarship has substantially clarified our understanding both of the ninth–tenth-century Syriac codex, and—particularly—of the earlier codices whose parchment was harvested for palimpsesting. What follows, therefore, is an up-to-date description of the codex and its undertexts. Since less-complete descriptions abound in the scholarly literature, I have thought it worthwhile to preface the description with a brief

¹³ For a recent overview of these processes, see Easton and Kelbe (2023).

overview of how, and on account of whom, our current understanding of the codex has developed.

When Lewis first published the undertexts of CCR, she found evidence of six different manuscripts (four CPA and two Greek) from which parchment was harvested for re-use. She labelled the CPA manuscripts Climacus I–IV, and the Greek manuscripts Climacus V–VI (Lewis 1909, xiii). Climacus I and II are early-period¹⁴ CPA Bible manuscripts.¹⁵ Climacus III was understood to be an early-period CPA Lectionary manuscript. Climacus IV is from an early-period collection of CPA homilies and apostolic myths.¹⁶ This initial categorisation has been gradually refined over the past century.¹⁷

¹⁴ Most CPA texts derive from either the Early Period (5th–8th centuries), when CPA was still a spoken dialect, or the Late Period (10th–13th centuries), when it seems to have been employed solely as a liturgical language. A few texts may derive from in between these periods (Morgenstern 2011).

¹⁵ All the material from CCR I–III was re-edited by Müller-Kessler and appears in Müller-Kessler and Sokoloff (1997; 1998a; 1998b).

¹⁶ The Dormition part of this manuscript was recently re-edited by Müller-Kessler (2019). The homily section is currently being re-edited and translated by the present author.

¹⁷ Müller-Kessler (1999a, 81–82) explains that the identifications of distinct manuscripts can be made on the basis of letter size and shape, and number of lines per column (where cropping of the leaf in the palimpsesting process does not obscure this information), but also on orthographic and morphological grounds. However, given the possibility of multiple scribes contributing to a single manuscript (as with, for example, the Dormition manuscript from the Cairo Genizah: Müller-Kessler 2018, 78), I suggest that a more secure basis for such identifications is

With respect to the CPA undertexts: Bar-Asher (1977, 57, 142) noticed that folios 33 and 36 do not belong with the lectionary manuscript labelled CCR III by Lewis. He suggested naming the new manuscript CCR IIIb, but it appears in Müller-Kessler and Sokoloff (1997, 50–53) as CCR7, and is thus labelled here (though preserving Lewis' use of Roman numerals). CCR VII is a fragment from an early-period CPA Bible manuscript, containing portions of Leviticus.¹⁸

CCR III was divided yet again by Müller-Kessler and Sokoloff into two separate lectionary manuscripts: CCR3 and CCR8.¹⁹

Finally for the CPA undertext, we must consider Lewis' CCR II. Thanks to the recent multispectral images, sufficient quire numbering data are available to clearly demonstrate that CCR II must be divided into two distinct manuscripts. Hitherto understood to be a single manuscript containing Acts and the New Testament epistles, CCR II in fact consists of parts of an *Apostolos* manuscript (i.e., Acts + the Catholic Epistles), and parts of a

on the evidence of incompatible quire numbering (when such information is available).

¹⁸ For a fresh re-editing and text-critical evaluation of CCR VII, see Phillips (forthcoming a).

¹⁹ In Müller-Kessler and Sokoloff (1997, 148, 151–52), there is no mention of CCR8; folios 32 and 38 are still labelled as being part of CCR3. However, a year later, in Müller-Kessler and Sokoloff (1998a; 1998b), CCR8 has fully emerged. Recently, Müller-Kessler (2023a) has published some new fragments from the early CPA Jerusalem lectionary and situates these fragments among all the other early witnesses, including CCR3 and CCR8.

Pauline Epistles manuscript.²⁰ The full data are presented in the codicological descriptions of each manuscript. Far more of the Pauline Epistles manuscript has been preserved than the Apostolos manuscript (49 folios vs 12 folios). Thus, it is suggested that the Pauline Epistles manuscript remain as CCR II, and the Apostolos manuscript be renamed as CCR XI (the numerals IX and X having already been commandeered for the Greek material: see *infra*).²¹

²⁰ As noted above (§1.1.2.), Suzanna Millar was the first to recognise the clear differences in script within CCR II, and to posit the existence of two different source manuscripts on that basis.

²¹ In the final stages of the preparation of this volume, Müller-Kessler (2023b) published her transliteration of Sin. syr. NF M38N, which consists of the ‘missing’ quire from CCR. These sheets of the tenth-century quire derive from the sixth-century manuscript CCR II. In the introduction she writes: “The siglum CCR2 has been used in the past for the part of CCR containing parts of the Acts of the Apostles and the Epistles, but it has become clear in the meantime that what was previously referred to as CCR2 now has to be divided into two different Bible manuscripts, CCR2A and CCR2B. The folios of CCR2A contain parts of Acts, and show a rather different scribal hand to the one containing parts of Corinthians—CCR2B” (Müller-Kessler 2023b, 148). In a private communication (2 January 2024), Müller-Kessler kindly confirmed to me that she first became aware of the need to distinguish between CCR2A and CCR2B during her examination of the ‘missing’ quire from CCR. Thus, this appears to be one of those reassuring situations where the same conclusion has been independently reached by two different scholars or groups of scholars (i.e., Müller-Kessler and Tyndale House). At any rate, it is gratifying that Müller-Kessler concurs with the basic division of *quondam*-CCR II into two distinct manuscripts. In addition to the differences in script and certain grammatical preferences between the two distinct

Pending further discoveries, therefore, the scribe responsible for the production of CCR appears to have used fragments from no fewer than seven CPA manuscripts.

The classification of the Greek undertext manuscripts has also been refined over the last century. Lewis (1909, xvi, xxvii–xxxi) identified CCR V (a harmony of the Gospels) and CCR VI (a fragment from a Greek Psalter). Moir (1956, ix) noted, and subsequently published (Moir 1957), a fragment of Greek Joshua, written in a different script-mode to the Greek Psalms, and hence unlikely to derive from the same codex. It is referred to below as CCR IX.

As part of the Tyndale House CCR project, Dr Peter Malik has begun to critically re-edit all the Greek biblical texts (Malik 2023a; 2023b).

Additionally, Moir’s examination of the codex under ultra-violet light revealed that ff. 47–55 contained Greek text, which nonetheless eluded decipherment (Moir 1956, 15). Perhaps the most sensational outcome of the Tyndale House CCR project has

manuscripts, she points to the fact that the Acts portion of the manuscript occasionally carries headers (Müller-Kessler 2023b, 149, n. 17). The examination of the quire numbering below dovetails well with her findings.

In the same article, Müller-Kessler (2023b, 148) claims that one bifolium from Sin. syr. NF M64N also belongs with CCR II. Here, we must disagree. The evidence is given in an Appendix to this volume.

Finally, in an earlier publication from the same year (2023a, 208–9) Müller-Kessler claims in passing that CCR f. 23 (containing Tit. 2.7–3.3) cannot belong to CCR II. Again, we disagree with this assessment; the evidence will be presented below (§2.1.3.).

been the discovery of illustrated astronomical material of Aratus and Eratosthenes on these previously indecipherable pages (Williams et al. 2022). Williams et al. (2022, 506) label this text (and presumably, therefore, the manuscript whence it originated) CCR10.

Finally, then, we arrive at the following summary:

Codex Climaci Rescriptus consists of 146 leaves in 18 quires (16 quaternions and 2 quinions—quires VIII and XV). The majority of the first 17 quires reside in Museum of the Bible, Washington, DC (MS. 000149). The eighteenth quire remains at Sinai among the New Finds (Sin. syr. NF M38N).²² An isolate leaf (f. 138) is held in the Mingana Collection, University of Birmingham (Mingana Syr. MS. 637).²³ Two folios from the beginning of the codex (those conjugate to the folios now numbered 5 and 6) are not extant.

Of those 146 folios, 109 contain CPA undertext. The remainder (all of which happen to belong to the Museum of the Bible portion of the manuscript) contain Greek undertext (though f. 55 may have no undertext).

The 146 folios derive from 11 earlier codices, seven of which contained CPA texts, and four of which contained Greek texts.

²² Recently edited by Müller-Kessler (2023b).

²³ Edited first by Duensing (1938), then shortly later by Black (1939).

Table 1: The breakdown of CCR into its eleven component manuscripts

Source Manuscript	Folio Numbers from CCR (following sequence of undertext)	Content and Notes
CCR I (16 folios)	112; 80 (v, r); 73 (v, r); 105; 78; 75; 107 (v, r); 110 (v, r); 77 (v, r); 76 (v, r); 79 (v, r); 74 (v, r); 108 (v, r); 111; 106; 109 (v, r)	CPA Gospels manu- script; originally contained at least Matthew and Mark.
CCR II (41 CCR folios ²⁴ + 8 NF folios)	127; 4; 1; 126; 45 (v, r); 40 (v, r); 16; 21; NF 38 f. 1; 11 (v, r); 10 (v, r); NF 38 f. 4; NF 38 f. 8 (v, r); NF 38 f. 5 (v, r); 19; 13 (v, r); NF 38 f. 7; 15; 22; NF 38 f. 6; 8 (v, r); 18; NF 38 f. 2; 20; 17; NF 38 f. 3; 3; 6; 2; 123; 130; 39; 125; 128; 46; 63 (v, r); 56 (v, r); 59 (v, r); 60 (v, r); 62 (v, r); 57 (v, r); 24; 29; 58 (v, r); 61 (v, r); 23; 30; 25 (v, r); 28 (v, r)	CPA Pauline epis- tles; Romans–He- brews.
CCR III (18 folios)	114; 99 (v, r); 102 (v, r); 121; 97 (v, r); 117; 103; 101 (v, r); 100 (v, r); 98; 118; 104 (v, r); 122; 113; 116 (v, r); 115; 120; 119 (v, r)	CPA Lectionary.
CCR IV (6 folios)	9 (v, r); 12 (v, r) (Dormition) 14; 129; 124; 7 (Homily)	CPA Dormition; homily.
CCR V	67 (v, r); 84 (v, r); 85; 70; 87; 83 (v, r); 68 (v, r); 69; 86; 82 (v, r); 88 (v, r); 91; 94 (v, r); 81; 92 (v, r); 72 (v, r); 65; 93; 90 (v, r); 71 (v, r); 96 (v, r); 89; 66; 95 ²⁵	Greek Gospel texts.

²⁴ Folio 6 lacks its conjugate; hence there is an odd number of folios in total.

²⁵ CCR V data according to Moir (1956, 97–98).

CCR VI	27; 26	Greek (biblical majuscule style) Psalms.
CCR VII	36; 33 (2 folios)	CPA Leviticus.
CCR VIII	(6 34; 35; 37 (v, r); 38; 31; 32 folios)	CPA Lectionary.
CCR IX	5 (v, r)	Greek (sloping ogival majuscule style) Joshua.
CCR X	51; 50; 48 (v, r); 53 (v, r); 64 (v, r); 52; 47 (v, r); 54 (v, r); 49	Greek (sloping ogival majuscule style) astronomical material from Aratus, Eratosthenes and Hipparchus.
CCR XI	(12 131; 43 (v, r); 42 (v, r); 138 folios) (MSyr.637); 41 (v, r); 134; 132; 137; 135; 44 (v, r); 133; 136	CPA Apostolos (Acts and Catholic Epistles).

1.2. The Present Volume

This volume examines CCR II (Pauline Epistles) and CCR XI (Apostolos).²⁶ For each manuscript, a relatively detailed codicological introduction is offered (apparently for the first time). Thereafter, the re-edited text is presented, with notes clarifying where our text diverges from previous editions. At the end of the volume, a linguistic and textual commentary examines the points of textual and linguistic interest arising from the new edition.

²⁶ This study is part of a sequence of publications re-editing the four CPA biblical manuscripts: CCR I, CCR II, CCR VII, CCR XI.

Understanding something of the author's workflow in producing this edition may forestall some potential critiques. First, the various batch-processed images available for each page were stacked in layers using image manipulation software. These stacks contained five images per page: colour, pseudo, sharpie, Tx-ratio, UVbyTx (see *supra* §1.1.3.). For the more difficult pages, these stacks were then augmented with additional statistically processed images. In some cases, this resulted in stacks of 30–40 images for a single page. For the more legible pages, one image—typically the pseudocolour—served as the main reference point in the transcription process, complemented as and when necessary by the other layers—especially the Tx-ratio images.²⁷ Not infrequently, the Tx-ratio has rendered visible diacritical dots that are simply invisible otherwise. Anyone wishing to check these new transcriptions is therefore advised not to neglect the Tx-ratio images, even when the undertext seems legible without.

Re-editing the most illegible pages involved working letter-by-letter through each image in the stack. In the worst cases, one fraction of a letter might be visible in one image, while the rest of the letter might only be visible in another image 30 layers away.

The labour, though arduous, has not proved entirely fruitless. In terms of sheer recovery of text, the present edition fills more than twenty of the more substantial lacunae left in previous editions. Sometimes these lacunae consist of only a few words. In

²⁷ For the majority of the pages, the pseudocolour was the single most useful image—a result that conforms with other projects (Davies and Zawacki 2019, 181).

other cases, nearly entire columns of previously indecipherable material have been rendered legible thanks to the advanced imaging and image processing techniques (see, e.g., f. 18v; f. 21r; f. 23r; 30v; 123r). Additionally, the current edition contains several hundred improved readings compared to previous editions, more than 50 of which are of text-critical or linguistic significance.

This edition also pays renewed attention to *unit delimitation* within the manuscript, i.e., the various degrees of sense delimitation at the sub- and supra-sentential levels, and to how those boundaries are marked. Previously, this has been particularly difficult in CPA texts from the early period, in that nearly all the available evidence is in the form of palimpsests, where punctuation dots are all too readily obscured by the superior texts. Even at the supra-sentential level, though, previous editions of CPA have frequently neglected to represent the divisions found in the manuscripts themselves.

2. CCR II: PAULINE EPISTLES

2.1. CCR II Codicology

Sufficient sheets of CCR II survive to enable us to reconstruct the manuscript with confidence using the data available from the quire numbering and average number of verses per quire. CCR II began with Romans 1:1, and originally contained at least all the Pauline Epistles, in the order in which they are found today, in at least 25 quires.

2.1.1. Quire Structure

***Summary:** The evidence afforded by the 49 extant leaves uniformly supports the reconstruction that the manuscript consisted of quaternions, each of which obeyed Gregory's Rule, with flesh side outermost. The quires were numbered using an alphanumeric numbering system found in several other CPA manuscripts. The numbering was arranged according to the mirror-signing technique typical of CPA manuscripts.*

The leaves of CCR from Museum of the Bible, together with those from the New Finds, preserve 49 folios from CCR II:¹ 24 bifolia, and one isolate folio.² These folios derive from 17 different quires, which themselves span a total range of 22 quires (quires 2–23) of the entire manuscript. In three cases (quires 9, 16 and 23), the outer sheet of the quire has been preserved (demonstrated by the presence of quire numbers on each folio), and in

¹ 41 in Museum of the Bible; eight in Sin. syr. NF M38N.

² The folio conjugate to f. 6 (apparently a cover leaf in the tenth-century codex) is not extant.

the case of quire 9, the entire quaternion quire is extant. This quire fully obeys Gregory's Rule, with flesh side outermost. In five other quires (nos 2, 6, 10, 11, 14), multiple sheets from the same quire have been preserved. When these sheets are contiguous, flesh–flesh, hair–hair layout is directly observable in all cases.³ When the sheets are not contiguous, their orientation is consistent with Gregory's rule.⁴ In all 17 quires for which at least one sheet is extant, the flesh–hair orientation of the sheets is consistent with a flesh-side-outermost quire structure (on the assumption that each quire is a quaternion).

The quires are mirror-signed, as is usual with CPA manuscripts.⁵ In this system, quire number 'n' is signed with the number 'n - 1' on its opening side, and with the number 'n' on its final side. Thus, any opening containing the final side of one quire, and the first side of the next quire, will show the same number 'x' on both sides. In this case, the number 'x' indicates the total number of quires already read. In CCR II, the numbers are indicated using the alphanumeric numbering system that appears in several other CPA manuscripts (Desreumaux 2015, 134). Note the use of final *kaf* and final *nun* after their respective medial forms, and the use of *pe inversum* after *pe*:

³ Quires 2, 9, 10 and 11.

⁴ Quires 6 and 14.

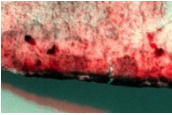

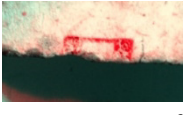
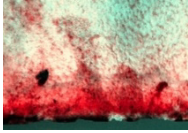

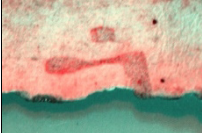
⁵ See Desreumaux (2015, 134) for a general discussion, and Desreumaux (2023, 135–36) for a helpful worked example, in the form of Sin. syr. NF M56N.

Table 2: Numbering system commonly found in CPA manuscripts

25	24	23	22	21	20	19	18	17	16	15	14	13	12	11	10	9	8	7	6	5	4	3	2	1
ⲁ	Ⲃ	ⲃ	Ⲅ	ⲅ	Ⲇ	ⲇ	Ⲉ	ⲉ	Ⲋ	ⲋ	Ⲍ	ⲍ	Ⲏ	ⲏ	Ⲑ	ⲑ	Ⲓ	ⲓ	Ⲕ	ⲕ	Ⲍ	Ⲏ	ⲏ	Ⲑ

Frustratingly, some of the quire numbers are only partially extant, due to the cropping of the leaves.

Table 3: Extant quire numbers in CCR II

Quire number	9	16	23
Number on opening side			
	Upper traces of ⲁ (F. 19r)	Ⲑ (F. 59v)	Upper traces of ⲁ (F. 25v)
Number on closing side			
	ⲑ (F. 18v)	Ⲏ (F. 60r)	ⲃ (F. 28r)

The three quires from which the outer bifolium has been preserved contain, on average, just over 100 verses each. A more accurate estimate of average quire content can be obtained by relying on the extant quire numbers. The range of text from the beginning of quire 9 to the end of quire 23 (1 Cor. 13:4–Heb. 7:27) comprises 1422 verses, which averages out as 94.8 verses/quire, or 11.85 verses/leaf.⁶ This latter figure, in turn, affirms that quires 9, 16 and 23 (of each of which we have the outer

⁶ Averaging the number of verses contained purely in the extant folios also gives an estimate of 11–12 verses per folio.

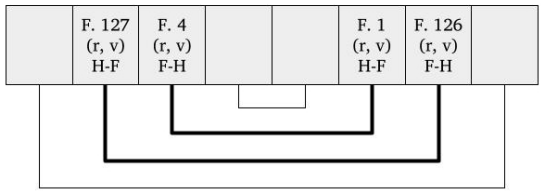
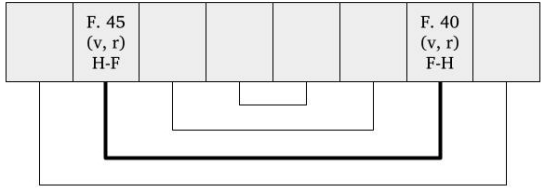
bifolium) are quaternions. This is confirmed in the case of quire 9, which is fully extant. This is unsurprising; Desreumaux (2015, 134) notes that “parchment manuscripts of the ancient period are regularly composed of quaternions (with an exceptional presence of some quinions).” Finally, using these data and a default assumption that each quire is a quaternion, the entire quire structure of almost all the manuscript can be reconstructed, as below.

Just three firm quire numbers are rather a thin foundation on which to build a 23-quire structure. Happily, though, the numbered quires are spread out widely across the full range. By using these numbered quires as anchor-points, and moving outwards therefrom, a reasonably solid quire sequence can be attained.⁷ One part of the sequence remains problematic, and this is discussed below the following table.⁸

⁷ In terms of process: I first established the position of each bifolium within the quire (using the average number of verses per folio alongside the total number of missing verses *between* each conjugate folio). With the added assumption that each quire is a quaternion, this was already sufficient to produce a full set of quires. Then, calculating the total number of missing verses between the outermost folios of consecutive quires served as a check to the proposed quire structure.

⁸ Müller-Kessler (2023b), when publishing the ‘missing’ CCR quire from the New Finds (Sin. syr. NF M38N), containing parts of 1 and 2 Corinthians from CCR II, does not attempt to reconstruct the quire structure *in toto* for this part of the manuscript. She does, however, attempt to show how the leaves of Sin. syr. NF M38N (referred to simply as NF 38 in the table below) fit in sequence with the rest of CCR II 1-2 Corinthians. In a few places our respective analyses diverge, as will be indicated *ad loc.*

Table 4: The quire structure of CCR II

i. Quire No.	Quire Structure
ii. Approx. quire range	
iii. Approx. No. Verses	
iv. First extant verse	
v. Last extant verse	
vi. [No. missing verses between extant fols of adjacent quires]	
1 <i>Rom. 1:1–4:4</i> 96vv. - -	
2 <i>Rom. 4:5–7:23</i> 88vv. <i>Rom. 4:17a</i> <i>Rom. 7:11a</i> [23vv.; 2 fols]	 <p>The diagram for quire 2 shows a sequence of folios: F. 127 (r, v) H-F, F. 4 (r, v) F-H, F. 1 (r, v) H-F, and F. 126 (r, v) F-H. Lines connect the folios to show the sequence of pages: 127v to 4r, 4v to 1r, 1v to 126r, and 126v to the next folio. A bracket indicates that folios 4 and 1 are part of the same half-quire (H-F).</p>
3 <i>Rom. 7:24–10:21</i> 95vv. <i>Rom. 8:9b</i> <i>Rom. 10:9b</i> [117vv.; 10 fols]	 <p>The diagram for quire 3 shows a sequence of folios: F. 45 (v, r) H-F and F. 40 (v, r) F-H. Lines connect the folios to show the sequence of pages: 45v to 40r, 40v to the next folio, and 45r to the previous folio. A bracket indicates that folios 45 and 40 are part of the same half-quire (H-F).</p>
4 <i>Rom. 11:1–14:21</i> 92vv. - -	

i. Quire No.	Quire Structure
ii. Approx. quire range	
iii. Approx. No. Verses	
iv. First extant verse	
v. Last extant verse	
vi. [No. missing verses between extant fols of adjacent quires]	
5	<div><div></div><div></div></div>
Rom. 14:22–1 Cor. 1:28	
90vv.	
Rom. 15:11b	
1 Cor. 1:17	
[23.5vv.; 2 fols] ⁹	
6	<div><div></div><div></div></div>
1 Cor. 1:29–6:16	
92vv.	
1 Cor. 2:10c	
1 Cor. 6:5a	
[113vv.; 10 fols] ¹⁰	
7	
1 Cor. 6:17–10:7	
91vv.	
-	
-	

⁹ Müller-Kessler (2023b, 151) posits just one missing folio between CCR II f. 21 and NF 38 f. 1. However, an average of 11.85 verses per folio requires precisely two missing folios for the intervening 23.5 verses.

¹⁰ Müller-Kessler (2023b, 151) posits 8 missing folios between NF 38 f. 4 and NF 38 f. 8. The quire structure proposed here posits 10 missing folios, which coheres excellently with the count of an intervening 113 verses (at an average of 11.85 verses per folio).

i. Quire No.	Quire Structure
--------------	-----------------

ii. Approx. quire range	
-------------------------	--

iii. Approx. No. Verses	
-------------------------	--

iv. First extant verse	
------------------------	--

v. Last extant verse	
----------------------	--

vi. [No. missing verses between extant fols of adjacent quires]	
---	--

8

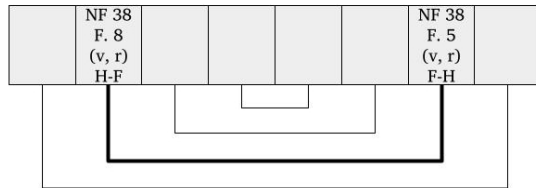
1 Cor. 10:8–13:3

94vv.

1 Cor. 10:18b

1 Cor. 12:24a¹¹

[10.5vv.; 1 fol.]



9

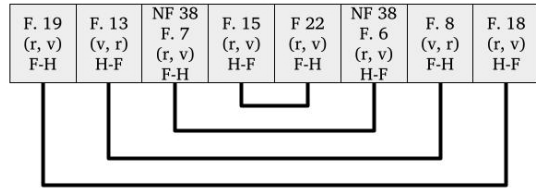
1 Cor. 13:4–15:49a

98.5vv.

1 Cor. 13:4

1 Cor. 15:49a

[12vv.; 1 fol.]

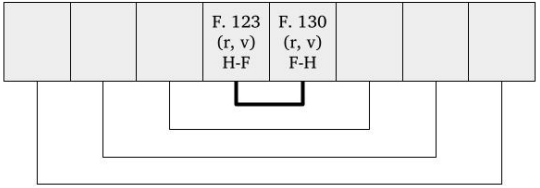
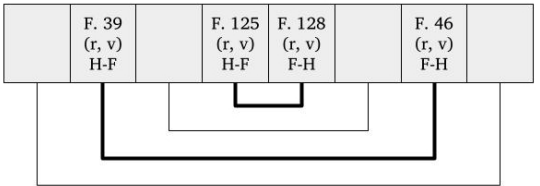
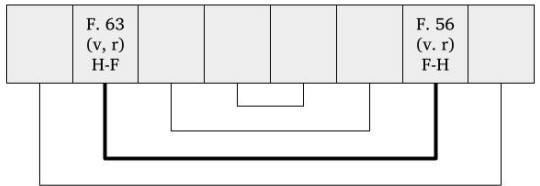


¹¹ Müller-Kessler (2023b, 151) posits two missing folios between NF 38 f. 8 and NF 38 f. 5. However, the total number of verses from the beginning of f. 8 (1 Cor. 10:18b) to the end of f. 5 (1 Cor. 12:24a) is 73. At 11.85 vv./fol, this implies 6 folios to contain this intervening material, and hence *four* missing folios between NF 38 f. 8 and NF 38 f. 5.

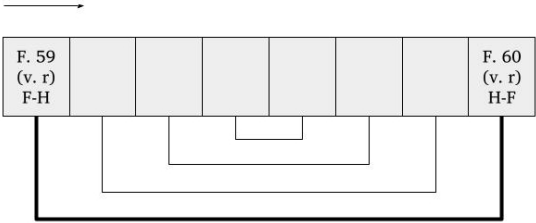
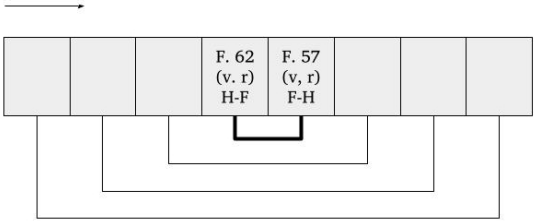
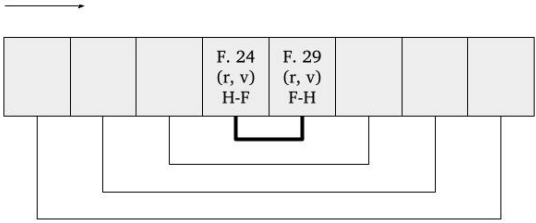
i. Quire No.	Quire Structure								
ii. Approx. quire range									
iii. Approx. No. Verses									
iv. First extant verse									
v. Last extant verse									
vi. [No. missing verses between extant fols of adjacent quires]									
10	<div><div></div><div><table><tr><td></td><td>NF 38 F. 2 (r, v) H-F</td><td>F. 20 (r, v) F-H</td><td></td><td></td><td>F. 17 (r, v) H-F</td><td>NF 38 F. 3 (r, v) F-H</td><td></td></tr></table><div><div></div><div></div><div></div><div></div><div></div><div></div></div></div></div>		NF 38 F. 2 (r, v) H-F	F. 20 (r, v) F-H			F. 17 (r, v) H-F	NF 38 F. 3 (r, v) F-H	
	NF 38 F. 2 (r, v) H-F	F. 20 (r, v) F-H			F. 17 (r, v) H-F	NF 38 F. 3 (r, v) F-H			
1 Cor. 15:49b–2 Cor. 3:16									
90.5vv.									
1 Cor. 16:3b									
2 Cor. 3:5a ¹²									
[31vv.; 3 fols] ¹³									
11	<div><div></div><div><table><tr><td></td><td></td><td>F. 3 (r, v) F-H</td><td>Cover Leaf H-F</td><td>F. 6 (r, v) F-H</td><td>F. 2 (r, v) H-F</td><td></td><td></td></tr></table><div><div></div><div></div><div></div><div></div><div></div><div></div></div></div></div>			F. 3 (r, v) F-H	Cover Leaf H-F	F. 6 (r, v) F-H	F. 2 (r, v) H-F		
		F. 3 (r, v) F-H	Cover Leaf H-F	F. 6 (r, v) F-H	F. 2 (r, v) H-F				
2 Cor. 3:17–~ 2 Cor. 8 ~90vv.									
2 Cor. 4:18c									
2 Cor. 7:8a									
[132.5vv.; 13 fols?]									

¹² Müller-Kessler (2023b, 151) omits to mention that an intervening bifolium must lie between the end of f. 20 (2 Cor. 1:3) and the beginning of f. 17 (2 Cor. 1:23).

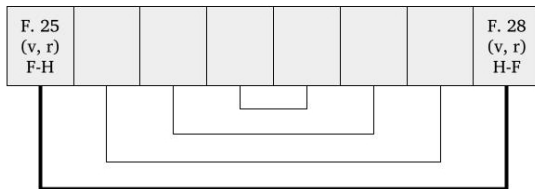
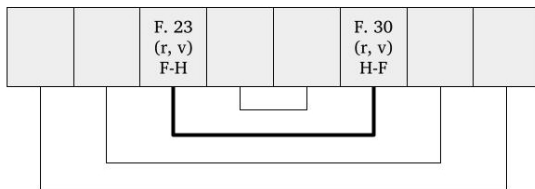
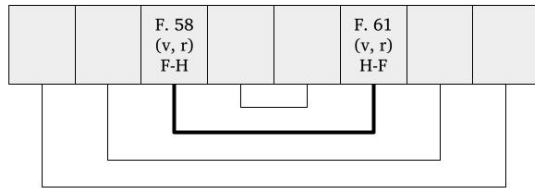
¹³ Müller-Kessler (2023b, 151) posits two missing folios between NF 38 f. 3 and CCR II f. 3. However, given the 11.85 vv./fol. average, the 31 intervening verses are far more likely to be contained in three folios each containing just over 10vv., than in two folios containing over 15vv. each.

i. Quire No.	Quire Structure
ii. Approx. quire range	
iii. Approx. No. Verses	
iv. First extant verse	
v. Last extant verse	
vi. [No. missing verses between extant fols of adjacent quires]	
12	
2 Cor. 8–2 Cor. 12	
~80vv.(!) ¹⁴	
-	
-	
13	<div data-bbox="482 754 564 776">→</div>  <p>The diagram shows a row of eight rectangular blocks representing folios. The fourth block from the left is labeled 'F. 123 (r, v) H-F' and the fifth block is labeled 'F. 130 (r, v) F-H'. Below these blocks, a series of nested horizontal lines connect them, indicating the sequence of folios in the quire: 123v to 130r, then 130v to the next folio, and so on.</p>
~2 Cor. 12–Gal. 3:8	
~89vv.	
Gal. 1:1	
Gal. 1:23d	
[41vv.; 4 fols]	
14	<div data-bbox="482 998 564 1019">→</div>  <p>The diagram shows a row of eight rectangular blocks representing folios. The second block is labeled 'F. 39 (r, v) H-F', the fourth is 'F. 125 (r, v) H-F', the fifth is 'F. 128 (r, v) F-H', and the seventh is 'F. 46 (r, v) F-H'. Below these blocks, a series of nested horizontal lines connect them, indicating the sequence of folios in the quire: 39v to 125r, 125v to 128r, 128v to 46r, and 46v to the next folio.</p>
Gal. 3:9–Eph. 1:6	
102vv.	
Gal. 3:20	
Gal. 6:12a	
[24vv.; 2 fols]	
15	<div data-bbox="482 1241 564 1263">→</div>  <p>The diagram shows a row of eight rectangular blocks representing folios. The second block is labeled 'F. 63 (v, r) H-F' and the seventh block is labeled 'F. 56 (v, r) F-H'. Below these blocks, a series of nested horizontal lines connect them, indicating the sequence of folios in the quire: 63r to 56v, then 56r to the next folio, and so on.</p>
Eph. 1:7–Eph. 5:7	
99vv.	
Eph. 1:18d	
Eph. 4:27	
[12vv.; 1 fol.]	

¹⁴ See discussion *infra*.

i. Quire No.	Quire Structure
ii. Approx. quire range	
iii. Approx. No. Verses	
iv. First extant verse	
v. Last extant verse	
vi. [No. missing verses between extant fols of adjacent quires]	
16	
Eph. 5:8–Phil. 2:26a	
106vv.	
Eph. 5:8	
Phil. 2:26a	
[131vv.; 11 fols]	
17	
Phil. 2:26b–Col. 2:18	
95vv.	
-	
-	
18	
Col. 2:19–1 Thes. 4:1	
92vv.	
Col. 4:6b	
1 Thes. 1:9a	
[67vv.; 6 fols]	
19	
1 Thes. 4:2–1 Tim. 1:3	
95vv.	
1 Thes. 5:15a	
2 Thes. 2:2c	
[155vv.; 13 fols]	

i. Quire No.	Quire Structure
ii. Approx. quire range	
iii. Approx. No. Verses	
iv. First extant verse	
v. Last extant verse	
vi. [No. missing verses between extant fols of adjacent quires]	
20	
1 Tim. 1:4–6:6	
95vv.	
-	
-	
21	
1 Tim. 6:7–2 Tim. 4:20	
96vv.	
2 Tim. 1:9d	
2 Tim. 3:14	
[47vv.; 4 fols]	
22	
2 Tim. 4:21–Heb. 2:8	
95vv.	
Tit. 2:7	
Philem. 25	
[22vv.; 2 fols]	
23	
Heb. 2:9–7:27	
106vv.	
Heb. 2:9	
Heb. 7:27	



The remaining 175 verses of Hebrews would have required at least two further quires.

There is some uncertainty regarding the precise reconstruction of quires 11–13. Quires 9 and 16 serve as anchor-points, as the outermost bifolium of each is extant. Examination of the table above will confirm that the structures of quires 10, 14 and 15 are also secure. The heart of the difficulty is that only 132.5vv. lie between the last extant text of quire 11 (2 Cor. 7a; f. 2v; folio 6 out of 8 in quire) and the first extant text of quire 13 (Gal 1:1; f. 123r; folio 4 out of 8 in quire). If each of quires 11–13 is a quaternion, these 132.5vv. must be spread over 13 folios, averaging just over 10vv./fol. This is certainly not impossible, but it is rather low, given that the average over the codex as a whole is 11.85vv./fol. If one of these folios was a stub, this would raise the text density to just over 11vv./fol. This, though, is speculation; none of the extant material from CCR II gives any direct evidence of originally stunted sheets.

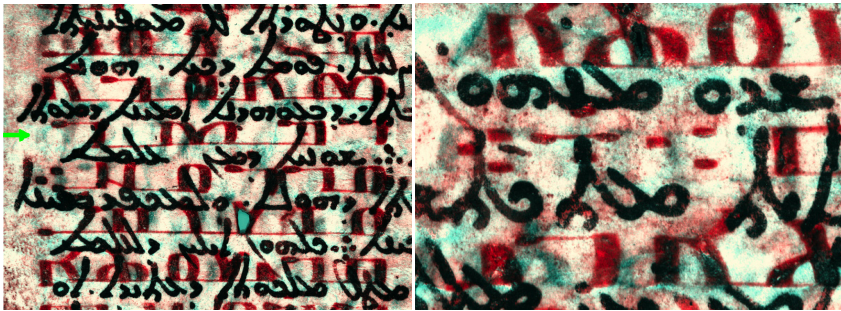
2.1.2. Dimensions, Ruling and Mise-en-Page

CCR II is arranged in portrait format. The average leaf measures approximately 230 × 183mm (after cropping), with a written area of approximately 180 × 137mm, and a lower margin height of approximately 32mm. 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 180 × 60mm. Each column consists of 22 lines. Infrequently, one word is written at the bottom of a column on a twenty-third line, when doing so would complete a clear semantic unit. In these cases, the word on the

twenty-third line is left-justified, rather than right-justified.¹⁵ The average height of the *beth* is 3–4mm.

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, rather than dilation of the letters themselves. Rarely, simple line fillers are used, generally at the end of supra-sentential thematic units.¹⁶

Figure 6: Left: letter spacing for left justification in CCR II; right: line fillers at end of thematic unit in CCR II (f. 1r I.20)



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.

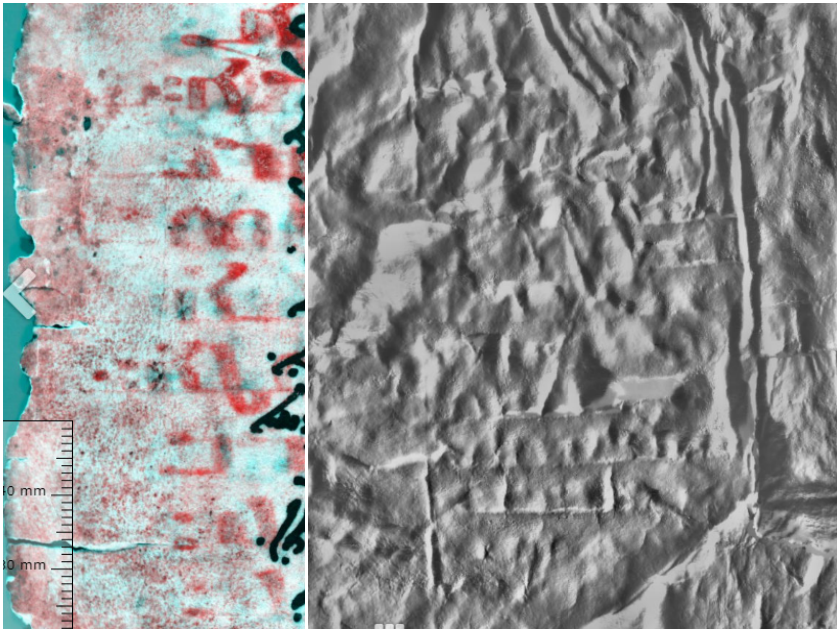
When describing the ‘missing’ CCR quire (originally from CCR II), Müller-Kessler claims that the folios are not ruled, either horizontally or vertically (Müller-Kessler 2023b, 149), and that

¹⁵ This phenomenon is limited to the latter half of the manuscript. In Romans–2 Corinthians (42 sides), there are no cases of a twenty-third line. In Galatians–Hebrews (40 sides), there are seven occurrences.

¹⁶ Fols 1r I.20; 57v I.10; 127v II.17.

there is no left-hand justification. Regarding the former, I submit that, in fact, the undertext of Sin. syr. NF M38N was ruled in the same way as the rest of CCR II, as the following snippets illustrate:

Figure 7: Left: snippet from Sin. syr. NF M38N f. 2r (pseudocolour); traces of the left-hand column boundary vertical line are visible, and several horizontal lines; right: snippet from Sin. syr. NF M38N f. 4v (raking light); two column boundary vertical lines are visible, as well as several horizontal lines.



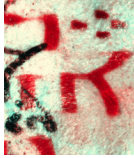
Regarding the left justification, I presume that Müller-Kessler and I are simply labelling the same phenomenon differently. As the left-hand image above illustrates, the scribe makes obvious efforts to adhere to the left vertical boundary line. Perhaps the most obvious locus is the end of line five, where the scribe elongates the base line between the penultimate letter and the final

alaf, such that the left leg of the *alaf* nearly meets the column boundary line.

2.1.3. Paratextual Features

Overall, the manuscript is relatively unornate. Supra-sentential thematic units are indicated by ekthesis,¹⁷ usually—though not always—with enlargement of the first letter. Usually, a simple four-dot rhombus is set over this initial letter, as can be seen in this snippet from f. 11v:¹⁸

Figure 8: Simple rhomboid ornament over enlarged letter with ekthesis



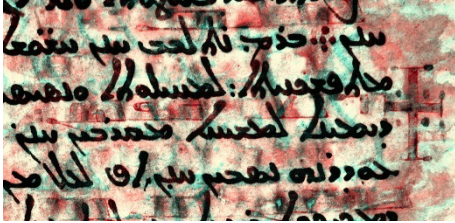
Larger textual units are demarcated using the *ru-* rubric, usually with a blank line above and below the rubric. In general, the ink of the rubrics has not survived as well as the ink of the main text and has proved more resistant to MSI processing. In several cases, only blank lines are left where presumably rubric was originally to be found.

¹⁷ I.e., the protrusion into the right-hand margin of the first letter of the first word of the new text unit.

¹⁸ To be precise: this four-dot rhombus is almost always found from Romans 10 onwards (f. 40r), but only twice beforehand (and is absent in at least fifteen instances in Romans 1–9 where it would be expected to appear). Müller-Kessler (2023b, 149) notes comparable use of ekthesis, enlargement and the four-dot rhombus in CCR II's 'missing quire', Sin. syr. NF M38N.

In at least seven cases, the ekthesis following the *نم معلی* rubric is adorned with a serified cross in the right-hand margin.¹⁹ The clearest example is found on f. 3r, introducing 2 Cor. 5:1.

Figure 9: Marginal decorative cross in CCR II (f. 3r)



In the image above, the horizontal bar of the cross is in-line with the *نم معلی* rubric (which is legible to an unusual degree in this instance). The rubric is separated from the main text by a blank line above and below. Ekthesis of the first word of the main text after the rubric (محتی) means that the first letter of that word (*yod* in this case) is almost directly below the base of the cross. In one instance (f. 45r), the rubric appears at the bottom of column one, while the main text (with ekthesis) resumes at the top of column two. The ornate cross appears above the ekthesis, rather than beside the rubric, indicating that the decoration was seen to be adorning the biblical text itself.

The main body of these ornamental crosses was penned in the same ink as the rubric text. The basic cross shape was then surrounded by dots penned with the ink used for the main text:

¹⁹ Fols 2r; 3r; 22r; 25r; 25v; 39r; 45r. In this latter case, the *نم معلی* rubric appears on the last line of column one, whereas the cross appears above the first letter of the first word of column two. Moreover, in this instance, the cross is not surrounded by ornamental dots, but by small circles arranged in the same inner and outer pattern described below.

four inner dots surrounding the central vertex, and eight outer dots: two at each end of the vertical and horizontal bars of the cross. In the three other examples, the rubric ink has faded to such an extent that only the inner and outer dots remain visible. In the example below, from f. 2r, the main body of the cross has been reconstructed, such that the surrounding dots are more easily identified.

Figure 10: Reconstructed marginal decorative cross in CCR II (f. 2r)



In addition to the ܡܠܝܟܐ ܝܗܝܪܐ rubrics, CCR II also includes several rubrics pertaining to the lectionary.

Table 5: Lectionary rubrics in CCR II

4r I.11–13	Rom. 5:6ff.	ܡܠܝܟܐ ܝܗܝܪܐ ܡܠܝܟܐ ܝܗܝܪܐ
22r I.16–19	1 Cor. 15:1ff.	ܡܠܝܟܐ ܝܗܝܪܐ [ܡܠܝܟܐ]
39r II.12–13	Gal. 3:24ff.	ܡܠܝܟܐ ܝܗܝܪܐ ܡܠܝܟܐ ܝܗܝܪܐ
23r II.9–11	Tit. 2:11ff.	ܡܠܝܟܐ ܝܗܝܪܐ ²⁰ [ܡܠܝܟܐ ܝܗܝܪܐ ܡܠܝܟܐ ܝܗܝܪܐ]
23v I.23	After Tit. 2:15	ܡܠܝܟܐ ܝܗܝܪܐ
25v II.1–3	Heb. 2:11ff.	ܡܠܝܟܐ ܝܗܝܪܐ ²¹ [ܡܠܝܟܐ ܝܗܝܪܐ ܡܠܝܟܐ ܝܗܝܪܐ]

Müller-Kessler (2023a, 208–9) has recently claimed (*en passant*) that CCR f. 23 (Tit. 2:7–3:3) cannot originally have be-

²⁰ Reconstructed according to the reading in Lewis (1909, 176).

²¹ Reconstructed according to the reading in Lewis (1909, 180, *sic*).

longed to CCR II, since it contains a lectionary rubric. This is untenable, for the following three reasons. First, the script of this folio, together with its codicological features, is identical to the rest of CCR II. Second, its position within CCR II's quire structure is seamless, which would be rather coincidental, to say the least, if the folio originated from a different manuscript.²² Finally, the lectionary rubric on f. 23 is comparable with those on f. 4, f. 22 and f. 25. In particular, notice that in all three cases the ensuing reading is referred to as a *معلی*, whereas in other (genuine lectionary) manuscripts, the term *مصر* is used.²³ Thus, Lewis (1909, 176) was quite correct in assigning f. 23 to CCR II.

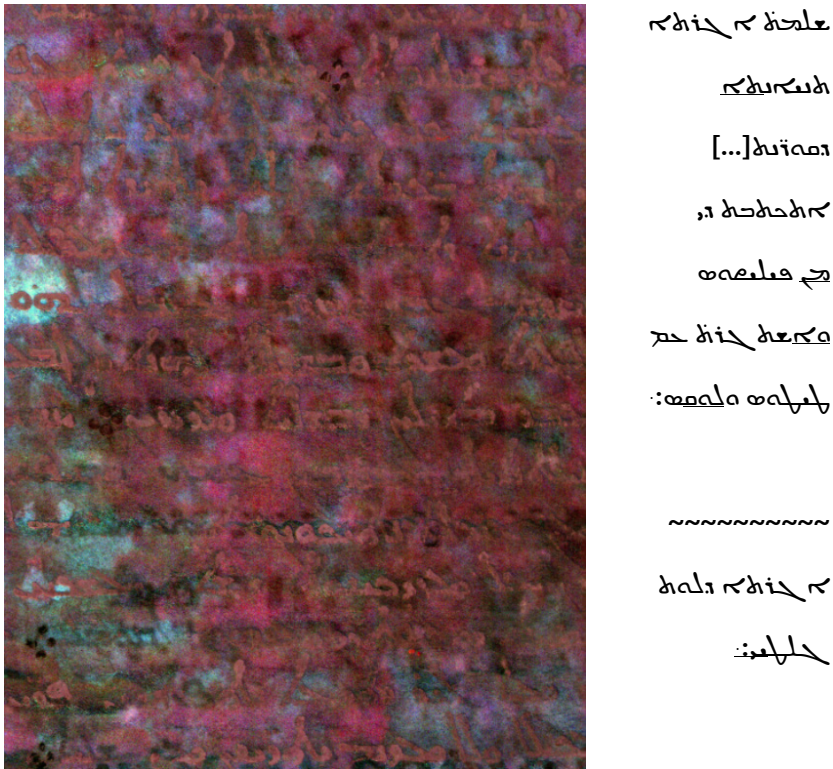
The most substantial paratextual additions in CCR II are the concluding rubric to each epistle. These notes (five of which are extant and at least partially legible) follow a set pattern:

- The letter to [recipient(s)] is complete
- It was written from [presumed location]
- And sent by [presumed letter carrier]

²² See §2.1.1. The 47 missing verses between the end of f. 61 and the beginning of f. 23 (quires 21–22) perfectly match the four predicted folios between these leaves. The 22 missing verses between the end of f. 23 and the beginning of f. 30 (quire 22) perfectly match the two posited folios between these leaves. The 22 missing verses between the end of f. 30 and the beginning of f. 25 (which constitutes the outermost folio of quire 23, and carries a quire number) perfectly match the predicted two folios between these leaves. One could not ask for better alignment.

²³ Cf. the list of CPA rubrics in Müller-Kessler (2023a, 219–24).

Figure 11: Rubric concluding 2 Corinthians (f. 123r)



As can be seen in the image above: after the concluding comment and a simple line divider, the title of the next epistle appears, followed by the biblical text.

2.1.4. Punctuation

By far the most frequently used punctuation sign is a triangle of three dots (209 occurrences over 25 sides); a pair of vertically arranged dots is also frequently used (134 occurrences over 25 sides); the use of a single pausal dot is far less frequent (50 occurrences over 25 sides). 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.

The three-dot triangle is the default punctuation sign at the end of a sentence, and hence almost always appears at what we now consider to be verse divisions. However, it also frequently appears between two clauses in a compound sentence (e.g., 2 Tim. 1:12; f. 58v II.2), and between the constituents of a wide variety of complex sentences.

Two dots are used in a similarly broad manner, especially between the constituents making up compound and complex sentences. However, they are far less frequently used to mark significant semantic disjunction. For example, in the nine sides of 2 Corinthians (excluding the leaves from Sin. syr. NF M38N), two dots are used as end-of-verse punctuation in only three cases.

One dot tends to be used only to indicate minimal semantic or prosodic disjunction, as the following examples illustrate:

- After a vocative (1 Cor. 1:10; f. 21r)
- Between two closely related adverbial phrases (1 Cor. 1:10; f. 21r)
- Between a main clause and an adverbial accusative ‘that’-clause (1 Cor. 1:14; f. 21v)
- Separating the end of a relative clause from the following main clause (1 Cor. 3:18; f. 11v)
- Separating a temporal clause from the following main clause (1 Cor. 13:10; f. 19r)
- Between the elements of a compound subject (1 Cor. 13:13; f. 19v)

However, the entire system of pausal dots appears to be applied in an causal, non-rigorous, manner. For example, in the list above, the post-vocative pause is marked with a single dot. However, at Gal. 5:11 (f. 128v) the same pause is marked with two dots, whereas at 2 Tim. 2:1 (f. 58r) there is no pausal dot whatsoever. Even more striking: at 2 Tim. 3:10–11 (f. 61r) two—and even three—dots regularly separate the elements of a compound object.

2.2. CCR II Text

Critical Symbols and Apparatus

[...]	Lacuna
[✕]	Reconstructed text
[˘] ✕	Partially visible letter(s)
✕	Uncertain reading
↗ ↘	Supralinear secondary insertion
^a ✕	Word is commented on in the <i>sub loco</i> apparatus
^a ✕ ^a	Text between the pair of superscript letters is commented on in the <i>sub loco</i> apparatus
*✕	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.

To avoid overcrowding, the following are *not* explicitly noted in the first apparatus: (1) differences in punctuation between the two editions; (2) disagreement as to the precise location of *seyame* over a particular word; (3) disagreement as to whether a letter is fully or only partially visible.

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.

Romans 4:17–22

F. 127r

መኖር		17 ሆኖ ገብረዎት፡	
ገብረዎት፡		ገብረዎት፡	
ገብረዎት፡		ገብረዎት፡	
ገብረዎት፡		ገብረዎት፡	
ገብረዎት፡	5	ገብረዎት፡	5
ገብረዎት፡		ገብረዎት፡	
ገብረዎት፡		ገብረዎት፡	
ገብረዎት፡		ገብረዎት፡	
ገብረዎት፡		ገብረዎት፡	
ገብረዎት፡		ገብረዎት፡	
ገብረዎት፡	10	ገብረዎት፡	10
ገብረዎት፡		ገብረዎት፡	
ገብረዎት፡		ገብረዎት፡	
ገብረዎት፡		ገብረዎት፡	
ገብረዎት፡		ገብረዎት፡	
ገብረዎት፡	15	ገብረዎት፡	15
ገብረዎት፡		ገብረዎት፡	
ገብረዎት፡		ገብረዎት፡	
ገብረዎት፡		ገብረዎት፡	
ገብረዎት፡		ገብረዎት፡	
ገብረዎት፡	20	ገብረዎት፡	20
ገብረዎት፡		ገብረዎት፡	
ገብረዎት፡		ገብረዎት፡	

F. 1r

[illegible]

Romans 6:19–7:2

F. 1v

ኃይሉ ሰጠኝ		ጽዕናዬ	
ለቲቂ ስለከለፈ፡		ክብሩ ለገጠኝ	
ከ ²³ ታሪክ ስለገጠኝ		ለገጠኝ፡ ²⁰ ከ	
ስለከለፈ		ከገጠኝ	
ክሰጠኝ	5	ክብሩ ለከለፈ	5
ገጠኝ		ክብሩ ^a	
ስለገጠኝ		ገጠኝ ለገጠኝ	
ታሪክ ስለከለፈ		ገጠኝ ²¹	
ክብሩ ሰጠኝ		ገጠኝ	
ከ ¹⁰ ገጠኝ፡	10	ለክሩ ክብሩ፡ ^b	10
ገጠኝ ^{7:1} ለገጠኝ		ገጠኝ ^c ለገጠኝ	
ገጠኝ ለገጠኝ፡		ገጠኝ ^d ለገጠኝ ^d *	
ገጠኝ		ገጠኝ፡	
ገጠኝ		ገጠኝ ለገጠኝ	
ገጠኝ	15	ገጠኝ [ገጠኝ] ለገጠኝ	15
ገጠኝ ለገጠኝ፡		ገጠኝ፡ ²² ለገጠኝ	
ገጠኝ		ገጠኝ ለገጠኝ	
ገጠኝ ለገጠኝ		ገጠኝ ለገጠኝ፡	
ገጠኝ ለገጠኝ	20	ገጠኝ [ገጠኝ] ለገጠኝ፡	20
ገጠኝ ² ለገጠኝ		ገጠኝ ለገጠኝ ^e	
ገጠኝ ለገጠኝ		ገጠኝ ^f ለገጠኝ፡	

MKS IIB, 60: a omit *seyame* | b ክብሩ | c ገጠኝ | d ገጠኝ ለገጠኝ |
e ገጠኝ ለገጠኝ | f ገጠኝ ለገጠኝ | g omit diacritic

Romans 7:2–6

F. 126r

ⲉⲃⲟⲩ ⲉⲃⲟⲩ		ⲉⲃⲟⲩ ⲉⲃⲟⲩ:	
ⲉⲃⲟⲩ		ⲉⲃⲟⲩ ⲉⲃⲟⲩ	
ⲉⲃⲟⲩ		ⲉⲃⲟⲩ	
ⲉⲃⲟⲩ ⲉⲃⲟⲩ		ⲉⲃⲟⲩ ⲉⲃⲟⲩ	
ⲉⲃⲟⲩ	5	ⲉⲃⲟⲩ ⲉⲃⲟⲩ	5
ⲉⲃⲟⲩ		^a ⲉⲃⲟⲩ	
ⲉⲃⲟⲩ		^b ⲉⲃⲟⲩ ³	
ⲉⲃⲟⲩ		ⲉⲃⲟⲩ	
ⲉⲃⲟⲩ		ⲉⲃⲟⲩ ⲉⲃⲟⲩ	
ⲉⲃⲟⲩ	10	ⲉⲃⲟⲩ ⲉⲃⲟⲩ	10
⁵ ⲉⲃⲟⲩ		ⲉⲃⲟⲩ	
ⲉⲃⲟⲩ		ⲉⲃⲟⲩ	
ⲉⲃⲟⲩ		ⲉⲃⲟⲩ	
ⲉⲃⲟⲩ	15	ⲉⲃⲟⲩ	15
ⲉⲃⲟⲩ		ⲉⲃⲟⲩ	
ⲉⲃⲟⲩ		ⲉⲃⲟⲩ	
ⲉⲃⲟⲩ		ⲉⲃⲟⲩ	
ⲉⲃⲟⲩ	20	ⲉⲃⲟⲩ	20
⁶ ⲉⲃⲟⲩ		ⲉⲃⲟⲩ ⁴	
ⲉⲃⲟⲩ		ⲉⲃⲟⲩ	

MKS IIB, 61: **b** omit diacritic | **c** ⲉⲃⲟⲩ | **d** ⲉⲃⲟⲩ || **a** MS sic. Punctuation added in error?

Romans 7:6–11

F. 126v

מחלל		ומחלל בשר	
בשר חמ		ומתק	
ומפסד:		מחלל מלך	
ומחלל ב		ומלך מתק	
חלל חממל:	5	במלך חממל:	5
לחל חל		חלל חממל	
מחלל		ומחלל:	
מחלל מחלל:		מחלל מחלל ⁷	
מחלל מחלל ⁹		מחלל:	
מחלל מחלל	10	ומחלל	10
מחלל מחלל:		מחלל	
מחלל מחלל		מחלל מחלל:	
מחלל מחלל		מחלל מחלל	
מחלל מחלל		מחלל מחלל	
מחלל מחלל	15	מחלל מחלל	15
מחלל מחלל ¹⁰		מחלל מחלל:	
מחלל מחלל		מחלל מחלל	
מחלל מחלל		מחלל מחלל:	
מחלל מחלל		מחלל מחלל ^a	
מחלל מחלל ¹¹	20	מחלל מחלל	20
מחלל מחלל		מחלל מחלל ⁸	
מחלל מחלל		מחלל מחלל	

a MS sic. Presumably the ekthesis and enlargement were added in error.

Romans 8:9–15

F. 45v

12 ¹² ܐܠܗܐ ܕܐܝܬܐ ܕܐܝܬܐ

ܐܠܗܐ ܕܐܝܬܐ ܕܐܝܬܐ

ܐܠܗܐ ܕܐܝܬܐ ܕܐܝܬܐ

ܐܠܗܐ ܕܐܝܬܐ

5 ܐܠܗܐ ܕܐܝܬܐ ܕܐܝܬܐ ¹³ ܐܠܗܐ

ܐܠܗܐ ܕܐܝܬܐ ܕܐܝܬܐ

ܐܠܗܐ ܕܐܝܬܐ ܕܐܝܬܐ

ܐܠܗܐ ܕܐܝܬܐ ܕܐܝܬܐ

ܐܠܗܐ ܕܐܝܬܐ ܕܐܝܬܐ

10 ܐܠܗܐ ܕܐܝܬܐ ܕܐܝܬܐ

ܐܠܗܐ ܕܐܝܬܐ ܕܐܝܬܐ

ܐܠܗܐ ܕܐܝܬܐ ܕܐܝܬܐ

ܐܠܗܐ ܕܐܝܬܐ ܕܐܝܬܐ

ܐܠܗܐ ܕܐܝܬܐ ܕܐܝܬܐ ¹⁴ ܐܠܗܐ

15 ܐܠܗܐ ܕܐܝܬܐ ܕܐܝܬܐ

ܐܠܗܐ ܕܐܝܬܐ ܕܐܝܬܐ

ܐܠܗܐ ܕܐܝܬܐ ܕܐܝܬܐ

ܐܠܗܐ ܕܐܝܬܐ ܕܐܝܬܐ

ܐܠܗܐ ܕܐܝܬܐ ܕܐܝܬܐ

20 ܐܠܗܐ ܕܐܝܬܐ ܕܐܝܬܐ

15 ¹⁵ ܐܠܗܐ ܕܐܝܬܐ ܕܐܝܬܐ

ܐܠܗܐ ܕܐܝܬܐ ܕܐܝܬܐ

ܐܠܗܐ ܕܐܝܬܐ ܕܐܝܬܐ

ܐܠܗܐ ܕܐܝܬܐ ܕܐܝܬܐ

ܐܠܗܐ ܕܐܝܬܐ ܕܐܝܬܐ

10 ¹⁰ ܐܠܗܐ ܕܐܝܬܐ ܕܐܝܬܐ

5 ܐܠܗܐ ܕܐܝܬܐ ܕܐܝܬܐ

ܐܠܗܐ ܕܐܝܬܐ ܕܐܝܬܐ

ܐܠܗܐ ܕܐܝܬܐ ܕܐܝܬܐ

ܐܠܗܐ ܕܐܝܬܐ ܕܐܝܬܐ

ܐܠܗܐ ܕܐܝܬܐ ܕܐܝܬܐ ¹¹ ܐܠܗܐ

10 ܐܠܗܐ ܕܐܝܬܐ ܕܐܝܬܐ

ܐܠܗܐ ܕܐܝܬܐ ܕܐܝܬܐ

ܐܠܗܐ ܕܐܝܬܐ ܕܐܝܬܐ

ܐܠܗܐ ܕܐܝܬܐ ܕܐܝܬܐ

ܐܠܗܐ ܕܐܝܬܐ ܕܐܝܬܐ

15 ܐܠܗܐ ܕܐܝܬܐ ܕܐܝܬܐ

ܐܠܗܐ ܕܐܝܬܐ ܕܐܝܬܐ

ܐܠܗܐ ܕܐܝܬܐ ܕܐܝܬܐ

ܐܠܗܐ ܕܐܝܬܐ ܕܐܝܬܐ

ܐܠܗܐ ܕܐܝܬܐ ܕܐܝܬܐ

20 ܐܠܗܐ ܕܐܝܬܐ ܕܐܝܬܐ

ܐܠܗܐ ܕܐܝܬܐ ܕܐܝܬܐ

ܐܠܗܐ ܕܐܝܬܐ ܕܐܝܬܐ

Romans 8:15–21

F. 45r



18	ܠܠܗܐ ܕܡܪܝܡ	ܠܠܗܐ ܕܡܪܝܡ	
	ܕܝܠܐ ܕܡܪܝܡ	ܕܝܠܐ ܕܡܪܝܡ	
	ܡܪܝܡܐ	ܡܪܝܡܐ	
	ܡܪܝܡܐ	ܡܪܝܡܐ	
5	ܡܪܝܡܐ ܕܡܪܝܡ	ܡܪܝܡܐ ܕܡܪܝܡ	5
	ܡܪܝܡܐ ܕܡܪܝܡ	ܡܪܝܡܐ ܕܡܪܝܡ	
	ܡܪܝܡܐ ܕܡܪܝܡ	ܡܪܝܡܐ ܕܡܪܝܡ	
	ܡܪܝܡܐ ܕܡܪܝܡ	ܡܪܝܡܐ ܕܡܪܝܡ	
	ܡܪܝܡܐ ܕܡܪܝܡ	ܡܪܝܡܐ ܕܡܪܝܡ	
	ܡܪܝܡܐ ܕܡܪܝܡ	ܡܪܝܡܐ ܕܡܪܝܡ	
10	ܡܪܝܡܐ ܕܡܪܝܡ	ܡܪܝܡܐ ܕܡܪܝܡ	10
	ܡܪܝܡܐ ܕܡܪܝܡ	ܡܪܝܡܐ ܕܡܪܝܡ	
	ܡܪܝܡܐ ܕܡܪܝܡ	ܡܪܝܡܐ ܕܡܪܝܡ	
	ܡܪܝܡܐ ܕܡܪܝܡ	ܡܪܝܡܐ ܕܡܪܝܡ	
	ܡܪܝܡܐ ܕܡܪܝܡ	ܡܪܝܡܐ ܕܡܪܝܡ	
	ܡܪܝܡܐ ܕܡܪܝܡ	ܡܪܝܡܐ ܕܡܪܝܡ	
15	ܡܪܝܡܐ ܕܡܪܝܡ	ܡܪܝܡܐ ܕܡܪܝܡ	15
	ܡܪܝܡܐ ܕܡܪܝܡ	ܡܪܝܡܐ ܕܡܪܝܡ	
	ܡܪܝܡܐ ܕܡܪܝܡ	ܡܪܝܡܐ ܕܡܪܝܡ	
	ܡܪܝܡܐ ܕܡܪܝܡ	ܡܪܝܡܐ ܕܡܪܝܡ	
	ܡܪܝܡܐ ܕܡܪܝܡ	ܡܪܝܡܐ ܕܡܪܝܡ	
	ܡܪܝܡܐ ܕܡܪܝܡ	ܡܪܝܡܐ ܕܡܪܝܡ	
20	ܡܪܝܡܐ ܕܡܪܝܡ	ܡܪܝܡܐ ܕܡܪܝܡ	20
	ܡܪܝܡܐ ܕܡܪܝܡ	ܡܪܝܡܐ ܕܡܪܝܡ	
	ܡܪܝܡܐ ܕܡܪܝܡ	ܡܪܝܡܐ ܕܡܪܝܡ	
	ܡܪܝܡܐ ܕܡܪܝܡ	ܡܪܝܡܐ ܕܡܪܝܡ	
	ܡܪܝܡܐ ܕܡܪܝܡ	ܡܪܝܡܐ ܕܡܪܝܡ	
	ܡܪܝܡܐ ܕܡܪܝܡ	ܡܪܝܡܐ ܕܡܪܝܡ	

Romans 9:30–10:3

F. 40v

[]	^a []
כר כר	יחידה
היה כח	כי ומה
היה ומה	כי ומה: כי ומה
5 היה ומה:	5 היה ומה:
היה ומה ^c	היה ומה:
היה ומה: * ^c	היה ומה: ³¹
[ח] מילה	יחידה
10	10 היה ומה:
היה ומה: ^{10:1}	היה ומה:
היה ומה	היה ומה: כי ומה
היה ומה	היה ומה: ³²
היה ומה	היה ומה:
15 היה ומה: ²	15 היה ומה: ¹⁵
היה ומה ²	היה ומה: ^b
היה ומה ^d	היה ומה: ^b
היה ומה ^c	היה ומה: ^b
היה ומה: ^c	היה ומה: ^b
20 היה ומה: ³	20 היה ומה: ³³
היה ומה: ³	היה ומה: ³³
היה ומה: ³	היה ומה: ³³

MKS IIB, 65: **b** ומה | **c** omit diacritic | **d** חל || **a** First ruled line of both columns is blank.

Romans 10:3-9

F. 40r

ḡḡḡḡ ḡḡḡḡ		ḡḡḡḡ ḡḡḡḡ	
ḡḡḡḡ ḡḡḡḡ ⁷		ḡḡḡḡ ḡḡḡḡ ḡḡḡḡ	
ḡḡḡḡ ḡḡḡḡ		ḡḡḡḡḡḡ:	
ḡḡḡḡ ḡḡḡḡ ^a		ḡḡḡḡ ḡḡḡḡ	
ḡḡḡḡ ḡḡḡḡ	5	ḡḡḡḡ ḡḡḡḡḡḡ:	5
ḡḡḡḡ ḡḡḡḡ:		ḡḡḡḡ ⁴	
ḡḡḡḡ ḡḡḡḡ ⁸		ḡḡḡḡḡḡ	
ḡḡḡḡ ḡḡḡḡ:		ḡḡḡḡ ḡḡḡḡ	
ḡḡḡḡ ḡḡḡḡ		ḡḡḡḡ ḡḡḡḡ	
ḡḡḡḡ ḡḡḡḡ	10	ḡḡḡḡḡḡ:	10
ḡḡḡḡ ḡḡḡḡ:		ḡḡḡḡ ⁵ ḡḡḡḡ	
ḡḡḡḡ ḡḡḡḡ		ḡḡḡḡ ḡḡḡḡ	
ḡḡḡḡḡḡḡḡḡ		ḡḡḡḡḡḡ:	
ḡḡḡḡ ḡḡḡḡ		ḡḡḡḡḡḡ ḡḡḡḡ	
ḡḡḡḡḡḡ: ḡḡḡḡ ⁹	15	ḡḡḡḡ ḡḡḡḡ ḡḡḡḡ:	15
ḡḡḡḡ ḡḡḡḡḡḡ		ḡḡḡḡ ḡḡḡḡ ḡḡḡḡ ⁶	
ḡḡḡḡ ḡḡḡḡ		ḡḡḡḡḡḡḡḡ ḡḡḡḡ	
ḡḡḡḡ:		ḡḡḡḡ ḡḡḡḡ:	
ḡḡḡḡḡḡ		ḡḡḡḡḡḡ	
ḡḡḡḡ ḡḡḡḡ ḡḡḡḡ	20	ḡḡḡḡ ḡḡḡḡ	20
ḡḡḡḡ ḡḡḡḡ		ḡḡḡḡḡḡḡḡ:	
ḡḡḡḡ ḡḡḡḡḡḡ:		ḡḡḡḡ ḡḡḡḡ	

Romans 15:11–16

F. 16r

ⲉⲃⲁⲕ ⲁⲟⲕⲁ		ⲁⲃⲁ ⲙⲁⲃⲁ	
ⲉⲃⲁⲕ ⲙⲉⲧⲉ		ⲙⲁⲃⲁ ¹² ⲙⲁⲃⲁ	
ⲉⲃⲁⲕ ⲙⲉⲧⲉ		ⲙⲁⲃⲁ ⲙⲁⲃⲁ	
ⲉⲃⲁⲕ ⲙⲉⲧⲉ		ⲙⲁⲃⲁ ⲙⲁⲃⲁ	
ⲉⲃⲁⲕ ⲙⲉⲧⲉ	5	ⲙⲁⲃⲁ ⲙⲁⲃⲁ	5
ⲉⲃⲁⲕ ⲙⲉⲧⲉ		ⲙⲁⲃⲁ ⲙⲁⲃⲁ	
ⲉⲃⲁⲕ ⲙⲉⲧⲉ		ⲙⲁⲃⲁ ⲙⲁⲃⲁ	
ⲉⲃⲁⲕ ⲙⲉⲧⲉ ¹⁵		ⲙⲁⲃⲁ ⲙⲁⲃⲁ	
ⲉⲃⲁⲕ ⲙⲉⲧⲉ ^a		ⲙⲁⲃⲁ ⲙⲁⲃⲁ	
ⲉⲃⲁⲕ ⲙⲉⲧⲉ	10	ⲙⲁⲃⲁ ¹³ ⲙⲁⲃⲁ	10
ⲉⲃⲁⲕ ⲙⲉⲧⲉ		ⲙⲁⲃⲁ ⲙⲁⲃⲁ	
ⲉⲃⲁⲕ ⲙⲉⲧⲉ		ⲙⲁⲃⲁ ⲙⲁⲃⲁ	
ⲉⲃⲁⲕ ⲙⲉⲧⲉ		ⲙⲁⲃⲁ ⲙⲁⲃⲁ	
ⲉⲃⲁⲕ ⲙⲉⲧⲉ	15	ⲙⲁⲃⲁ ⲙⲁⲃⲁ	15
ⲉⲃⲁⲕ ⲙⲉⲧⲉ		ⲙⲁⲃⲁ ⲙⲁⲃⲁ	
ⲉⲃⲁⲕ ⲙⲉⲧⲉ ¹⁶		ⲙⲁⲃⲁ ⲙⲁⲃⲁ	
ⲉⲃⲁⲕ ⲙⲉⲧⲉ		ⲙⲁⲃⲁ ⲙⲁⲃⲁ	
ⲉⲃⲁⲕ ⲙⲉⲧⲉ		ⲙⲁⲃⲁ ⲙⲁⲃⲁ ¹⁴	
ⲉⲃⲁⲕ ⲙⲉⲧⲉ	20	ⲙⲁⲃⲁ ⲙⲁⲃⲁ	20
ⲉⲃⲁⲕ ⲙⲉⲧⲉ		ⲙⲁⲃⲁ ⲙⲁⲃⲁ	
ⲉⲃⲁⲕ ⲙⲉⲧⲉ		ⲙⲁⲃⲁ ⲙⲁⲃⲁ	
ⲉⲃⲁⲕ ⲙⲉⲧⲉ ^b		ⲙⲁⲃⲁ ⲙⲁⲃⲁ	

MKS IIB, 67: **a** ⲁⲃⲁⲕ || **b** Written on an additional (i.e. 23rd) line, and left-justified.

1 Corinthians 1:6–12

F. 21r

<p> ^a </p> <p> ⁷ </p>	<p> ^a </p> <p> ⁷ </p>
<p> ^b </p> <p> ^c </p>	<p> ^b </p> <p> ^c </p>
<p> ^d </p> <p> ^e </p>	<p> ^d </p> <p> ^e </p>
<p> ^f </p> <p> ¹⁰ </p>	<p> ^f </p> <p> ¹⁰ </p>
<p> ¹¹ </p> <p> ¹² </p>	<p> ¹¹ </p> <p> ¹² </p>

MKS IIB, 69: **a** ܐܝܝܬܐܢ | **b** ܬܫܥܐ | **c** omit *seyame* | **d** ܬܫܥܐ | **e-e** nil | **f** ܬܫܥܐ || **c** MS *sic*; *expectaveris* ܬܫܥܐ

1 Corinthians 3:17–23

F. 11v

ἡ δὲ οὐρα		ἡ δὲ οὐρα	
ἡ δὲ οὐρα		ἡ δὲ οὐρα	
ἡ δὲ οὐρα ²¹		ἡ δὲ οὐρα	
ἡ δὲ οὐρα		ἡ δὲ οὐρα	
ἡ δὲ οὐρα 5		ἡ δὲ οὐρα ¹⁸ 5	
ἡ δὲ οὐρα		ἡ δὲ οὐρα	
ἡ δὲ οὐρα		ἡ δὲ οὐρα	
ἡ δὲ οὐρα ²²		ἡ δὲ οὐρα	
ἡ δὲ οὐρα		ἡ δὲ οὐρα	
ἡ δὲ οὐρα 10		ἡ δὲ οὐρα 10	
ἡ δὲ οὐρα		ἡ δὲ οὐρα	
ἡ δὲ οὐρα		ἡ δὲ οὐρα	
ἡ δὲ οὐρα		ἡ δὲ οὐρα	
ἡ δὲ οὐρα		ἡ δὲ οὐρα ¹⁹	
ἡ δὲ οὐρα 15		ἡ δὲ οὐρα 15	
ἡ δὲ οὐρα		ἡ δὲ οὐρα	
ἡ δὲ οὐρα ²³		ἡ δὲ οὐρα	
ἡ δὲ οὐρα		ἡ δὲ οὐρα	
ἡ δὲ οὐρα		ἡ δὲ οὐρα	
ἡ δὲ οὐρα 20		ἡ δὲ οὐρα ²⁰ 20	
b		a ἡ δὲ οὐρα	

1 Corinthians 4:1–6

F. 11r

ሩጠጥ ለሩጠ		ሩጠ ለሩጠ ^{4:1}	
ሩጠ ለሩጠ		ሩጠ ለሩጠ	
ሩጠ ለሩጠ		ሩጠ ለሩጠ	
ሩጠ ለሩጠ		ሩጠ ለሩጠ	
ሩጠ ለሩጠ	5	ሩጠ ለሩጠ	5
^a ሩጠ ⁵ ለሩጠ		ሩጠ ለሩጠ	
ሩጠ ለሩጠ		ሩጠ ለሩጠ	
ሩጠ ለሩጠ		ሩጠ ለሩጠ ²	
^b ሩጠ ለሩጠ		ሩጠ ለሩጠ	
^a ሩጠ ለሩጠ	10	ሩጠ ለሩጠ	10
ሩጠ ለሩጠ		ሩጠ ለሩጠ	
ሩጠ ለሩጠ		ሩጠ ለሩጠ ³	
ሩጠ ለሩጠ		ሩጠ ለሩጠ	
ሩጠ ለሩጠ		ሩጠ ለሩጠ	
ሩጠ ለሩጠ	15	ሩጠ ለሩጠ	15
ሩጠ ለሩጠ		ሩጠ ለሩጠ	
ሩጠ ለሩጠ		ሩጠ ለሩጠ	
ሩጠ ለሩጠ		ሩጠ ለሩጠ	
ሩጠ ለሩጠ	20	ሩጠ ለሩጠ ⁴	20
ሩጠ ለሩጠ ⁶		ሩጠ ለሩጠ	
ሩጠ ለሩጠ		ሩጠ ለሩጠ	

1 Corinthians 4:6–10

F. 10v

ܠܚܝ ܡܢ		ܡܢ ܡܢ ܡܢ	
ܡܠܚܡܐ ܡܢ		ܡܠܚܡܐ ܡܢ	
ܡܠܚܡܐ ܡܢ ܡܠܚܡܐ		ܡܢ ܠܡܠܡܐ:	
ܡܠܚܡܐ ܡܢ ܡܠܚܡܐ		ܠܡܠܡܐ ܡܢ	
ܡܠܚܡܐ ܡܢ ܡܠܚܡܐ	5	ܡܠܚܡܐ ܡܢ ܡܠܚܡܐ	5
ܡܠܚܡܐ ܡܢ ܡܠܚܡܐ		ܡܠܚܡܐ ܡܢ ܡܠܚܡܐ	
ܡܠܚܡܐ ܡܢ ܡܠܚܡܐ ⁹		ܡܢ ܡܠܚܡܐ ܡܠܚܡܐ	
ܡܠܚܡܐ ܡܢ ܡܠܚܡܐ ^c		ܡܠܚܡܐ ܡܢ ܡܠܚܡܐ	
ܡܠܚܡܐ ܡܢ ܡܠܚܡܐ		ܡܠܚܡܐ ܡܢ ܡܠܚܡܐ	
ܡܠܚܡܐ ܡܢ ܡܠܚܡܐ	10	ܡܠܚܡܐ ܡܢ ܡܠܚܡܐ	10
ܡܠܚܡܐ ܡܢ ܡܠܚܡܐ		ܡܠܚܡܐ ܡܢ ܡܠܚܡܐ	
ܡܠܚܡܐ ܡܢ ܡܠܚܡܐ		ܡܠܚܡܐ ܡܢ ܡܠܚܡܐ	
ܡܠܚܡܐ ܡܢ ܡܠܚܡܐ		ܡܠܚܡܐ ܡܢ ܡܠܚܡܐ ^a	
ܡܠܚܡܐ ܡܢ ܡܠܚܡܐ		ܡܠܚܡܐ ܡܢ ܡܠܚܡܐ	
ܡܠܚܡܐ ܡܢ ܡܠܚܡܐ	15	ܡܠܚܡܐ ܡܢ ܡܠܚܡܐ	15
ܡܠܚܡܐ ܡܢ ܡܠܚܡܐ		ܡܠܚܡܐ ܡܢ ܡܠܚܡܐ	
ܡܠܚܡܐ ܡܢ ܡܠܚܡܐ		ܡܠܚܡܐ ܡܢ ܡܠܚܡܐ	
ܡܠܚܡܐ ܡܢ ܡܠܚܡܐ ¹⁰		ܡܠܚܡܐ ܡܢ ܡܠܚܡܐ	
ܡܠܚܡܐ ܡܢ ܡܠܚܡܐ	20	ܡܠܚܡܐ ܡܢ ܡܠܚܡܐ	20
ܡܠܚܡܐ ܡܢ ܡܠܚܡܐ		ܡܠܚܡܐ ܡܢ ܡܠܚܡܐ ⁸	
ܡܠܚܡܐ ܡܢ ܡܠܚܡܐ		ܡܠܚܡܐ ܡܢ ܡܠܚܡܐ ^b	

1 Corinthians 4:10-15

F. 10r

١٠	١٠	١٠	١٠
١١	١١	١١	١١
١٢	١٢	١٢	١٢
١٣	١٣	١٣	١٣
١٤	١٤	١٤	١٤
١٥	١٥	١٥	١٥
١٦	١٦	١٦	١٦
١٧	١٧	١٧	١٧
١٨	١٨	١٨	١٨
١٩	١٩	١٩	١٩
٢٠	٢٠	٢٠	٢٠
٢١	٢١	٢١	٢١
٢٢	٢٢	٢٢	٢٢
٢٣	٢٣	٢٣	٢٣
٢٤	٢٤	٢٤	٢٤
٢٥	٢٥	٢٥	٢٥
٢٦	٢٦	٢٦	٢٦
٢٧	٢٧	٢٧	٢٧
٢٨	٢٨	٢٨	٢٨
٢٩	٢٩	٢٩	٢٩
٣٠	٣٠	٣٠	٣٠
٣١	٣١	٣١	٣١
٣٢	٣٢	٣٢	٣٢
٣٣	٣٣	٣٣	٣٣
٣٤	٣٤	٣٤	٣٤
٣٥	٣٥	٣٥	٣٥
٣٦	٣٦	٣٦	٣٦
٣٧	٣٧	٣٧	٣٧
٣٨	٣٨	٣٨	٣٨
٣٩	٣٩	٣٩	٣٩
٤٠	٤٠	٤٠	٤٠
٤١	٤١	٤١	٤١
٤٢	٤٢	٤٢	٤٢
٤٣	٤٣	٤٣	٤٣
٤٤	٤٤	٤٤	٤٤
٤٥	٤٥	٤٥	٤٥
٤٦	٤٦	٤٦	٤٦
٤٧	٤٧	٤٧	٤٧
٤٨	٤٨	٤٨	٤٨
٤٩	٤٩	٤٩	٤٩
٥٠	٥٠	٥٠	٥٠
٥١	٥١	٥١	٥١
٥٢	٥٢	٥٢	٥٢
٥٣	٥٣	٥٣	٥٣
٥٤	٥٤	٥٤	٥٤
٥٥	٥٥	٥٥	٥٥
٥٦	٥٦	٥٦	٥٦
٥٧	٥٧	٥٧	٥٧
٥٨	٥٨	٥٨	٥٨
٥٩	٥٩	٥٩	٥٩
٦٠	٦٠	٦٠	٦٠
٦١	٦١	٦١	٦١
٦٢	٦٢	٦٢	٦٢
٦٣	٦٣	٦٣	٦٣
٦٤	٦٤	٦٤	٦٤
٦٥	٦٥	٦٥	٦٥
٦٦	٦٦	٦٦	٦٦
٦٧	٦٧	٦٧	٦٧
٦٨	٦٨	٦٨	٦٨
٦٩	٦٩	٦٩	٦٩
٧٠	٧٠	٧٠	٧٠
٧١	٧١	٧١	٧١
٧٢	٧٢	٧٢	٧٢
٧٣	٧٣	٧٣	٧٣
٧٤	٧٤	٧٤	٧٤
٧٥	٧٥	٧٥	٧٥
٧٦	٧٦	٧٦	٧٦
٧٧	٧٧	٧٧	٧٧
٧٨	٧٨	٧٨	٧٨
٧٩	٧٩	٧٩	٧٩
٨٠	٨٠	٨٠	٨٠
٨١	٨١	٨١	٨١
٨٢	٨٢	٨٢	٨٢
٨٣	٨٣	٨٣	٨٣
٨٤	٨٤	٨٤	٨٤
٨٥	٨٥	٨٥	٨٥
٨٦	٨٦	٨٦	٨٦
٨٧	٨٧	٨٧	٨٧
٨٨	٨٨	٨٨	٨٨
٨٩	٨٩	٨٩	٨٩
٩٠	٩٠	٩٠	٩٠
٩١	٩١	٩١	٩١
٩٢	٩٢	٩٢	٩٢
٩٣	٩٣	٩٣	٩٣
٩٤	٩٤	٩٤	٩٤
٩٥	٩٥	٩٥	٩٥
٩٦	٩٦	٩٦	٩٦
٩٧	٩٧	٩٧	٩٧
٩٨	٩٨	٩٨	٩٨
٩٩	٩٩	٩٩	٩٩
١٠٠	١٠٠	١٠٠	١٠٠

1 Corinthians 13:4–11

F. 19r

חלל מ,ת		4 סבא נחא נחא	
*d. חסכ		נחא	
8 סבא נחא e		* חסכ	
נחא לחל:		סבא נחא נחא חסכ:	
5 f נחא נחא חלל:	5	5 a. נחא חלל:	5
נחא נחא		נחא חסכ	
נחא נחא		5 נחא חלל:	
נחא חסכ * חלל:		נחא	
9 נחא נחא		b. נחא חסכ:	
10 f נחא חסכ:	10	10 נחא חסכ:	10
נחא נחא		נחא חסכ	
נחא חסכ:		c. נחא חסכ:	
10 g נחא חסכ:		6 נחא חסכ	
h נחא חסכ:		נחא חסכ	
15 i נחא חסכ:	15	15 נחא חסכ:	15
i. נחא חסכ:		נחא חסכ:	
11 j נחא חסכ:		7 נחא חסכ:	
נחא חסכ		נחא חסכ	
נחא חסכ		נחא חסכ	
20 נחא חסכ:	20	20 נחא חסכ:	20
נחא חסכ		נחא חסכ	
*j. נחא חסכ:		נחא חסכ	

ד

MKS IIB, 75: a נחא חלל | b נחא חסכ | c נחא חסכ | d [נחא] [נחא] | e נחא
 [...] | f-f [...] / [...] נחא / [...] חלל / [...] נחא / [...] נחא חסכ | g
 נחא | h נחא חסכ | i-i nil | j 'נחא חסכ' || Quire number partially visible.

1 Corinthians 13:11–14:4

F. 19v

14:1	ከሕመሳቸው	ከሕመሳቸው	
	ከሕመሳቸው	ከሕመሳቸው	
	ከሕመሳቸው	ከሕመሳቸው	
	ከሕመሳቸው	ከሕመሳቸው	
5	ከሕመሳቸው	ከሕመሳቸው	5
	ከሕመሳቸው	ከሕመሳቸው	
	ከሕመሳቸው	ከሕመሳቸው	
	ከሕመሳቸው	ከሕመሳቸው	
10	ከሕመሳቸው	ከሕመሳቸው	10
	ከሕመሳቸው	ከሕመሳቸው	
	ከሕመሳቸው	ከሕመሳቸው	
	ከሕመሳቸው	ከሕመሳቸው	
15	ከሕመሳቸው	ከሕመሳቸው	15
	ከሕመሳቸው	ከሕመሳቸው	
	ከሕመሳቸው	ከሕመሳቸው	
	ከሕመሳቸው	ከሕመሳቸው	
20	ከሕመሳቸው	ከሕመሳቸው	20
	ከሕመሳቸው	ከሕመሳቸው	
	ከሕመሳቸው	ከሕመሳቸው	

1 Corinthians 14:8–14

F. 13r

ܡܠܟܐ ܡܠܟܐ		ܡܠܟܐ ܡܠܟܐ ^{a8}	
ܡܠܟܐ ܡܠܟܐ		ܡܠܟܐ ܡܠܟܐ	
ܡܠܟܐ ܡܠܟܐ		ܡܠܟܐ ܡܠܟܐ ^b	
ܡܠܟܐ ܡܠܟܐ		ܡܠܟܐ ܡܠܟܐ ^c	
ܡܠܟܐ ܡܠܟܐ	5	ܡܠܟܐ ܡܠܟܐ ⁹	5
ܡܠܟܐ ܡܠܟܐ		ܡܠܟܐ ܡܠܟܐ	
ܡܠܟܐ ܡܠܟܐ ¹²		ܡܠܟܐ ܡܠܟܐ	
ܡܠܟܐ ܡܠܟܐ		ܡܠܟܐ ܡܠܟܐ ^d	
ܡܠܟܐ ܡܠܟܐ		ܡܠܟܐ ܡܠܟܐ ^e	
ܡܠܟܐ ܡܠܟܐ ^j	10	ܡܠܟܐ ܡܠܟܐ	10
ܡܠܟܐ ܡܠܟܐ		ܡܠܟܐ ܡܠܟܐ	
ܡܠܟܐ ܡܠܟܐ		ܡܠܟܐ ܡܠܟܐ ^f	
ܡܠܟܐ ܡܠܟܐ		ܡܠܟܐ ܡܠܟܐ ⁸	
ܡܠܟܐ ܡܠܟܐ		ܡܠܟܐ ܡܠܟܐ ¹⁰	
ܡܠܟܐ ܡܠܟܐ	15	ܡܠܟܐ ܡܠܟܐ	15
ܡܠܟܐ ܡܠܟܐ ¹³		ܡܠܟܐ ܡܠܟܐ	
ܡܠܟܐ ܡܠܟܐ		ܡܠܟܐ ܡܠܟܐ	
ܡܠܟܐ ܡܠܟܐ		ܡܠܟܐ ܡܠܟܐ	
ܡܠܟܐ ܡܠܟܐ		ܡܠܟܐ ܡܠܟܐ	
ܡܠܟܐ ܡܠܟܐ	20	ܡܠܟܐ ܡܠܟܐ	20
ܡܠܟܐ ܡܠܟܐ ¹⁴		ܡܠܟܐ ܡܠܟܐ ¹¹	
ܡܠܟܐ ܡܠܟܐ		ܡܠܟܐ ܡܠܟܐ ⁱ	

MKS IIB, 78: a-a ܡܠܟܐ | b ܡܠܟܐ | c omit diacritic | d ܡܠܟܐ | e ܡܠܟܐ | f ܡܠܟܐ
 | g omit diacritic on *alaf* | h ܡܠܟܐ | i ܡܠܟܐ | j ܡܠܟܐ | k omit diacritic

1 Corinthians 14:24–30

F. 15r

ܡܠܟܐ ܕܡܪܝܢܐ		ܡܠܟܐ ܕܡܪܝܢܐ	
ܡܠܟܐ ^a ܕܡܪܝܢܐ ²⁷		ܡܠܟܐ:	
ܡܠܟܐ ܕܡܪܝܢܐ:		ܡܠܟܐ ²⁵ ܕܡܪܝܢܐ	
ܡܠܟܐ ܕܡܪܝܢܐ ܕܡܪܝܢܐ		ܡܠܟܐ ܕܡܪܝܢܐ	
ܡܠܟܐ ܕܡܪܝܢܐ: 5		ܡܠܟܐ ܕܡܪܝܢܐ: 5	
ܡܠܟܐ ܕܡܪܝܢܐ		ܡܠܟܐ ܕܡܪܝܢܐ	
ܡܠܟܐ:		ܡܠܟܐ ܕܡܪܝܢܐ	
ܡܠܟܐ ܕܡܪܝܢܐ		ܡܠܟܐ ܕܡܪܝܢܐ	
ܡܠܟܐ ²⁸ ܕܡܪܝܢܐ:		ܡܠܟܐ ܕܡܪܝܢܐ	
ܡܠܟܐ ܕܡܪܝܢܐ 10		ܡܠܟܐ ܕܡܪܝܢܐ 10	
ܡܠܟܐ ܕܡܪܝܢܐ:		ܡܠܟܐ ܕܡܪܝܢܐ	
ܡܠܟܐ ܕܡܪܝܢܐ:		ܡܠܟܐ ܕܡܪܝܢܐ ²⁶	
ܡܠܟܐ ܕܡܪܝܢܐ		ܡܠܟܐ ܕܡܪܝܢܐ	
ܡܠܟܐ ܕܡܪܝܢܐ		ܡܠܟܐ ܕܡܪܝܢܐ	
ܡܠܟܐ ܕܡܪܝܢܐ 15		ܡܠܟܐ ܕܡܪܝܢܐ 15	
ܡܠܟܐ ²⁹ ܕܡܪܝܢܐ:		ܡܠܟܐ ܕܡܪܝܢܐ	
ܡܠܟܐ ܕܡܪܝܢܐ		ܡܠܟܐ ܕܡܪܝܢܐ	
ܡܠܟܐ ܕܡܪܝܢܐ		ܡܠܟܐ ܕܡܪܝܢܐ	
ܡܠܟܐ ܕܡܪܝܢܐ		ܡܠܟܐ ܕܡܪܝܢܐ	
ܡܠܟܐ ^b ܕܡܪܝܢܐ: 20		ܡܠܟܐ ܕܡܪܝܢܐ 20	
ܡܠܟܐ ³⁰ ܕܡܪܝܢܐ:		ܡܠܟܐ ܕܡܪܝܢܐ	
ܡܠܟܐ ܕܡܪܝܢܐ		ܡܠܟܐ ܕܡܪܝܢܐ	

1 Corinthians 15:24–31

F. 8v

למ חלה:		חמחמח	
חמ חמ חמ		למ חלחלה	
חמחחח ^c ל		חמחחח חמחחח:	
חמחחח למ		חמחחח	
חלה: חחח	5	חחח ^a חחח	5
חמחחח חמחחח		חחחחחחח:	
חחח חחח		חחח ²⁵ למ חחח	
חחח ^{29 d} חחח		חחחחח חחח	
חחח חחח		חחחחחחח	
חחחחח חחח	10	חחחחחחח,	10
חחחחחחח		חחחחחחחחח:	
חחחחחחח ^e חחחחח		חחחחחחחחח ²⁶	
חחחחחחח		חחחחחחחחח:	
חחחחחחח		חחחחחחח ^{27 b} חחחחחחח	
חחחחחחח חחחחח	15	חחחחחחח	15
חחחחחחחחחחח		חחחחחחחחחחח:	
חחחחחחחחחחח		חחחחחחחחחחח ^{30 f} חחחחחחחחחחח	
חחחחחחחחחחח		חחחחחחחחחחח	
חחחחחחחחחחח	20	חחחחחחחחחחחחחחחחח	20
חחחחחחחחחחח ³¹		למ חחחחחחח ²⁸ חחח	
חחחחחחחחחחח		חחחחחחחחחחחחחחחחח	

1 Corinthians 15:31–37

F. 8r

<p> 1. ܠܡܬܝܠܝܬܝܢ ܡܕܝܢܝܬܝܢ ܕܢܠܝܬܝܢ ܠܡܕܝܢܝܬܝܢ ܕܢܠܝܬܝܢ 5 ܕܢܠܝܬܝܢ³⁵ ܡܝܬܝܢ ܡܕܝܢܝܬܝܢ ܡܕܝܢܝܬܝܢ ܡܕܝܢܝܬܝܢ 10 ܡܕܝܢܝܬܝܢ³⁶ ܡܕܝܢܝܬܝܢ ܡܕܝܢܝܬܝܢ^b ܡܕܝܢܝܬܝܢ ܡܕܝܢܝܬܝܢ³⁷ 15 ܡܕܝܢܝܬܝܢ^c ܡܕܝܢܝܬܝܢ ܡܕܝܢܝܬܝܢ ܡܕܝܢܝܬܝܢ ܡܕܝܢܝܬܝܢ 20 ܡܕܝܢܝܬܝܢ ܡܕܝܢܝܬܝܢ </p>	<p> ܡܕܝܢܝܬܝܢ ܡܕܝܢܝܬܝܢ ܡܕܝܢܝܬܝܢ ܡܕܝܢܝܬܝܢ³² 5 ܡܕܝܢܝܬܝܢ ܡܕܝܢܝܬܝܢ^a ܡܕܝܢܝܬܝܢ ܡܕܝܢܝܬܝܢ ܡܕܝܢܝܬܝܢ 10 ܡܕܝܢܝܬܝܢ ܡܕܝܢܝܬܝܢ ܡܕܝܢܝܬܝܢ ܡܕܝܢܝܬܝܢ³³ 15 ܡܕܝܢܝܬܝܢ ܡܕܝܢܝܬܝܢ ܡܕܝܢܝܬܝܢ ܡܕܝܢܝܬܝܢ³⁴ ܡܕܝܢܝܬܝܢ 20 ܡܕܝܢܝܬܝܢ ܡܕܝܢܝܬܝܢ </p>
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1 Corinthians 15:38–42

F. 18r

ደኅላ		ጸጢጥ ³⁸	
ብሩ፡ኢጥ		ጠጥ	
ጣ፡ገላ		^a ከጥኅላ ^a	
ጠጠጠጠጠ		፡፡ጥ ^b ሐረግ	
ጥጠጠ	5	ጥጠጠጠጠ 5	
ጣ፡ጥጠጠ		ጥጠጠጠ	
ጥጠጠጠጠ		ጥጠጠ	
ጣ፡ጥጠጠ ⁴¹		ጥጠጠጠጠ ³⁹	
ጠጠጠጠጠ		ጥጠጠጠጠ	
፡ጥጠጠጠጠ	10	ጥጠጠጠጠ	10
ጣጠጠ		ጥጠ፡ጥጠጠ	
ጠጠጠጠጠ		ጠጠጠጠ	
፡ጥጠጠጠጠ		ጠጠጠጠጠ	
ጣጠጠ		ጠጠጠጠጠጠ	
ጠጠጠጠጠጠ	15	^c ጠጠጠጠጠጠ	15
፡ጥጠጠጠጠጠ		ጠጠጠጠጠጠ ^d	
ኅጠጠጠ		ጥጠጠጠጠጠ	
ጥጠጠጠጠ		፡ጥጠጠጠጠጠ	
ጥጠጠጠጠ		ጠጠጠጠጠጠ	
፡ጥጠጠጠጠጠ	20	፡ጥጠጠጠጠጠ	20
ጥጠጠጠጠጠ ^e ጠጠጠጠ ⁴²		ጥጠጠጠጠጠ ⁴⁰	
ጠጠጠጠጠጠጠ		፡ጥጠጠጠጠጠ	

MKS IIB, 85: a-a ጥጠጠጠ | b ጥጠጠጠ | c add *seyame* | d omit *seyame* | e

ጥጠጠ

1 Corinthians 15:42–49

F. 18v

* ^e ܠܝܠܝܢ ܕܝܠܝܢ		ܠܝܠܝܢ ܕܝܠܝܢ	
* ^e ܠܝܠܝܢ ܕܝܠܝܢ		ܠܝܠܝܢ ܕܝܠܝܢ	
ܠܝܠܝܢ ܕܝܠܝܢ ^{f46}		^a ܠܝܠܝܢ * ^a ܠܝܠܝܢ	
ܠܝܠܝܢ ܕܝܠܝܢ		ܠܝܠܝܢ ܕܝܠܝܢ ^b	
ܠܝܠܝܢ ܕܝܠܝܢ 5		ܠܝܠܝܢ ܕܝܠܝܢ ⁴³ 5	
ܠܝܠܝܢ ܕܝܠܝܢ		ܠܝܠܝܢ ܕܝܠܝܢ	
ܠܝܠܝܢ ܕܝܠܝܢ		ܠܝܠܝܢ ܕܝܠܝܢ	
ܠܝܠܝܢ ܕܝܠܝܢ ⁴⁷		ܠܝܠܝܢ ܕܝܠܝܢ	
ܠܝܠܝܢ ܕܝܠܝܢ		ܠܝܠܝܢ ܕܝܠܝܢ	
ܠܝܠܝܢ ܕܝܠܝܢ 10		ܠܝܠܝܢ ܕܝܠܝܢ ⁴⁴ 10	
ܠܝܠܝܢ ܕܝܠܝܢ		ܠܝܠܝܢ ܕܝܠܝܢ	
ܠܝܠܝܢ ܕܝܠܝܢ		ܠܝܠܝܢ ܕܝܠܝܢ	
ܠܝܠܝܢ ܕܝܠܝܢ ⁴⁸		ܠܝܠܝܢ ܕܝܠܝܢ	
ܠܝܠܝܢ ܕܝܠܝܢ		ܠܝܠܝܢ ܕܝܠܝܢ	
ܠܝܠܝܢ ܕܝܠܝܢ 15		ܠܝܠܝܢ ܕܝܠܝܢ ⁴⁹ 15	
ܠܝܠܝܢ ܕܝܠܝܢ		ܠܝܠܝܢ ܕܝܠܝܢ ^b	
* ^f ܠܝܠܝܢ ܕܝܠܝܢ		ܠܝܠܝܢ ܕܝܠܝܢ ^c	
ܠܝܠܝܢ ܕܝܠܝܢ ⁴⁹		ܠܝܠܝܢ ܕܝܠܝܢ ⁴⁵	
ܠܝܠܝܢ ܕܝܠܝܢ ^g		ܠܝܠܝܢ ܕܝܠܝܢ ^c	
ܠܝܠܝܢ ܕܝܠܝܢ 20		ܠܝܠܝܢ ܕܝܠܝܢ 20	
ܠܝܠܝܢ ܕܝܠܝܢ		ܠܝܠܝܢ ܕܝܠܝܢ	
ܠܝܠܝܢ ܕܝܠܝܢ ^h		ܠܝܠܝܢ ܕܝܠܝܢ ^d	

ܠ

MKS IIB, 86: a-a ܠܝܠܝܢ ܕܝܠܝܢ | b-b nil | c-c ܠܝܠܝܢ ܕܝܠܝܢ [...] / ܠܝܠܝܢ ܕܝܠܝܢ [...] | d-d ܠܝܠܝܢ ܕܝܠܝܢ [...] | e-e ܠܝܠܝܢ ܕܝܠܝܢ [...] / ܠܝܠܝܢ ܕܝܠܝܢ [...] | f-f nil | g omit seyame | h ܠܝܠܝܢ ܕܝܠܝܢ || Side contains quire number.

1 Corinthians 16:16–24

F. 20r

ⲕⲙⲉⲗ		ⲙⲉⲛⲥⲁⲧⲁⲃⲏ	
ⲛⲉⲙⲉⲛⲥⲁⲧⲁⲃⲏ:		ⲗⲁ ⲛⲉⲙⲉⲛⲥⲁⲧⲁⲃⲏ:	
ⲕⲙⲉⲗ ⲙⲉⲛⲥⲁⲧⲁⲃⲏ		ⲙⲉⲛⲥⲁⲧⲁⲃⲏ	
ⲛⲉⲙⲉⲛⲥⲁⲧⲁⲃⲏ:		ⲗⲁ ⲕⲙⲉⲗ ^a ⲙⲉⲛⲥⲁⲧⲁⲃⲏ:	
ⲕⲙⲉⲗ ²⁰ ⲛⲉⲙⲉⲛⲥⲁⲧⲁⲃⲏ	5	ⲕⲙⲉⲗ ¹⁷ ⲕⲙⲉⲗ ⲙⲉⲛⲥⲁⲧⲁⲃⲏ	5
ⲕⲙⲉⲗ ⲙⲉⲛⲥⲁⲧⲁⲃⲏ:		ⲙⲉⲛⲥⲁⲧⲁⲃⲏ	
ⲕⲙⲉⲗ ⲙⲉⲛⲥⲁⲧⲁⲃⲏ		ⲕⲙⲉⲗ	
ⲕⲙⲉⲗ ⲙⲉⲛⲥⲁⲧⲁⲃⲏ:		ⲙⲉⲛⲥⲁⲧⲁⲃⲏ	
ⲕⲙⲉⲗ ⲙⲉⲛⲥⲁⲧⲁⲃⲏ:		ⲙⲉⲛⲥⲁⲧⲁⲃⲏ	
ⲕⲙⲉⲗ ²¹ ⲕⲙⲉⲗ	10	ⲕⲙⲉⲗ ¹⁸ ⲕⲙⲉⲗ	10
ⲕⲙⲉⲗ ⲙⲉⲛⲥⲁⲧⲁⲃⲏ:		ⲕⲙⲉⲗ ⲙⲉⲛⲥⲁⲧⲁⲃⲏ:	
ⲕⲙⲉⲗ ²² ⲕⲙⲉⲗ		ⲕⲙⲉⲗ ¹⁹ ⲕⲙⲉⲗ	
ⲕⲙⲉⲗ ⲙⲉⲛⲥⲁⲧⲁⲃⲏ:		ⲕⲙⲉⲗ ^b ⲕⲙⲉⲗ	
ⲕⲙⲉⲗ ⲙⲉⲛⲥⲁⲧⲁⲃⲏ:		ⲕⲙⲉⲗ ^c ⲕⲙⲉⲗ	
ⲕⲙⲉⲗ ²³ ⲕⲙⲉⲗ	15	ⲕⲙⲉⲗ ¹⁵ ⲕⲙⲉⲗ	15
ⲕⲙⲉⲗ ⲙⲉⲛⲥⲁⲧⲁⲃⲏ:		ⲕⲙⲉⲗ ¹⁹ ⲕⲙⲉⲗ	
ⲕⲙⲉⲗ ²⁴ ⲕⲙⲉⲗ		ⲕⲙⲉⲗ ^d ⲕⲙⲉⲗ	
ⲕⲙⲉⲗ ⲙⲉⲛⲥⲁⲧⲁⲃⲏ:		ⲕⲙⲉⲗ ^e ⲕⲙⲉⲗ	
ⲕⲙⲉⲗ ⲙⲉⲛⲥⲁⲧⲁⲃⲏ:		ⲕⲙⲉⲗ ^f ⲕⲙⲉⲗ	
ⲕⲙⲉⲗ ⲙⲉⲛⲥⲁⲧⲁⲃⲏ:		ⲕⲙⲉⲗ ^g ⲕⲙⲉⲗ	

MKS IIB, 87: a omit diacritic | b ⲙⲉⲛⲥⲁⲧⲁⲃⲏ | c ⲙⲉⲛⲥⲁⲧⲁⲃⲏ | d ⲕⲙⲉⲗ | e ⲕⲙⲉⲗ | f omit seyame | g ⲕⲙⲉⲗ | h ⲕⲙⲉⲗ | i omit diacritic

2 Corinthians 1:23–2:4

F. 17r

23	ܠܟܡܢܐ	ܠܟܡܢܐ	ܠܟܡܢܐ
	ܠܟܡܢܐ	ܠܟܡܢܐ	ܠܟܡܢܐ
	ܠܟܡܢܐ	ܠܟܡܢܐ	ܠܟܡܢܐ
	ܠܟܡܢܐ	ܠܟܡܢܐ	ܠܟܡܢܐ
5	ܠܟܡܢܐ ³	ܠܟܡܢܐ	ܠܟܡܢܐ
	ܠܟܡܢܐ	ܠܟܡܢܐ	ܠܟܡܢܐ
	ܠܟܡܢܐ	ܠܟܡܢܐ	ܠܟܡܢܐ
	ܠܟܡܢܐ	ܠܟܡܢܐ	ܠܟܡܢܐ
10	ܠܟܡܢܐ	ܠܟܡܢܐ	ܠܟܡܢܐ
	ܠܟܡܢܐ	ܠܟܡܢܐ	ܠܟܡܢܐ
	ܠܟܡܢܐ	ܠܟܡܢܐ	ܠܟܡܢܐ
	ܠܟܡܢܐ	ܠܟܡܢܐ	ܠܟܡܢܐ
15	ܠܟܡܢܐ ^d	ܠܟܡܢܐ	ܠܟܡܢܐ
	ܠܟܡܢܐ ⁴	ܠܟܡܢܐ ^{2:1}	ܠܟܡܢܐ
	ܠܟܡܢܐ	ܠܟܡܢܐ ^{*b}	ܠܟܡܢܐ
	ܠܟܡܢܐ	ܠܟܡܢܐ	ܠܟܡܢܐ
20	ܠܟܡܢܐ	ܠܟܡܢܐ	ܠܟܡܢܐ
	ܠܟܡܢܐ ^e	ܠܟܡܢܐ ²	ܠܟܡܢܐ
	ܠܟܡܢܐ ^f	ܠܟܡܢܐ	ܠܟܡܢܐ

MKS IIB, 95: a ܠܟܡܢܐ | b ܠܟܡܢܐ | c omit diacritic | d ܠܟܡܢܐ | e ܠܟܡܢܐ | f ܠܟܡܢܐ

2 Corinthians 4:18–5:6

F. 3r

חַתְּלֵכָּהּ:		חַתְּלֵכָּהּ	
מִיָּדָהּ כִּי מֵלֵךְ ⁴		לְחַלֵּם:	
וְחַתְּלֵכָּהּ			
חַתְּלֵכָּהּ כִּי		ⲧⲏⲙⲙⲉⲗⲏ:	
וְחַתְּלֵכָּהּ ^e חַלֵּם:	5		5
חַתְּלֵכָּהּ וְחַתְּלֵכָּהּ		5:1 מִיָּדָהּ כִּי חַי	
יָצֵק ^f וְחַתְּלֵכָּהּ:		וְחַתְּלֵכָּהּ	
וְחַתְּלֵכָּהּ:		וְחַתְּלֵכָּהּ	
לְחַתְּלֵכָּהּ		וְחַתְּלֵכָּהּ ^a :	
חַתְּלֵכָּהּ כִּי	10	חַתְּלֵכָּהּ לְחַתְּלֵכָּהּ	10
וְחַתְּלֵכָּהּ ^g וְחַתְּלֵכָּהּ		חַתְּלֵכָּהּ:	
וְחַתְּלֵכָּהּ		חַתְּלֵכָּהּ ^b וְחַתְּלֵכָּהּ	
וְחַתְּלֵכָּהּ ^e וְחַתְּלֵכָּהּ		חַתְּלֵכָּהּ וְחַתְּלֵכָּהּ	
חַתְּלֵכָּהּ: וְחַתְּלֵכָּהּ		חַתְּלֵכָּהּ ^c וְחַתְּלֵכָּהּ:	
וְחַתְּלֵכָּהּ	15	2 מִיָּדָהּ חַתְּלֵכָּהּ	15
חַתְּלֵכָּהּ		חַתְּלֵכָּהּ:	
וְחַתְּלֵכָּהּ:		וְחַתְּלֵכָּהּ ^d וְחַתְּלֵכָּהּ	
וְחַתְּלֵכָּהּ ⁶ וְחַתְּלֵכָּהּ		וְחַתְּלֵכָּהּ כִּי	
חַתְּלֵכָּהּ חַי		חַתְּלֵכָּהּ	
וְחַתְּלֵכָּהּ וְחַתְּלֵכָּהּ	20	וְחַתְּלֵכָּהּ ³ וְחַתְּלֵכָּהּ	20
וְחַתְּלֵכָּהּ וְחַתְּלֵכָּהּ		וְחַתְּלֵכָּהּ כִּי	
חַתְּלֵכָּהּ חַי		וְחַתְּלֵכָּהּ	

MKS IIB, 97: a וְחַתְּלֵכָּהּ | b חַי | c וְחַתְּלֵכָּהּ | d וְחַתְּלֵכָּהּ | e omit diacritic | f וְחַתְּלֵכָּהּ | g omit

2 Corinthians 5:6–12

F. 3v

כפֿה זינֿן כֿ		כֿפֿ אָסעם	
פֿאָט אָס כֿ		כֿ זינֿן כֿ	
כֿפֿ ¹¹ אָס		כֿ ⁷ אָס	
אָס אָס אָס		כֿ אָס אָס	
אָס אָס אָס	5	אָס אָס אָס	5
כֿ אָס אָס		כֿ ⁸ אָס אָס	
אָס אָס אָס		אָס אָס אָס	
כֿ אָס אָס		אָס אָס אָס	
כֿ ^a אָס		כֿ אָס אָס	
אָס אָס אָס	10	אָס אָס אָס	10
כֿ אָס אָס		כֿ ⁹ אָס אָס	
כֿ אָס אָס		כֿ אָס אָס	
כֿ ¹² אָס אָס		כֿ אָס אָס	
כֿ אָס אָס		כֿ אָס אָס	
אָס אָס אָס	15	כֿ אָס אָס	15
אָס אָס אָס		כֿ אָס אָס	
כֿ אָס אָס		כֿ ¹⁰ אָס אָס	
אָס אָס אָס		כֿ אָס אָס	
אָס אָס אָס		כֿ אָס אָס	
אָס אָס אָס	20	כֿ אָס אָס	20
אָס אָס אָס		כֿ אָס אָס	
כֿ אָס אָס		כֿ אָס אָס	

a The *mim* is secondary, written in a smaller hand to the main text. The right-hand edge of the *semkath* aligns with the margin.

2 Corinthians 6:3–10

F. 6r

ܡܫܟܐ ܕܠܝܬܐ		ܡܫܟܐ ܕܠܝܬܐ	
ܡܫܟܐ ܕܠܝܬܐ:		ܡܫܟܐ ^a ܕܠܝܬܐ	
ܡܫܟܐ ܕܠܝܬܐ: ⁷		ܡܫܟܐ ܕܠܝܬܐ:	
ܡܫܟܐ ܕܠܝܬܐ:		ܡܫܟܐ ܕܠܝܬܐ ⁴	
ܡܫܟܐ ܕܠܝܬܐ:	5	ܡܫܟܐ ܕܠܝܬܐ:	5
ܡܫܟܐ ܕܠܝܬܐ:		ܡܫܟܐ ^a ܕܠܝܬܐ	
ܡܫܟܐ ܕܠܝܬܐ:		ܡܫܟܐ ^b ܕܠܝܬܐ	
ܡܫܟܐ ܕܠܝܬܐ: ⁸		ܡܫܟܐ ܕܠܝܬܐ:	
ܡܫܟܐ ܕܠܝܬܐ:		ܡܫܟܐ ܕܠܝܬܐ:	
ܡܫܟܐ ܕܠܝܬܐ:	10	ܡܫܟܐ ܕܠܝܬܐ:	10
ܡܫܟܐ ܕܠܝܬܐ:		ܡܫܟܐ ܕܠܝܬܐ: ^c	
ܡܫܟܐ ܕܠܝܬܐ:		ܡܫܟܐ ^d ܕܠܝܬܐ ⁵	
ܡܫܟܐ ܕܠܝܬܐ: ^b		ܡܫܟܐ ܕܠܝܬܐ:	
ܡܫܟܐ ܕܠܝܬܐ: ⁹		ܡܫܟܐ ܕܠܝܬܐ:	
ܡܫܟܐ ܕܠܝܬܐ:	15	ܡܫܟܐ ܕܠܝܬܐ:	15
ܡܫܟܐ ܕܠܝܬܐ:		ܡܫܟܐ ܕܠܝܬܐ:	
ܡܫܟܐ ܕܠܝܬܐ: ^e		ܡܫܟܐ ܕܠܝܬܐ:	
ܡܫܟܐ ܕܠܝܬܐ:		ܡܫܟܐ ⁶ ܕܠܝܬܐ:	
ܡܫܟܐ ܕܠܝܬܐ:		ܡܫܟܐ ܕܠܝܬܐ:	
ܡܫܟܐ ܕܠܝܬܐ: ¹⁰	20	ܡܫܟܐ ^a ܕܠܝܬܐ:	20
ܡܫܟܐ ܕܠܝܬܐ: ^f		ܡܫܟܐ ܕܠܝܬܐ:	
ܡܫܟܐ ܕܠܝܬܐ:		ܡܫܟܐ ܕܠܝܬܐ:	

MKS IIB, 99: a omit diacritic | b omit *seyame* | c ܡܫܟܐ | f-f ܡܫܟܐ || d The *beth* is a marginal correction: the right-hand side of the following *mim* aligns perfectly with the margin.

2 Corinthians 6:10-16

F. 6v

<p> 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000 1001 1002 1003 1004 1005 1006 1007 1008 1009 1010 1011 1012 1013 1014 1015 1016 1017 1018 1019 1020 1021 1022 1023 1024 1025 1026 1027 1028 1029 1030 1031 1032 1033 1034 1035 1036 1037 1038 1039 1040 1041 1042 1043 1044 1045 1046 1047 1048 1049 1050 1051 1052 1053 1054 1055 1056 1057 1058 1059 1060 1061 1062 1063 1064 1065 1066 1067 1068 1069 1070 1071 1072 1073 1074 1075 1076 1077 1078 1079 1080 1081 1082 1083 1084 1085 1086 1087 1088 1089 1090 1091 1092 1093 1094 1095 1096 1097 1098 1099 1100 1101 1102 1103 1104 1105 1106 1107 1108 1109 1110 1111 1112 1113 1114 1115 1116 1117 1118 1119 1120 1121 1122 1123 1124 1125 1126 1127 1128 1129 1130 1131 1132 1133 1134 1135 1136 1137 1138 1139 1140 1141 1142 1143 1144 1145 1146 1147 1148 1149 1150 1151 1152 1153 1154 1155 1156 1157 1158 1159 1160 1161 1162 1163 1164 1165 1166 1167 1168 1169 1170 1171 1172 1173 1174 1175 1176 1177 1178 1179 1180 1181 1182 1183 1184 1185 1186 1187 1188 1189 1190 1191 1192 1193 1194 1195 1196 1197 1198 1199 1200 1201 1202 1203 1204 1205 1206 1207 1208 1209 1210 1211 1212 1213 1214 1215 1216 1217 1218 1219 1220 1221 1222 1223 1224 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2 Corinthians 6:16–7:3

F. 2r

^a ✠ ܐܝܢ ܡܩܠܝܐ ^a		ܐܝܢ ܡܩܠܝܐ	
		ܡܩܠܝܐ ܡܩܠܝܐ	
ܡܩܠܝܐ ^{7:1}		ܡܩܠܝܐ ܡܩܠܝܐ	
ܡܩܠܝܐ ܡܩܠܝܐ		ܡܩܠܝܐ ܡܩܠܝܐ	
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2 Corinthians 7:3–8

F. 2v

ወይ ለጋራ		ወይ ለጋራ	
ጥንቃቄ ⁶ ስላለ		ጥንቃቄ	
ጥንቃቄ		ወይ ለጋራ	
ለጥንቃቄ ስላለ		ወይ ለጋራ ^a	
ጥንቃቄ ስላለ	5	ወይ ለጋራ ⁴	5
ጥንቃቄ ስላለ		ወይ ለጋራ ^b	
ጥንቃቄ ስላለ		ወይ ለጋራ	
ጥንቃቄ ስላለ ⁷		ወይ ለጋራ ^c	
ጥንቃቄ ስላለ		ወይ ለጋራ	
ጥንቃቄ ስላለ	10	ወይ ለጋራ ^d	10
ጥንቃቄ ስላለ		ወይ ለጋራ ^a	
ጥንቃቄ ስላለ		ወይ ለጋራ	
ጥንቃቄ ስላለ ⁱ		ወይ ለጋራ	
ጥንቃቄ ስላለ ^d		ወይ ለጋራ	
ጥንቃቄ ስላለ ^j	15	ወይ ለጋራ ⁵	15
ጥንቃቄ ስላለ		ወይ ለጋራ ^e	
ጥንቃቄ ስላለ		ወይ ለጋራ ^f	
ጥንቃቄ ስላለ		ወይ ለጋራ	
ጥንቃቄ ስላለ		ወይ ለጋራ ^g	
ጥንቃቄ ስላለ ^k		ወይ ለጋራ	
ጥንቃቄ ስላለ ^l	20	ወይ ለጋራ	20
ጥንቃቄ ስላለ ⁸		ወይ ለጋራ ^h	
ጥንቃቄ ስላለ		ወይ ለጋራ ^a	

MKS IIB, 60: a omit *seyame* | b ጥንቃቄ | c ስላለ | d omit diacritic | e omit | f ስላለ | g ስላለ | h ጥንቃቄ | i ስላለ | j ስላለ | k ስላለ | l ስላለ

Galatians 1:1–5

F. 123r

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980	980	980	980
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995	995	995	995
1000	1000	1000	1000

Galatians 1:5–10

F. 123v

ܠܗܝܠܝܬܐ		ܠܠܝܬܝܬܐ	
ܡܢ ܕܠܗܝܠܝܬܐ		ܠܠܝܬܝܬܐ ܕܠܗܝܠܝܬܐ:	
ܡܢ ܕܠܗܝܠܝܬܐ ⁹		ܕܠܗܝܠܝܬܐ ܕܠܗܝܠܝܬܐ ⁶	
ܠܗܝܠܝܬܐ		ܠܗܝܠܝܬܐ	
ܡܢ ܕܠܗܝܠܝܬܐ	5	ܡܢ ܕܠܗܝܠܝܬܐ	5
ܠܗܝܠܝܬܐ		ܠܗܝܠܝܬܐ	
ܠܗܝܠܝܬܐ ^c		ܠܗܝܠܝܬܐ	
ܠܗܝܠܝܬܐ		ܠܗܝܠܝܬܐ	
ܠܗܝܠܝܬܐ		ܠܗܝܠܝܬܐ	
ܠܗܝܠܝܬܐ	10	ܠܗܝܠܝܬܐ	10
ܠܗܝܠܝܬܐ		ܠܗܝܠܝܬܐ	
ܠܗܝܠܝܬܐ		ܠܗܝܠܝܬܐ ⁷	
ܠܗܝܠܝܬܐ ¹⁰		ܠܗܝܠܝܬܐ ^a	
ܠܗܝܠܝܬܐ		ܠܗܝܠܝܬܐ	
ܠܗܝܠܝܬܐ	15	ܠܗܝܠܝܬܐ	15
ܠܗܝܠܝܬܐ ^d		ܠܗܝܠܝܬܐ	
ܠܗܝܠܝܬܐ		ܠܗܝܠܝܬܐ	
ܠܗܝܠܝܬܐ ^e		ܠܗܝܠܝܬܐ	
ܠܗܝܠܝܬܐ ¹⁰		ܠܗܝܠܝܬܐ ⁸	
ܠܗܝܠܝܬܐ	20	ܠܗܝܠܝܬܐ	20
ܠܗܝܠܝܬܐ ^c		ܠܗܝܠܝܬܐ ^b	
ܠܗܝܠܝܬܐ		ܠܗܝܠܝܬܐ	

Galatians 3:20-24

F. 39r

<p> 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 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539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000 1001 1002 1003 1004 1005 1006 1007 1008 1009 1010 1011 1012 1013 1014 1015 1016 1017 1018 1019 1020 1021 1022 1023 1024 1025 1026 1027 1028 1029 1030 1031 1032 1033 1034 1035 1036 1037 1038 1039 1040 1041 1042 1043 1044 1045 1046 1047 1048 1049 1050 1051 1052 1053 1054 1055 1056 1057 1058 1059 1060 1061 1062 1063 1064 1065 1066 1067 1068 1069 1070 1071 1072 1073 1074 1075 1076 1077 1078 1079 1080 1081 1082 1083 1084 1085 1086 1087 1088 1089 1090 1091 1092 1093 1094 1095 1096 1097 1098 1099 1100 1101 1102 1103 1104 1105 1106 1107 1108 1109 1110 1111 1112 1113 1114 1115 1116 1117 1118 1119 1120 1121 1122 1123 1124 1125 1126 1127 1128 1129 1130 1131 1132 1133 1134 1135 1136 1137 1138 1139 1140 1141 1142 1143 1144 1145 1146 1147 1148 1149 1150 1151 1152 1153 1154 1155 1156 1157 1158 1159 1160 1161 1162 1163 1164 1165 1166 1167 1168 1169 1170 1171 1172 1173 1174 1175 1176 1177 1178 1179 1180 1181 1182 1183 1184 1185 1186 1187 1188 1189 1190 1191 1192 1193 1194 1195 1196 1197 1198 1199 1200 1201 1202 1203 1204 1205 1206 1207 1208 1209 1210 1211 1212 1213 1214 1215 1216 1217 1218 1219 1220 1221 1222 1223 1224 1225 1226 1227 1228 1229 1230 1231 1232 1233 1234 1235 1236 1237 1238 1239 1240 1241 1242 1243 1244 1245 1246 1247 1248 1249 1250 1251 1252 1253 1254 1255 1256 1257 1258 1259 1260 1261 1262 1263 1264 1265 1266 1267 1268 1269 1270 1271 1272 1273 1274 1275 1276 1277 1278 1279 1280 1281 1282 1283 1284 1285 1286 1287 1288 1289 1290 1291 1292 1293 1294 1295 1296 1297 1298 1299 1300 1301 1302 1303 1304 1305 1306 1307 1308 1309 1310 1311 1312 1313 1314 1315 1316 1317 1318 1319 1320 1321 1322 1323 1324 1325 1326 1327 1328 1329 1330 1331 1332 1333 1334 1335 1336 1337 1338 1339 1340 1341 1342 1343 1344 1345 1346 1347 1348 1349 1350 1351 1352 1353 1354 1355 1356 1357 1358 1359 1360 1361 1362 1363 1364 1365 1366 1367 1368 1369 1370 1371 1372 1373 1374 1375 1376 1377 1378 1379 1380 1381 1382 1383 1384 1385 1386 1387 1388 1389 1390 1391 1392 1393 1394 1395 1396 1397 1398 1399 1400 1401 1402 1403 1404 1405 1406 1407 1408 1409 1410 1411 1412 1413 1414 1415 1416 1417 1418 1419 1420 1421 1422 1423 1424 1425 1426 1427 1428 1429 1430 1431 1432 1433 1434 1435 1436 1437 1438 1439 1440 1441 1442 1443 1444 1445 1446 1447 1448 1449 1450 1451 1452 1453 1454 1455 1456 1457 1458 1459 1460 1461 1462 1463 1464 1465 1466 1467 1468 1469 1470 1471 1472 1473 1474 1475 1476 1477 1478 1479 1480 1481 1482 1483 1484 1485 1486 1487 1488 1489 1490 1491 1492</p>
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Galatians 4:15–22

F. 125r

		ܠܗܝܠܐ ܕܡܪܝܢܐ	
		ܐܝܢ ܕܡܪܝܢܐ	
		ܕܡܪܝܢܐ ܕܡܪܝܢܐ	
		ܕܡܪܝܢܐ ܕܡܪܝܢܐ	
	5	ܕܡܪܝܢܐ ܕܡܪܝܢܐ	5
		ܕܡܪܝܢܐ ܕܡܪܝܢܐ	
		ܕܡܪܝܢܐ ܕܡܪܝܢܐ	
		ܕܡܪܝܢܐ ܕܡܪܝܢܐ	
		ܕܡܪܝܢܐ ܕܡܪܝܢܐ	
	10	ܕܡܪܝܢܐ ܕܡܪܝܢܐ	10
		ܕܡܪܝܢܐ ܕܡܪܝܢܐ	
		ܕܡܪܝܢܐ ܕܡܪܝܢܐ	
		ܕܡܪܝܢܐ ܕܡܪܝܢܐ	
	15	ܕܡܪܝܢܐ ܕܡܪܝܢܐ	15
		ܕܡܪܝܢܐ ܕܡܪܝܢܐ	
		ܕܡܪܝܢܐ ܕܡܪܝܢܐ	
		ܕܡܪܝܢܐ ܕܡܪܝܢܐ	
	20	ܕܡܪܝܢܐ ܕܡܪܝܢܐ	20
		ܕܡܪܝܢܐ ܕܡܪܝܢܐ	
		ܕܡܪܝܢܐ ܕܡܪܝܢܐ	

Galatians 5:4-12

F. 128v

9	ܡܫܝܚܐ ܕܚܝܬܐ	ܡܫܝܚܐ ܕܚܝܬܐ	
	ܚܝܬܐ ܕܚܝܬܐ	ܚܝܬܐ ܕܚܝܬܐ	
	ܡܫܝܚܐ	ܡܫܝܚܐ ܕܚܝܬܐ	
10	ܡܫܝܚܐ ܕܚܝܬܐ	ܡܫܝܚܐ ܕܚܝܬܐ	
5	ܚܝܬܐ ܕܚܝܬܐ	ܚܝܬܐ ܕܚܝܬܐ	5
	ܚܝܬܐ ܕܚܝܬܐ	ܚܝܬܐ ܕܚܝܬܐ	
	ܚܝܬܐ ܕܚܝܬܐ	ܚܝܬܐ ܕܚܝܬܐ	
	ܚܝܬܐ ܕܚܝܬܐ	ܚܝܬܐ ܕܚܝܬܐ	
	ܚܝܬܐ ܕܚܝܬܐ	ܚܝܬܐ ܕܚܝܬܐ	
10	ܚܝܬܐ ܕܚܝܬܐ	ܚܝܬܐ ܕܚܝܬܐ	10
	ܚܝܬܐ ܕܚܝܬܐ	ܚܝܬܐ ܕܚܝܬܐ	
	ܚܝܬܐ ܕܚܝܬܐ	ܚܝܬܐ ܕܚܝܬܐ	
11	ܚܝܬܐ ܕܚܝܬܐ	ܚܝܬܐ ܕܚܝܬܐ	
	ܚܝܬܐ ܕܚܝܬܐ	ܚܝܬܐ ܕܚܝܬܐ	
	ܚܝܬܐ ܕܚܝܬܐ	ܚܝܬܐ ܕܚܝܬܐ	
15	ܚܝܬܐ ܕܚܝܬܐ	ܚܝܬܐ ܕܚܝܬܐ	15
	ܚܝܬܐ ܕܚܝܬܐ	ܚܝܬܐ ܕܚܝܬܐ	
	ܚܝܬܐ ܕܚܝܬܐ	ܚܝܬܐ ܕܚܝܬܐ	
	ܚܝܬܐ ܕܚܝܬܐ	ܚܝܬܐ ܕܚܝܬܐ	
20	ܚܝܬܐ ܕܚܝܬܐ	ܚܝܬܐ ܕܚܝܬܐ	20
	ܚܝܬܐ ܕܚܝܬܐ	ܚܝܬܐ ܕܚܝܬܐ	
	ܚܝܬܐ ܕܚܝܬܐ	ܚܝܬܐ ܕܚܝܬܐ	
	ܚܝܬܐ ܕܚܝܬܐ	ܚܝܬܐ ܕܚܝܬܐ	

Galatians 6:4-12

F. 46v

ܡܢ ܕܢܝܢܐ		ܡܢ ܕܢܝܢܐ	
ܡܢ ܕܢܝܢܐ		ܡܢ ܕܢܝܢܐ	
ܡܢ ܕܢܝܢܐ: 9		ܡܢ ܕܢܝܢܐ	
ܡܢ ܕܢܝܢܐ		ܡܢ ܕܢܝܢܐ ⁵	
ܡܢ ܕܢܝܢܐ ܕܢܝܢܐ 5		ܡܢ ܕܢܝܢܐ 5	
ܡܢ ܕܢܝܢܐ:		ܡܢ ܕܢܝܢܐ:	
ܡܢ ܕܢܝܢܐ		ܡܢ ܕܢܝܢܐ ⁶	
ܡܢ ܕܢܝܢܐ		ܡܢ ܕܢܝܢܐ	
ܡܢ ܕܢܝܢܐ ܡܢ ܕܢܝܢܐ		ܡܢ ܕܢܝܢܐ	
ܡܢ ܕܢܝܢܐ ¹⁰ 10		ܡܢ ܕܢܝܢܐ 10	
ܡܢ ܕܢܝܢܐ ^a		ܡܢ ܕܢܝܢܐ	
ܡܢ ܕܢܝܢܐ		ܡܢ ܕܢܝܢܐ ⁷	
ܡܢ ܕܢܝܢܐ		ܡܢ ܕܢܝܢܐ	
ܡܢ ܕܢܝܢܐ		ܡܢ ܕܢܝܢܐ	
ܡܢ ܕܢܝܢܐ 15		ܡܢ ܕܢܝܢܐ 15	
ܡܢ ܕܢܝܢܐ:		ܡܢ ܕܢܝܢܐ:	
ܡܢ ܕܢܝܢܐ ¹¹ 11		ܡܢ ܕܢܝܢܐ ⁸ 8	
ܡܢ ܕܢܝܢܐ		ܡܢ ܕܢܝܢܐ	
ܡܢ ܕܢܝܢܐ		ܡܢ ܕܢܝܢܐ	
ܡܢ ܕܢܝܢܐ 20		ܡܢ ܕܢܝܢܐ 20	
ܡܢ ܕܢܝܢܐ ¹²		ܡܢ ܕܢܝܢܐ	
ܡܢ ܕܢܝܢܐ		ܡܢ ܕܢܝܢܐ	

Ephesians 1:18–2:2

F. 63v

ለገረ		ጠቅላይነት	
ረገረ		ጠቅላይነት	
ረገረ፡ጠቅላይነት		ጠቅላይነት ¹⁹	
ጠቅላይነት		ጠቅላይነት	
^a ረገረ፡ጠቅላይነት	5	ጠቅላይነት	5
ጠቅላይነት		ጠቅላይነት	
ጠቅላይነት ²²		ጠቅላይነት	
ጠቅላይነት		ጠቅላይነት	
ጠቅላይነት		ጠቅላይነት	
ጠቅላይነት		ጠቅላይነት	
ጠቅላይነት	10	ጠቅላይነት	10
^b ጠቅላይነት		ጠቅላይነት	
ጠቅላይነት ²³		ጠቅላይነት ²⁰	
ጠቅላይነት		ጠቅላይነት	
ጠቅላይነት		ጠቅላይነት	
ጠቅላይነት	15	ጠቅላይነት	15
ጠቅላይነት		ጠቅላይነት	
ጠቅላይነት ^{2:1}		ጠቅላይነት	
ጠቅላይነት		ጠቅላይነት	
^c ጠቅላይነት		ጠቅላይነት ²¹	
ጠቅላይነት ²	20	ጠቅላይነት	20
ጠቅላይነት		ጠቅላይነት	
ጠቅላይነት		ጠቅላይነት	

MKS IIB, 128: a ገረ | b omit diacritic || c MS sic; *expectaveris* ጠቅላይነት. Cf. f. 63r II.6.

Ephesians 2:2–8

F. 63r

ܠܒܢܐ ܠܗ ܕܢܝܢܐ		ܕܢܝܢܐ ܠܗ ܕܢܝܢܐ	
ܕܢܝܢܐ ܠܗ ܕܢܝܢܐ		ܕܢܝܢܐ ܠܗ ܕܢܝܢܐ	
ܕܢܝܢܐ ܠܗ ܕܢܝܢܐ		ܕܢܝܢܐ ܠܗ ܕܢܝܢܐ	
ܕܢܝܢܐ ܠܗ ܕܢܝܢܐ ⁵		ܕܢܝܢܐ ܠܗ ܕܢܝܢܐ	
ܕܢܝܢܐ ܠܗ ܕܢܝܢܐ	5	ܕܢܝܢܐ ܠܗ ܕܢܝܢܐ ^a	5
ܕܢܝܢܐ ܠܗ ܕܢܝܢܐ ^e		ܕܢܝܢܐ ܠܗ ܕܢܝܢܐ	
ܕܢܝܢܐ ܠܗ ܕܢܝܢܐ		ܕܢܝܢܐ ܠܗ ܕܢܝܢܐ	
ܕܢܝܢܐ ܠܗ ܕܢܝܢܐ		ܕܢܝܢܐ ܠܗ ܕܢܝܢܐ ³	
ܕܢܝܢܐ ܠܗ ܕܢܝܢܐ		ܕܢܝܢܐ ܠܗ ܕܢܝܢܐ	
ܕܢܝܢܐ ܠܗ ܕܢܝܢܐ ^f	10	ܕܢܝܢܐ ܠܗ ܕܢܝܢܐ ^b	10
ܕܢܝܢܐ ܠܗ ܕܢܝܢܐ ^g		ܕܢܝܢܐ ܠܗ ܕܢܝܢܐ ^c	
ܕܢܝܢܐ ܠܗ ܕܢܝܢܐ		ܕܢܝܢܐ ܠܗ ܕܢܝܢܐ	
ܕܢܝܢܐ ܠܗ ܕܢܝܢܐ		ܕܢܝܢܐ ܠܗ ܕܢܝܢܐ	
ܕܢܝܢܐ ܠܗ ܕܢܝܢܐ ⁷		ܕܢܝܢܐ ܠܗ ܕܢܝܢܐ	
ܕܢܝܢܐ ܠܗ ܕܢܝܢܐ	15	ܕܢܝܢܐ ܠܗ ܕܢܝܢܐ	15
ܕܢܝܢܐ ܠܗ ܕܢܝܢܐ		ܕܢܝܢܐ ܠܗ ܕܢܝܢܐ ^c	
ܕܢܝܢܐ ܠܗ ܕܢܝܢܐ		ܕܢܝܢܐ ܠܗ ܕܢܝܢܐ ^c	
ܕܢܝܢܐ ܠܗ ܕܢܝܢܐ		ܕܢܝܢܐ ܠܗ ܕܢܝܢܐ ^d	
ܕܢܝܢܐ ܠܗ ܕܢܝܢܐ		ܕܢܝܢܐ ܠܗ ܕܢܝܢܐ	
ܕܢܝܢܐ ܠܗ ܕܢܝܢܐ	20	ܕܢܝܢܐ ܠܗ ܕܢܝܢܐ	20
ܕܢܝܢܐ ܠܗ ܕܢܝܢܐ ⁸		ܕܢܝܢܐ ܠܗ ܕܢܝܢܐ ⁴	
ܕܢܝܢܐ ܠܗ ܕܢܝܢܐ		ܕܢܝܢܐ ܠܗ ܕܢܝܢܐ	

MKS IIB, 129: a omit | c omit *seyame* | d ܠܢܝܢܐ | f omit diacritic | g ܠܢܝܢܐ || b MS sic | e MS sic; *expectaveris* ܠܢܝܢܐ. Cf. f. 63v II.19.

Ephesians 4:14–19

F. 56v

17 ḥṣṣṣ ḥṣṣ ḥṣṣ		ḥṣṣ ḥṣṣ	
ḥṣṣ ḥṣṣ		ḥṣṣ ḥṣṣ	
ḥṣṣ ḥṣṣ		ḥṣṣ ḥṣṣ	
ḥṣṣ ḥṣṣ	5	ḥṣṣ ḥṣṣ ^a	5
ḥṣṣ ḥṣṣ		ḥṣṣ ḥṣṣ ¹⁵	
ḥṣṣ ḥṣṣ		ḥṣṣ ḥṣṣ	
ḥṣṣ ḥṣṣ		ḥṣṣ ḥṣṣ ^b	
ḥṣṣ ḥṣṣ		ḥṣṣ ḥṣṣ	
ḥṣṣ ḥṣṣ ¹⁸	10	ḥṣṣ ḥṣṣ ¹⁶	10
ḥṣṣ ḥṣṣ ^c		ḥṣṣ ḥṣṣ	
ḥṣṣ ḥṣṣ		ḥṣṣ ḥṣṣ	
ḥṣṣ ḥṣṣ		ḥṣṣ ḥṣṣ	
ḥṣṣ ḥṣṣ	15	ḥṣṣ ḥṣṣ	15
ḥṣṣ ḥṣṣ		ḥṣṣ ḥṣṣ	
ḥṣṣ ḥṣṣ		ḥṣṣ ḥṣṣ	
ḥṣṣ ḥṣṣ		ḥṣṣ ḥṣṣ	
ḥṣṣ ḥṣṣ ¹⁹	20	ḥṣṣ ḥṣṣ	20
ḥṣṣ ḥṣṣ		ḥṣṣ ḥṣṣ	
ḥṣṣ ḥṣṣ		ḥṣṣ ḥṣṣ	
		ḥṣṣ ḥṣṣ	

Ephesians 4:19–27

F. 56r

ܕܡܪܝܢ		ܕܡܪܝܢ	
ܕܡܪܝܢܝܢ		ܕܡܪܝܢܝܢ	
ܕܡܪܝܢܝܢ ²⁴		ܕܡܪܝܢܝܢ	
ܕܡܪܝܢܝܢ		ܕܡܪܝܢܝܢ	
ܕܡܪܝܢܝܢ ܕܡܪܝܢܝܢ 5		ܕܡܪܝܢܝܢ ܕܡܪܝܢܝܢ 5	
ܕܡܪܝܢܝܢ		ܕܡܪܝܢܝܢ	
ܕܡܪܝܢܝܢ ܕܡܪܝܢܝܢ		ܕܡܪܝܢܝܢ ܕܡܪܝܢܝܢ ²⁰	
ܕܡܪܝܢܝܢ		ܕܡܪܝܢܝܢ	
ܕܡܪܝܢܝܢ ²⁵		ܕܡܪܝܢܝܢ	
ܕܡܪܝܢܝܢ ܕܡܪܝܢܝܢ 10		ܕܡܪܝܢܝܢ ܕܡܪܝܢܝܢ ²¹ 10	
ܕܡܪܝܢܝܢ		ܕܡܪܝܢܝܢ	
ܕܡܪܝܢܝܢ		ܕܡܪܝܢܝܢ	
ܕܡܪܝܢܝܢ		ܕܡܪܝܢܝܢ	
ܕܡܪܝܢܝܢ		ܕܡܪܝܢܝܢ	
ܕܡܪܝܢܝܢ ^{26 a} 15		ܕܡܪܝܢܝܢ ²² 15	
ܕܡܪܝܢܝܢ		ܕܡܪܝܢܝܢ	
ܕܡܪܝܢܝܢ ^b		ܕܡܪܝܢܝܢ	
ܕܡܪܝܢܝܢ		ܕܡܪܝܢܝܢ	
ܕܡܪܝܢܝܢ		ܕܡܪܝܢܝܢ	
ܕܡܪܝܢܝܢ ²⁷ 20		ܕܡܪܝܢܝܢ 20	
ܕܡܪܝܢܝܢ		ܕܡܪܝܢܝܢ	
ܕܡܪܝܢܝܢ		ܕܡܪܝܢܝܢ ²³	

MKS IIB, 131: a ܕܡܪܝܢܝܢ || b The yod may be a secondary addition.

Philippians 2:12–19

F. 60v

16	ܬܝܩܬܝ ܕܠܗ	ܐܕܐܝܬܝܗܘܢ	
	ܕܝܩܬܝ:	ܐܕܐܝܬܝܗܘܢ	
	ܕܠܗ ܕܝܩܬܝ	ܕܝܩܬܝ ¹³	
	ܕܠܗ	ܕܝܩܬܝ	
5	ܕܝܩܬܝ:	ܕܝܩܬܝ	5
	ܕܠܗ ܕܝܩܬܝ	ܕܝܩܬܝ	
	ܕܠܗ ܕܝܩܬܝ	ܕܝܩܬܝ	
	ܕܠܗ ܕܝܩܬܝ	ܕܝܩܬܝ	
	ܕܠܗ ܕܝܩܬܝ	ܕܝܩܬܝ	
	ܕܠܗ ܕܝܩܬܝ	ܕܝܩܬܝ	
	ܕܠܗ ܕܝܩܬܝ	ܕܝܩܬܝ	
10	ܕܠܗ ܕܝܩܬܝ	ܕܝܩܬܝ	10
	ܕܠܗ ܕܝܩܬܝ	ܕܝܩܬܝ	
	ܕܠܗ ܕܝܩܬܝ	ܕܝܩܬܝ	
	ܕܠܗ ܕܝܩܬܝ	ܕܝܩܬܝ	
	ܕܠܗ ܕܝܩܬܝ	ܕܝܩܬܝ	
15	ܕܠܗ ܕܝܩܬܝ	ܕܝܩܬܝ	15
	ܕܠܗ ܕܝܩܬܝ	ܕܝܩܬܝ	
	ܕܠܗ ܕܝܩܬܝ	ܕܝܩܬܝ	
	ܕܠܗ ܕܝܩܬܝ	ܕܝܩܬܝ	
	ܕܠܗ ܕܝܩܬܝ	ܕܝܩܬܝ	
20	ܕܠܗ ܕܝܩܬܝ	ܕܝܩܬܝ	20
	ܕܠܗ ܕܝܩܬܝ	ܕܝܩܬܝ	
	ܕܠܗ ܕܝܩܬܝ	ܕܝܩܬܝ	

Philippians 2:19-26

F. 60r

23	መገናኛ ሰዓ	ሐዋርያት ሄደዋል	
	ሰዓ ለሐዋርያት	ለሐዋርያት ፡ ለገብረ	
	፡ ለሐዋርያት ለሐዋርያት	ሰዓ ለሐዋርያት	
	ከፊት ለሐዋርያት	ሐዋርያት ለሐዋርያት	
5	ሰዓ ለሐዋርያት	ሐዋርያት ለሐዋርያት	5
	፡ ለሐዋርያት ፡ ለሐዋርያት	ሐዋርያት ለሐዋርያት	
	ሰዓ ለሐዋርያት	፡ ለሐዋርያት ፡ ለሐዋርያት	
	ሰዓ ለሐዋርያት	ሐዋርያት ለሐዋርያት	
	ሐዋርያት ለሐዋርያት	ሐዋርያት ለሐዋርያት	
10	25	ሐዋርያት ለሐዋርያት	10
	ሐዋርያት ለሐዋርያት	ሐዋርያት ለሐዋርያት	
	ሐዋርያት ለሐዋርያት	ሐዋርያት ለሐዋርያት	
	ሐዋርያት ለሐዋርያት	ሐዋርያት ለሐዋርያት	
15	ሐዋርያት ለሐዋርያት	ሐዋርያት ለሐዋርያት	15
	ሐዋርያት ለሐዋርያት	ሐዋርያት ለሐዋርያት	
	ሐዋርያት ለሐዋርያት	ሐዋርያት ለሐዋርያት	
	ሐዋርያት ለሐዋርያት	ሐዋርያት ለሐዋርያት	
20	26	ሐዋርያት ለሐዋርያት	20
	ሐዋርያት ለሐዋርያት	ሐዋርያት ለሐዋርያት	
	ሐዋርያት ለሐዋርያት	ሐዋርያት ለሐዋርያት	

Colossians 4:6–11

F. 62v

ሰላም ሰላም		መስላም ሰላም	
ወይም ሰላም		ወይም ሰላም	
ወይም ሰላም		ወይም ሰላም	
ወይም ሰላም ¹⁰		ወይም ሰላም ⁷	
ወይም ሰላም 5		ወይም ሰላም 5	
ወይም ሰላም		ወይም ሰላም	
ወይም ሰላም		ወይም ሰላም	
ወይም ሰላም		ወይም ሰላም	
ወይም ሰላም		ወይም ሰላም	
ወይም ሰላም 10		ወይም ሰላም 10	
ወይም ሰላም		ወይም ሰላም ⁸	
ወይም ሰላም ^a		ወይም ሰላም	
ወይም ሰላም		ወይም ሰላም	
ወይም ሰላም		ወይም ሰላም	
ወይም ሰላም ¹¹ 15		ወይም ሰላም 15	
ወይም ሰላም		ወይም ሰላም	
ወይም ሰላም		ወይም ሰላም ⁹	
ወይም ሰላም		ወይም ሰላም	
ወይም ሰላም		ወይም ሰላም	
ወይም ሰላም 20		ወይም ሰላም 20	
ወይም ሰላም		ወይም ሰላም	
ወይም ሰላም		ወይም ሰላም	

1 Thessalonians 1:3–9

F. 57r

መገናኛ ገናኛ		መገናኛ ገናኛ	
ገናኛ፡፡ ⁷ ገናኛ		ገናኛ፡፡ ⁴ ገናኛ	
ገናኛ፡፡ ገናኛ		ገናኛ፡፡ ገናኛ ^a	
ገናኛ ገናኛ ገናኛ		ገናኛ	
ገናኛ፡፡ ገናኛ	5	ገናኛ፡፡ ገናኛ	5
ገናኛ፡፡ ገናኛ		ገናኛ፡፡ ⁵ ገናኛ	
ገናኛ፡፡ ገናኛ ⁸		ገናኛ፡፡ ገናኛ	
ገናኛ፡፡ ገናኛ		ገናኛ፡፡ ገናኛ	
ገናኛ፡፡ ገናኛ		ገናኛ፡፡ ገናኛ	
ገናኛ፡፡ ገናኛ	10	ገናኛ፡፡ ገናኛ	10
ገናኛ፡፡ ገናኛ		ገናኛ፡፡ ገናኛ	
ገናኛ፡፡ ገናኛ		ገናኛ፡፡ ገናኛ	
ገናኛ፡፡ ገናኛ		ገናኛ፡፡ ገናኛ	
ገናኛ፡፡ ገናኛ	15	ገናኛ፡፡ ገናኛ	15
ገናኛ፡፡ ገናኛ		ገናኛ፡፡ ገናኛ	
ገናኛ፡፡ ገናኛ		ገናኛ፡፡ ገናኛ ⁶	
ገናኛ፡፡ ገናኛ		ገናኛ፡፡ ገናኛ	
ገናኛ፡፡ ገናኛ		ገናኛ፡፡ ገናኛ	
ገናኛ፡፡ ገናኛ	20	ገናኛ፡፡ ገናኛ	20
ገናኛ፡፡ ገናኛ ⁹		ገናኛ፡፡ ገናኛ	
ገናኛ፡፡ ገናኛ		ገናኛ፡፡ ገናኛ	

1 Thessalonians 5:15–26

F. 24r

22	ማ ሕይ	ጸጸጸ ጸጸጸ	
	ጸጸጸ ጸጸጸ	ጸጸጸ ጸጸጸ	
	ጸጸጸ ጸጸጸ	ጸጸጸ ጸጸጸ	
23	ጸጸጸ ጸጸጸ	ጸጸጸ ጸጸጸ	
5	ጸጸጸ ጸጸጸ	ጸጸጸ ጸጸጸ	5
	ጸጸጸ ጸጸጸ	ጸጸጸ ጸጸጸ	
	ጸጸጸ ጸጸጸ	ጸጸጸ ጸጸጸ	
	ጸጸጸ ጸጸጸ	ጸጸጸ ጸጸጸ	
	ጸጸጸ ጸጸጸ	ጸጸጸ ጸጸጸ	
10	ጸጸጸ ጸጸጸ	ጸጸጸ ጸጸጸ	10
	ጸጸጸ ጸጸጸ	ጸጸጸ ጸጸጸ	
	ጸጸጸ ጸጸጸ	ጸጸጸ ጸጸጸ	
	ጸጸጸ ጸጸጸ	ጸጸጸ ጸጸጸ	
15	ጸጸጸ ጸጸጸ	ጸጸጸ ጸጸጸ	15
	ጸጸጸ ጸጸጸ	ጸጸጸ ጸጸጸ	
	ጸጸጸ ጸጸጸ	ጸጸጸ ጸጸጸ	
	ጸጸጸ ጸጸጸ	ጸጸጸ ጸጸጸ	
20	ጸጸጸ ጸጸጸ	ጸጸጸ ጸጸጸ	20
	ጸጸጸ ጸጸጸ	ጸጸጸ ጸጸጸ	
	ጸጸጸ ጸጸጸ	ጸጸጸ ጸጸጸ	

1 Thessalonians 5:26–28; 2 Thessalonians 1:1–3 F. 24v

ለሕይወት		ጋራ ምግብ፡	
^g ግልጽ ሕይወት		ሕግ ሕግ ^b 27	
ሕይወት ሕይወት		ለሕግ ሕግ	
ወይን ሕግ ^h		^c ሕይወት	
ሕይወት ² ሕይወት	5	ለሕግ ሕይወት	5
ሕይወት ሕይወት		ሕይወት ሕይወት፡	
ሕይወት ሕይወት		ሕይወት ሕይወት ²⁸	
ወይን ሕግ		ሕይወት ወይን	
ሕይወት ³ ሕይወት		ሕይወት፡	
ሕይወት ሕይወት	10	~~~~~ ^d	10
ሕይወት ሕይወት		ሕይወት ሕይወት	
ለሕይወት ሕይወት		ሕይወት ሕይወት	
ሕይወት ሕይወት		ሕይወት ሕይወት፡	
ሕይወት ሕይወት	15	^d ~~~~~	15
ሕይወት ⁱ ሕይወት			
^j ሕይወት		ሕይወት ^e	
ሕይወት ሕይወት		^e ሕይወት	
ለሕይወት ሕይወት	20	ወይን ^{1:1} 20	
ሕይወት ሕይወት		ወይን ሕይወት	
ሕይወት፡		^f ወይን ሕይወት	

MKS IIB, 166: a ሕይወት | b nil | c ሕይወት | d-d nil | MKS IIB, 172: e-e nil
 | f ወይን ሕይወት | g omit seyame | h ሕይወት | i ሕይወት | j ሕይወት

2 Thessalonians 1:9-2:2

F. 29v

12 ሕይወት ያላቸው		ወይም ስለሆነ	
የሕይወት ያላቸው		ከሕይወት ለሕይወት	
የሕይወት ያላቸው		የሕይወት ያላቸው	
የሕይወት ያላቸው	5	የሕይወት ያላቸው	5
የሕይወት ያላቸው		የሕይወት ያላቸው	
የሕይወት ያላቸው		የሕይወት ያላቸው	
የሕይወት ያላቸው		የሕይወት ያላቸው	
የሕይወት ያላቸው		የሕይወት ያላቸው	
የሕይወት ያላቸው		የሕይወት ያላቸው	
የሕይወት ያላቸው		የሕይወት ያላቸው	
የሕይወት ያላቸው	10	የሕይወት ያላቸው	10
የሕይወት ያላቸው		የሕይወት ያላቸው	
የሕይወት ያላቸው		የሕይወት ያላቸው	
የሕይወት ያላቸው		የሕይወት ያላቸው	
የሕይወት ያላቸው		የሕይወት ያላቸው	
የሕይወት ያላቸው	15	የሕይወት ያላቸው	15
የሕይወት ያላቸው		የሕይወት ያላቸው	
የሕይወት ያላቸው		የሕይወት ያላቸው	
የሕይወት ያላቸው		የሕይወት ያላቸው	
የሕይወት ያላቸው	20	የሕይወት ያላቸው	20
የሕይወት ያላቸው		የሕይወት ያላቸው	
የሕይወት ያላቸው		የሕይወት ያላቸው	
የሕይወት ያላቸው		የሕይወት ያላቸው	

2 Timothy 1:9–15

F. 58v

ኢየሱስ ክርስቶስ		ክርስቶስ	
ክርስቶስ ክርስቶስ		ክርስቶስ	
ክርስቶስ ክርስቶስ		ክርስቶስ	
ክርስቶስ ክርስቶስ		ክርስቶስ	
ክርስቶስ ክርስቶስ	5	ክርስቶስ	5
ክርስቶስ ክርስቶስ		ክርስቶስ	
ክርስቶስ ክርስቶስ		ክርስቶስ	
ክርስቶስ ክርስቶስ		ክርስቶስ	
ክርስቶስ ክርስቶስ	10	ክርስቶስ	10
ክርስቶስ ክርስቶስ		ክርስቶስ	
ክርስቶስ ክርስቶስ		ክርስቶስ	
ክርስቶስ ክርስቶስ		ክርስቶስ	
ክርስቶስ ክርስቶስ	15	ክርስቶስ	15
ክርስቶስ ክርስቶስ		ክርስቶስ	
ክርስቶስ ክርስቶስ		ክርስቶስ	
ክርስቶስ ክርስቶስ		ክርስቶስ	
ክርስቶስ ክርስቶስ	20	ክርስቶስ	20
ክርስቶስ ክርስቶስ		ክርስቶስ	
ክርስቶስ ክርስቶስ		ክርስቶስ	

2 Timothy 1:15-2:4

F. 58r

හර හරහර		හර හර	
හර හර ^{2:1} :හර		හර හර	
හර හර		හර හර	
හර හර		හර හර	
හර හර	5	හර හර ¹⁶	5
හර හර ² :හර		හර හර	
හර හර		හර හර	
හර හර		හර හර	
හර හර		හර හර	
හර හර		හර හර	
හර හර	10	හර හර ^a	10
හර හර		හර හර	
හර හර		හර හර ¹⁷	
හර හර		හර හර	
හර හර		හර හර	
හර හර	15	හර හර ¹⁸	15
හර හර ³ :හර		හර හර	
හර හර		හර හර	
හර හර		හර හර	
හර හර ⁴ :හර		හර හර	
හර හර ^b හර	20	හර හර ²⁰	20
හර හර		හර හර	
හර හර		හර හර	

2 Timothy 3:2–8







F. 61v

ἄνθρωποι ὄντες		ἄνθρωποι ὄντες:	
ἀνθρώπων ὄντες		ἄνθρωποι ὄντες ³ :	
ἄνθρωποι ὄντες		ἄνθρωποι ὄντες	
ἄνθρωποι ὄντες:		ἄνθρωποι ὄντες:	
ἄνθρωποι ὄντες 5		ἄνθρωποι ὄντες:	5
ἄνθρωποι ὄντες		ἄνθρωποι ὄντες	
ἄνθρωποι ὄντες		ἄνθρωποι ὄντες:	
ἄνθρωποι ὄντες ⁷		ἄνθρωποι ὄντες	
ἄνθρωποι ὄντες ^b ἄνθρωποι ὄντες		ἄνθρωποι ὄντες ^a :	
ἄνθρωποι ὄντες 10		ἄνθρωποι ὄντες:	10
ἄνθρωποι ὄντες		ἄνθρωποι ὄντες ⁴ :	
ἄνθρωποι ὄντες:		ἄνθρωποι ὄντες: ἄνθρωποι ὄντες:	
ἄνθρωποι ὄντες ⁸		ἄνθρωποι ὄντες ἄνθρωποι ὄντες	
ἄνθρωποι ὄντες		ἄνθρωποι ὄντες:	
ἄνθρωποι ὄντες 15		ἄνθρωποι ὄντες ἄνθρωποι ὄντες:	15
ἄνθρωποι ὄντες		ἄνθρωποι ὄντες ⁵	
ἄνθρωποι ὄντες		ἄνθρωποι ὄντες: ἄνθρωποι ὄντες	
ἄνθρωποι ὄντες		ἄνθρωποι ὄντες:	
ἄνθρωποι ὄντες ἄνθρωποι ὄντες		ἄνθρωποι ὄντες	
ἄνθρωποι ὄντες 20		ἄνθρωποι ὄντες, ἄνθρωποι ὄντες	20
ἄνθρωποι ὄντες		ἄνθρωποι ὄντες ⁶ ἄνθρωποι ὄντες	
ἄνθρωποι ὄντες		ἄνθρωποι ὄντες ἄνθρωποι ὄντες	

2 Timothy 3:8-14

F. 61r

[illegible]

MKS IIB, 178: **a**  | **b** omit diacritic | **c**  | **d**  | **e**  |
g  | **h**  || **f** The *yod* appears to be a secondary insertion.

Titus 2:7-12

F. 23r

^h 10	ܠܗܠ ܠܗܠ	^a *	ܠܗܠ ܬܡܥܬܐ
	ܠܗܠ ܠܗܠ	^b	ܠܗܠ ܠܗܠ
^f :	ܠܗܠ ܠܗܠ		ܠܗܠ ܠܗܠ
ⁱ	ܠܗܠ	^c	ܠܗܠ ܠܗܠ
^j	ܠܗܠ		ܠܗܠ
5			5
	ܠܗܠ ܠܗܠ		ܠܗܠ ܠܗܠ
	ܠܗܠ ܠܗܠ	^d	ܠܗܠ ܠܗܠ
	ܠܗܠ ܠܗܠ	^d *	ܠܗܠ ܠܗܠ
	ܠܗܠ ܠܗܠ	⁸	ܠܗܠ ܠܗܠ
	ܠܗܠ ܠܗܠ	^d *	ܠܗܠ ܠܗܠ
10	ܠܗܠ ܠܗܠ		10
	ܠܗܠ ܠܗܠ	^e *	ܠܗܠ ܠܗܠ
	ܠܗܠ ܠܗܠ		ܠܗܠ ܠܗܠ
^j	ܠܗܠ ܠܗܠ		ܠܗܠ ܠܗܠ
^k	ܠܗܠ ܠܗܠ	^e ⁹	ܠܗܠ ܠܗܠ
^k :	ܠܗܠ ܠܗܠ	^f	ܠܗܠ ܠܗܠ
¹²	ܠܗܠ ܠܗܠ		ܠܗܠ ܠܗܠ
	ܠܗܠ ܠܗܠ		ܠܗܠ ܠܗܠ
¹	ܠܗܠ ܠܗܠ		ܠܗܠ ܠܗܠ
^f	ܠܗܠ ܠܗܠ		20
	ܠܗܠ ܠܗܠ	⁸	ܠܗܠ ܠܗܠ
	ܠܗܠ ܠܗܠ	[*]	ܠܗܠ ܠܗܠ

MKS IIB, 185: a ܠܗܠ | b ܠܗܠ | c ܠܗܠ | d-d ܠܗܠ ܠܗܠ | e-e ܠܗܠ ܠܗܠ | f ܠܗܠ ܠܗܠ | g ܠܗܠ | h ܠܗܠ | i ܠܗܠ | j-j nil | k-k ܠܗܠ | l ܠܗܠ | m ܠܗܠ | n ܠܗܠ | o ܠܗܠ | p ܠܗܠ | q ܠܗܠ | r ܠܗܠ | s ܠܗܠ | t ܠܗܠ | u ܠܗܠ | v ܠܗܠ | w ܠܗܠ | x ܠܗܠ | y ܠܗܠ | z ܠܗܠ | a Prima manu. Emended by overwriting nun with alaf.

Titus 2:12-3:3

F. 23v

3:1	3:1	5	5
10	10	10	10
15	15	15	15
20	20	20	20
25	25	25	25
30	30	30	30
35	35	35	35
40	40	40	40
45	45	45	45
50	50	50	50
55	55	55	55
60	60	60	60
65	65	65	65
70	70	70	70
75	75	75	75
80	80	80	80
85	85	85	85
90	90	90	90
95	95	95	95
100	100	100	100
105	105	105	105
110	110	110	110
115	115	115	115
120	120	120	120
125	125	125	125
130	130	130	130
135	135	135	135
140	140	140	140
145	145	145	145
150	150	150	150
155	155	155	155
160	160	160	160
165	165	165	165
170	170	170	170
175	175	175	175
180	180	180	180
185	185	185	185
190	190	190	190
195	195	195	195
200	200	200	200
205	205	205	205
210	210	210	210
215	215	215	215
220	220	220	220
225	225	225	225
230	230	230	230
235	235	235	235
240	240	240	240
245	245	245	245
250	250	250	250
255	255	255	255
260	260	260	260
265	265	265	265
270	270	270	270
275	275	275	275
280	280	280	280
285	285	285	285
290	290	290	290
295	295	295	295
300	300	300	300
305	305	305	305
310	310	310	310
315	315	315	315
320	320	320	320
325	325	325	325
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335	335	335	335
340	340	340	340
345	345	345	345
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355	355	355	355
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385	385	385	385
390	390	390	390
395	395	395	395
400	400	400	400
405	405	405	405
410	410	410	410
415	415	415	415
420	420	420	420
425	425	425	425
430	430	430	430
435	435	435	435
440	440	440	440
445	445	445	445
450	450	450	450
455	455	455	455
460	460	460	460
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470	470	470	470
475	475	475	475
480	480	480	480
485	485	485	485
490	490	490	490
495	495	495	495
500	500	500	500
505	505	505	505
510	510	510	510
515	515	515	515
520	520	520	520
525	525	525	525
530	530	530	530
535	535	535	535
540	540	540	540
545	545	545	545
550	550	550	550
555	555	555	555
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565	565	565	565
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685	685	685	685
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695	695	695	695
700	700	700	700
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710	710	710	710
715	715	715	715
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725	725	725	725
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735	735	735	735
740	740	740	740
745	745	745	745
750	750	750	750
755	755	755	755
760	760	760	760
765	765	765	765
770	770	770	770
775	775	775	775
780	780	780	780
785	785	785	785
790	790	790	790
795	795	795	795
800	800	800	800
805	805	805	805
810	810	810	810
815	815	815	815
820	820	820	820
825	825	825	825
830	830	830	830
835	835	835	835
840	840	840	840
845	845	845	845
850	850	850	850
855	855	855	855
860	860	860	860
865	865	865	865
870	870	870	870
875	875	875	875
880	880	880	880
885	885	885	885
890	890	890	890
895	895	895	895
900	900	900	900
905	905	905	905
910	910	910	910
915	915	915	915
920	920	920	920
925	925	925	925
930	930	930	930
935	935	935	935
940	940	940	940
945	945	945	945
950	950	950	950
955	955	955	955
960	960	960	960
965	965	965	965
970	970	970	970
975	975	975	975
980	980	980	980
985	985	985	985
990	990	990	990
995	995	995	995
1000	1000	1000	1000

MKS IIB, 186: a omit diacritic | c omit *seyame* || b Rubric indicating the end of the liturgical unit beginning at v. 11 *supra* (f. 23r).

Philemon 11-19

F. 30r

15	לכך יצא לביט	11	לפי סאב פסע:
	בן יסע מבי		בן י, לפי
	לכך: לביט		סל סא דפליט
	דלחל סא		לכ: 12
5	בבן: 16	5	דעלסע: סא
	סא בן: סא		י, מכל סא *
	סא י סא		סא דסא
	סא עכב:		לסע: a
	סא סא:		13
10	סא י, לפי	10	י סא י סא
	סא סא		לכ: לביט
	סא: 17		דעלפס סא
	סא סא		סא
	י סא		סא
15	מכל סא	15	דעלסע: סא
	סא י:		14
	סא b		סא סא
	לכ: סא		י סא
	סא: סא		לביט סא
20	סא: 19	20	סא סא
	סא סא		סא
	סא י:		סא י

Hebrews 2:9–13

F. 25v

✠ ܡܩܠܝܢ ܕܝܚܝܕܐ ܕܝܚܝܕܐ [... ..]	ܐܝܢ ܐܝܢ ⁹ ܐܝܢ ܐܝܢ ܐܝܢ ܐܝܢ	
ܐܝܢ ܐܝܢ ¹¹	ܡܠܟܐ ܕܝܚܝܕܐ ܐܝܢ	
ܐܝܢ ܐܝܢ ^f ܐܝܢ ܐܝܢ 5	ܐܝܢ ܐܝܢ 5	
ܐܝܢ ܐܝܢ ^g :	ܐܝܢ ܐܝܢ	
ܐܝܢ ܐܝܢ	ܐܝܢ ^a ܐܝܢ	
ܐܝܢ ^h ܐܝܢ	ܐܝܢ ܐܝܢ	
ܐܝܢ ܐܝܢ	ܐܝܢ	
ܐܝܢ ⁱ ܐܝܢ 10	ܐܝܢ ܐܝܢ 10	
ܐܝܢ ¹² ܐܝܢ	ܐܝܢ ܐܝܢ	
ܐܝܢ ܐܝܢ	ܐܝܢ ܐܝܢ	
ܐܝܢ ܐܝܢ	ܐܝܢ ^b ܐܝܢ	
ܐܝܢ ܐܝܢ	ܐܝܢ ܐܝܢ	
ܐܝܢ ܐܝܢ 15	ܐܝܢ ¹⁰ ܐܝܢ 15	
ܐܝܢ ܐܝܢ	ܐܝܢ ܐܝܢ	
ܐܝܢ ¹³ ܐܝܢ	ܐܝܢ ܐܝܢ	
ܐܝܢ ܐܝܢ	ܐܝܢ [*] ܐܝܢ	
ܐܝܢ ^j ܐܝܢ	ܐܝܢ ^c ܐܝܢ ^d	
ܐܝܢ ܐܝܢ 20	ܐܝܢ ܐܝܢ 20	
ܐܝܢ ܐܝܢ	ܐܝܢ ܐܝܢ	
ܐܝܢ ܐܝܢ	ܐܝܢ ܐܝܢ	

ܐܝܢ

MKS IIB, 202: **a** ܐܝܢ ܐܝܢ | **b** ܐܝܢ | **c** omit *seyame* | **d** ܐܝܢ | **e-e** nil | **g** ܐܝܢ ܐܝܢ | **h** ܐܝܢ | **i** omit diacritic | **j** ܐܝܢ || **f** MS sic; *expectaveris* ܐܝܢ ܐܝܢ | Quire number partially visible.

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

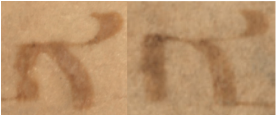
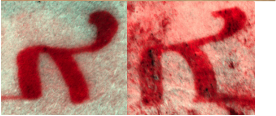
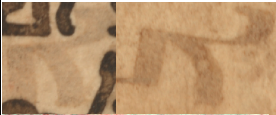
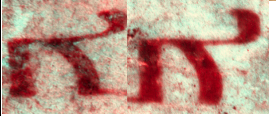
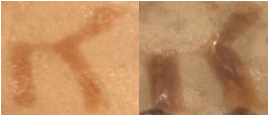
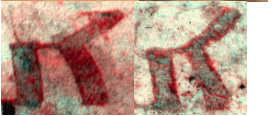

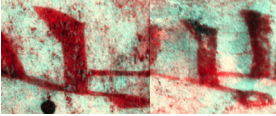
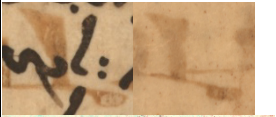
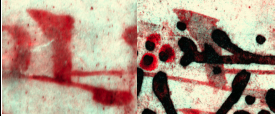
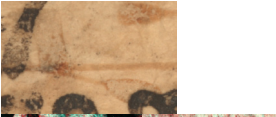
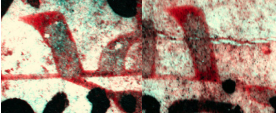

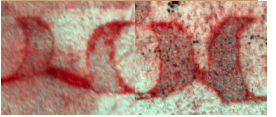

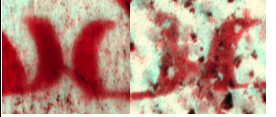
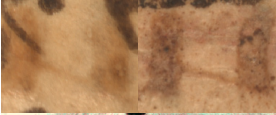
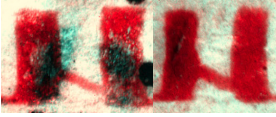

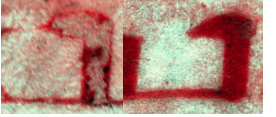

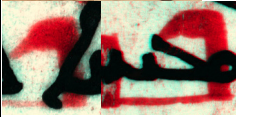

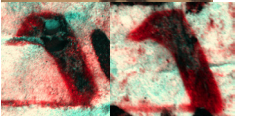

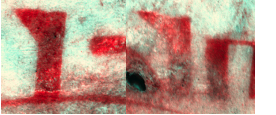

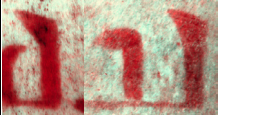
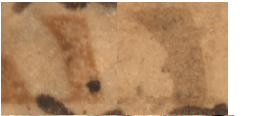
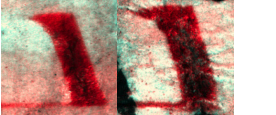
¹ For a recent discussion considering both the manuscript evidence and evidence from canon lists and other canon-related discussions, see Nienhuis (2007, 29–98). For a sweeping overview of the manuscript tradition, see Parker (2008, 283–310).

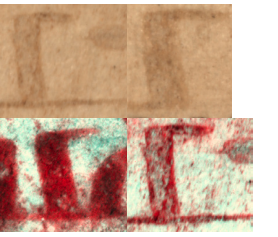

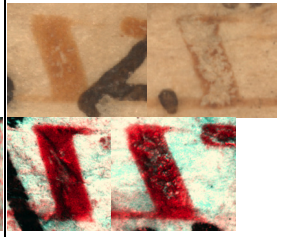

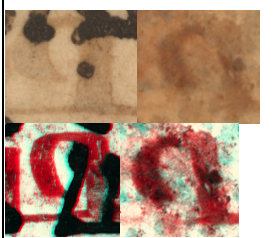
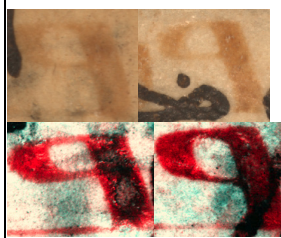
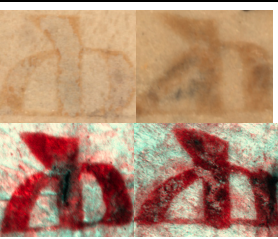
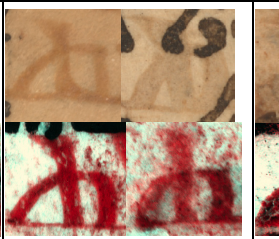
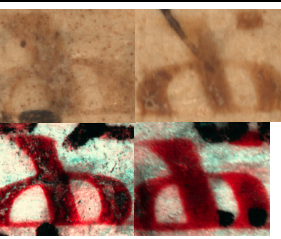
XI was originally an Apostolos manuscript (i.e. Acts + Catholic Epistles). Second, it provides an opportunity to sketch some of the palaeographic features of the CCR II script and the CCR XI script on a comparative basis, rather than on a purely abstract basis.

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)
	
٧	١

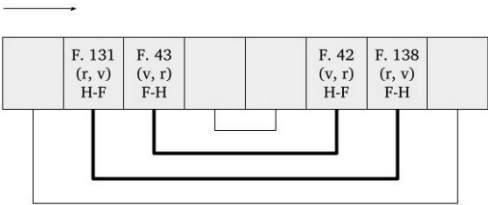
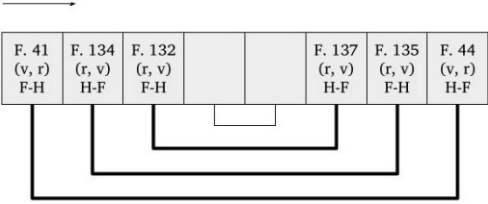
The data above permit a relatively secure reconstruction of a three-quire sequence, as follows:⁵

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.).

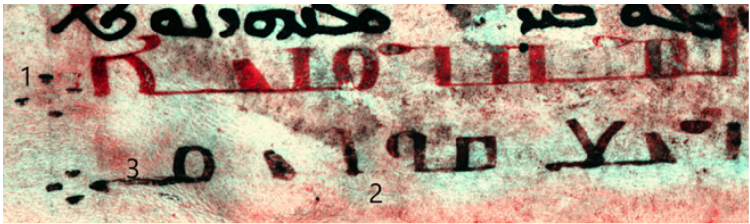
⁸ These ornate crosses bear significant stylistic similarities to those documented by Desreumaux (2023, 139) in Sin. syr. NF M56N. Nonethe-

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 circular red cross with a black dot in the center, surrounded by a red border.	A black cross with a red dot in the center, surrounded by a black border.	A black cross with a red dot in the center, surrounded by a black border.	A red cross with a black dot in the center, surrounded by a red border.	A black cross with a red dot in the center, surrounded by a black border.

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



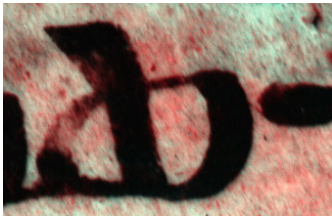
In region 1 of this snippet, the black four-dot diamond can be seen to have been written over the usual triangle of dots that mark the end of a sentence in this manuscript. In region 2, one sees that although the baseline between the *qof* and the *pe* has

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.


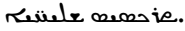
Figure 13: Snippet from concluding rubric f. 136r



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.

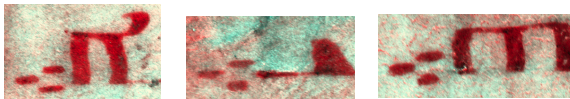
of the manuscript) and used only the short header  rather than a longer form such as .

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		ܐܝܬܝܗ 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 20:7-14

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

ܠܚܝܬ ܕܡܫܚܝܢ		ܠܚܝܬ ܕܡܫܚܝܢ ⁹	
ܐܚܝܬܝܢ: ܚܕܐ ¹²		ܐܚܝܬܝܬ ܚܕܐ	
ܥܡܚܝܬܝܢ ܡܠܝܢ:		ܡܠܝܬܝܢ ¹⁰	
ܡܕܝܢܬܝܢ ܚܝܬܝܢ ^a		ܚܝܬܝܢ ^a	
ܡܡܝܢ ܡܡܝܢ 5		ܡܡܝܢ ܡܡܝܢ 5	
ܡܡܝܢ ܡܡܝܢ		ܡܡܝܢ ܡܡܝܢ	
ܡܡܝܢ ܡܡܝܢ		ܡܡܝܢ ܡܡܝܢ ^b	
ܡܡܝܢ ܡܡܝܢ		ܡܡܝܢ ܡܡܝܢ	
ܡܡܝܢ ܡܡܝܢ ¹³		ܡܡܝܢ ܡܡܝܢ	
ܡܡܝܢ ܡܡܝܢ 10		ܡܡܝܢ ܡܡܝܢ ¹¹	10
ܡܡܝܢ ܡܡܝܢ		ܡܡܝܢ ܡܡܝܢ	
ܡܡܝܢ ܡܡܝܢ		ܡܡܝܢ ܡܡܝܢ	
ܡܡܝܢ ܡܡܝܢ [*]		ܡܡܝܢ ܡܡܝܢ ^c	
ܡܡܝܢ ܡܡܝܢ		ܡܡܝܢ ܡܡܝܢ	
ܡܡܝܢ ܡܡܝܢ 15		ܡܡܝܢ ܡܡܝܢ	15
ܡܡܝܢ ܡܡܝܢ ^e		ܡܡܝܢ ܡܡܝܢ	
ܡܡܝܢ ܡܡܝܢ		ܡܡܝܢ ܡܡܝܢ	
ܡܡܝܢ ܡܡܝܢ		ܡܡܝܢ ܡܡܝܢ	
ܡܡܝܢ ܡܡܝܢ ^f	20	ܡܡܝܢ ܡܡܝܢ	20
ܡܡܝܢ ܡܡܝܢ ¹⁴		ܡܡܝܢ ܡܡܝܢ	
ܡܡܝܢ ܡܡܝܢ		ܡܡܝܢ ܡܡܝܢ ^d	

MKS IIB, 31: **a** ܠܚܝܬܝܢ | **b** ܡܡܝܢ | **c** ܡܡܝܢ | **d** ܡܡܝܢ(ܐ)ܡܡܝܢ (MS sic) | **e** omit diacritic || **a** MS sic; *expectaveris* ܠܚܝܬܝܢ. *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* ܡܡܝܢ

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

למשיג	למשיג		
אנא כחא נאחא	חאנא ל חא		
חא חא חא:	נאחא ל חא		
^b חא נאחא	חא		
אנא חא ⁷	חא ⁴ חא	5	5
אנא חא	חא חא		
חא חא	חא חא		
חא חא ^c	חא חא		
חא חא:	חא חא		
חא חא חא ^c	חא חא	10	10
חא חא חא	חא חא		
חא חא	חא חא ⁵		
חא חא	חא חא		
חא חא ⁸	חא חא		
חא חא	חא חא	15	15
חא חא	חא חא		
חא חא	חא חא ^a		
חא חא	חא חא ⁶		
חא חא	חא חא		
חא חא חא	חא חא	20	20
חא חא ⁹	חא חא		
חא חא	חא חא		

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, חכ	5	חמל מר ומל:	5
חמל מר, חכ, חכ		חכ מר ומל ^a	
חכ מר, חכ		חכ מר ומל, חכ	
חכ ¹² חכ חכ		חכ ¹⁰ חכ, חכ	
חכ חכ חכ		חכ מר ומל	
חכ חכ חכ חכ	10	חכ חכ חכ	10
חכ חכ חכ		חכ חכ חכ	
חכ חכ חכ חכ		חכ ^b חכ חכ	
חכ ¹³ חכ חכ חכ		חכ חכ חכ	
חכ חכ חכ חכ		חכ חכ חכ	
חכ חכ חכ חכ	15	חכ חכ חכ	15
חכ חכ חכ חכ		חכ חכ חכ	
חכ חכ חכ חכ		חכ ¹¹ חכ חכ	
חכ חכ חכ חכ		חכ חכ חכ	
חכ חכ חכ חכ		חכ חכ חכ	
חכ ¹⁴ חכ חכ חכ	20	חכ חכ חכ ^c חכ	20
חכ חכ חכ חכ		חכ חכ חכ	
חכ חכ חכ חכ		חכ חכ חכ	

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

Acts 25:14–19

F. 134v

<p> ^bමල් ගමනේදී ල: ගමනේදී ගමනේදී ගමනේදී ^c 17 ^aගමනේදී 5 ල: ගමනේදී ගමනේදී ^d ගමනේදී ගමනේදී ගමනේදී 10 ගමනේදී ගමනේදී ^e 18 ^fගමනේදී ගමනේදී 15 ගමනේදී ගමනේදී ^g ගමනේදී ^h ගමනේදී 19 ගමනේදී ⁱ ගමනේදී 20 ගමනේදී ගමනේදී </p>		<p> ගමනේදී ගමනේදී ගමනේදී ගමනේදී 5 ගමනේදී ගමනේදී ¹⁵ ගමනේදී ගමනේදී 10 ගමනේදී ගමනේදී ගමනේදී ගමනේදී 15 ගමනේදී ගමනේදී ගමනේදී ගමනේදී 20 ගමනේදී ගමනේදී </p>	
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MKS IIB, 37: ^a ගමනේදී | ^b මල් | ^c ගමනේදී | ^d ගමනේදී following Schulthess (1924, 114) | ^e ගමනේදී | ^f ගමනේදී | ^g ගමනේදී || ^d MS sic | ^f MS sic; *expectaveris* ගමනේදී

Acts 25:19–24

F. 132r

ወለቂላ ነገሩ		*:ወለቂ ወ ላ	
ከሰጠ ^e ቅርጽ		ገጠጠጠ ገጠጠ	
ሥሩ ዓለሩ		ነገሩ ወለቂ	
ጠሐ ዓለቂ		ገጠጠ ገጠጠ	
:ነገሩ ገጠጠ 5	5	^a ሥሩገጠጠጠ ²⁰	5
ነገሩ ነገሩ		ዓለቂ ከሰጠ	
^f ገጠጠ ዓለቂ		ገጠጠ ^b ገጠጠ	
:ገጠጠ ገጠጠ		ከሰጠ:ገጠጠ	
ገጠጠ ገጠጠ ²³ ✕		ከሰጠ ገጠጠ ነገሩ	
ገጠጠ ነገሩ 10	10	ነገሩገጠጠ ገጠጠ	10
ወለቂ		ገጠጠጠጠ	
ገጠጠ ገጠጠ		ገጠጠ ገጠጠ	
:ገጠጠ ገጠጠ		ገጠጠ ^b ገጠጠ	
ገጠጠ ገጠጠ		ወለቂጠጠ ²¹	
:ገጠጠ ገጠጠ 15	15	ገጠጠጠ ገጠጠ	15
ገጠጠ ገጠጠ		ገጠጠ ^c ገጠጠ	
ገጠጠ ገጠጠ		ዓለቂጠጠ	
:ገጠጠጠጠ ^e ገጠጠ		^d ከነገሩ ገጠጠ	
ነገሩጠጠ		ገጠጠ ገጠጠ	
ወለቂ 20	20	ገጠጠ ገጠጠ	20
:ወለቂ ገጠጠ		:ገጠጠ ገጠጠ	
ወለቂ ^g ገጠጠ ²⁴		ገጠጠ ገጠጠ ²²	

MKS IIB, 38: a ሥሩ | b ላ ገጠጠ | d omit diacritic | e omit diacritic | g ገጠጠ || c MS sic; *expectaveris* ዓለቂ | d MS sic; *expectaveris* ከነገሩ | 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 ܡܨܐ ܡܨܐ	10	ܡܨܐ ܡܨܐ ²⁵ ܡܨܐ	10
ܡܨܐ ܡܨܐ		ܡܨܐ ܡܨܐ	
ܡܨܐ ܡܨܐ		ܡܨܐ ܡܨܐ ^c	
ܡܨܐ 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 ܡܨܐ	20
ܡܨܐ ܡܨܐ ܡܨܐ		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 ܬܝܪܝܢ		ܬܝܪܝܢ ܠܝ ܡܢ ܬܝܪܝܢ	
ܡܝܬܝܢ ܕܝܠܕܝܢ		ܡܝܬܝܢ ܕܝܠܕܝܢ	
ܕܠܝܬܝܢ ܕܝܠܕܝܢ		ܕܠܝܬܝܢ ܕܝܠܕܝܢ	
ܕܠܝܬܝܢ ܕܝܠܕܝܢ		ܕܠܝܬܝܢ ܕܝܠܕܝܢ	
ܕܠܝܬܝܢ ܕܝܠܕܝܢ	5	ܕܠܝܬܝܢ ܕܝܠܕܝܢ	5
ܕܠܝܬܝܢ ܕܝܠܕܝܢ		ܕܠܝܬܝܢ ܕܝܠܕܝܢ	
ܕܠܝܬܝܢ ܕܝܠܕܝܢ		ܕܠܝܬܝܢ ܕܝܠܕܝܢ	
ܕܠܝܬܝܢ ܕܝܠܕܝܢ		ܕܠܝܬܝܢ ܕܝܠܕܝܢ	
ܕܠܝܬܝܢ ܕܝܠܕܝܢ	10	ܕܠܝܬܝܢ ܕܝܠܕܝܢ	10
ܕܠܝܬܝܢ ܕܝܠܕܝܢ		ܕܠܝܬܝܢ ܕܝܠܕܝܢ	
ܕܠܝܬܝܢ ܕܝܠܕܝܢ		ܕܠܝܬܝܢ ܕܝܠܕܝܢ	
ܕܠܝܬܝܢ ܕܝܠܕܝܢ	15	ܕܠܝܬܝܢ ܕܝܠܕܝܢ	15
ܕܠܝܬܝܢ ܕܝܠܕܝܢ		ܕܠܝܬܝܢ ܕܝܠܕܝܢ	
ܕܠܝܬܝܢ ܕܝܠܕܝܢ		ܕܠܝܬܝܢ ܕܝܠܕܝܢ	
ܕܠܝܬܝܢ ܕܝܠܕܝܢ	20	ܕܠܝܬܝܢ ܕܝܠܕܝܢ	20
ܕܠܝܬܝܢ ܕܝܠܕܝܢ		ܕܠܝܬܝܢ ܕܝܠܕܝܢ	
ܕܠܝܬܝܢ ܕܝܠܕܝܢ		ܕܠܝܬܝܢ 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
27:14	27:14
27:15	27:15
27:16	27:16
27:17	27:17
27:18	27:18
27:19	27:19
27:20	27:20
27:21	27:21
27:22	27:22
27:23	27:23
27:24	27:24
27:25	27:25
27:26	27:26
27:27	27:27
27:28	27:28
27:29	27:29
27:30	27:30
27:31	27:31
27:32	27:32
27:33	27:33
27:34	27:34
27:35	27:35
27:36	27:36
27:37	27:37
27:38	27:38
27:39	27:39
27:40	27:40
27:41	27:41
27:42	27:42
27:43	27:43
27:44	27:44
27:45	27:45
27:46	27:46
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27:51	27:51
27:52	27:52
27:53	27:53
27:54	27:54
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27:58	27:58
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27:60	27:60
27:61	27:61
27:62	27:62
27:63	27:63
27:64	27:64
27:65	27:65
27:66	27:66
27:67	27:67
27:68	27:68
27:69	27:69
27:70	27:70
27:71	27:71
27:72	27:72
27:73	27:73
27:74	27:74
27:75	27:75
27:76	27:76
27:77	27:77
27:78	27:78
27:79	27:79
27:80	27:80
27:81	27:81
27:82	27:82
27:83	27:83
27:84	27:84
27:85	27:85
27:86	27:86
27:87	27:87
27:88	27:88
27:89	27:89
27:90	27:90
27:91	27:91
27:92	27:92
27:93	27:93
27:94	27:94
27:95	27:95
27:96	27:96
27:97	27:97
27:98	27:98
27:99	27:99
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 ܕܡܠܟܐ	
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

2 Peter 3:16–18; 1 John 1:1–3

F. 136r

[illegible]MKS IIB, 216: **a** omit diacritic | MKS IIB, 217: **c** 𐤌𐤍 | **d** omit *seyame*

|| **b** MS *sic*; *expectaveris* ጸኑህ

1 John 1:3–9

F. 136v

ܐܘܪܝܬܐ ܐܘܪܝܬܐ		ܡܚܠܝܢ ܐܘܪܐ	
ܡܚܠܝܢ ܐܘܪܐ		ܐܘܪܐ ܥܠ ܐܘܪܐ	
ܐܘܪܐ ܥܠ ܐܘܪܐ ^b		ܐܘܪܐ ܐܘܪܐ	
ܡܚܠܝܢ ܐܘܪܐ ܡܚܠܝܢ		ܐܘܪܐ ܐܘܪܐ	
ܐܘܪܐ ܥܠ ܐܘܪܐ	5	ܐܘܪܐ ܥܠ ܐܘܪܐ	5
ܡܚܠܝܢ ܐܘܪܐ ⁷ ܐܘܪܐ		ܐܘܪܐ ܐܘܪܐ	
ܐܘܪܐ ܥܠ ܐܘܪܐ		ܐܘܪܐ ܥܠ ܐܘܪܐ	
ܡܚܠܝܢ 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	

4. TEXTUAL AND LINGUISTIC COMMENTARY

Entries in this brief commentary are arranged in the order Acts, Catholic Epistles, Pauline Epistles, in imitation of the usual order found in New Testament manuscripts. As the title to this chapter implies, the commentary includes both textual and linguistic issues. Textually, the CPA was read alongside the 28th edition of Nestle-Aland (Aland et al. 2012). This commentary does not pretend to be a full collation; only the most obvious semantic divergences between the Greek and CPA were taken into account. Where relevant, textual variants within the Greek tradition are brought to bear.¹ Where no Greek variants are explicitly mentioned, the reader can assume that—at least in the judgement of the author—none of the known variants are relevant to the discussion at hand. Linguistically, the commentary presents all the instances known to the author where the reading of the new edition contributes to our understanding of CPA grammar and lexicography.

In each instance, the relevant Greek and CPA text is cited, with some context. Where the issue concerns a particular word or phrase within the CPA, this is underlined to assist the reader.

¹ These variants were gathered from the Nestle-Aland apparatus and the collation of Von Soden (1913).

4.1. CCR XI: Acts and Catholic Epistles

Acts 19:40 (F. 131v)

καὶ ταῦτα εἰπὼν ἀπέλυσεν τὴν ἐκκλησίαν

ܠܗܘܢ ܕܝܠܦܐ ܕܠܡ ܝܬܝܢ ܠܗܘܢ

The transitive construction found in the Greek ('he dismissed the crowd') does not appear to be so rendered in the CPA. As it stands, the CPA appears to read 'the crowd dispersed'. This reading parses the verb ܕܝܠܦܐ as a 3fs *pe'al* intransitive. The *pe'al* of this root, with the sense 'depart', is known in Syriac and Qumran Aramaic, but until now the root has only appeared in CPA as a transitive *pa'el* ('to send away/divorce'). Sokoloff (2014, 327) assumes textual corruption, and emends to: ܠܗܘܢ ܕܠܡ ܝܠܦܐ, understanding ܝܠܦܐ as a transitive *pa'el*.² Corruption is certainly plausible, especially given the many other *lapsus calami* in this MS, and Sokoloff's emendation would draw the CPA rendering back close to the Greek, to which it usually adheres closely. However, the reconstruction of ܠ in his proposal is untenable: this accusative particle only appears with pronominal suffixes in CPA (Sokoloff 2014, 168). Moreover, since the seven clear occurrences of the *pa'el* in CPA refer to a man divorcing his wife, this may help tip

² Müller-Kessler (2019a, 160 n. 18) chooses not to make reference to Sokoloff's dictionary on account of its having been withdrawn from sale over a legal dispute. While sympathising with the sentiment, I continue to refer to the work inasmuch as the volume remains readily accessible, and represents far and away the most up-to-date lexicographical treatment of the dialect.

the balance in favour of the *prima facie* reading of 𐤁𐤏𐤕 as 3fs *pe'al* intransitive ('the crowd dispersed').³

Acts 20:2 (F. 43v)

Διελθὼν δὲ τὰ μέρη ἐκεῖνα καὶ παρακαλέσας αὐτοὺς λόγῳ πολλῷ ἦλθεν εἰς τὴν Ἑλλάδα

𐤁𐤏𐤕 𐤔𐤁𐤕 . 𐤕𐤕𐤕𐤕𐤕 . 𐤕𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕𐤕

The CPA appears to read: 'And when Paul had gone around those places, with many word(s), he came to Greece.' Thus, the phrase καὶ παρακαλέσας αὐτοὺς 'having encouraged them' is not represented in the CPA. This could be simple haplography; alternatively, it could possibly be related to the Greek text found in Codex Bezae (*prima manu*): διελθων δε παντα τα μερη εκεινη και χρησαμενος λογω πολλω '...having used (i.e., spoken) many words'.

Acts 20:6 (F. 43v)

καὶ ἦλθομεν πρὸς αὐτοὺς εἰς τὴν Τρωάδα ἄχρι ἡμερῶν πέντε οὗ διετρίψαμεν ἡμέρας ἑπτὰ

𐤕𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕𐤕

The CPA reads: 'We came to them at Troas in five days.' The phrase οὗ διετρίψαμεν ἡμέρας ἑπτὰ is not represented in the CPA. In this case, homoioteleuton is most easily explained if the scribe is copying from an extant CPA *Vorlage*, rather than translating directly from the Greek. In CPA the 'missing' phrase could be rendered 𐤕𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕𐤕. Parablepsis from the first 𐤕𐤕𐤕𐤕𐤕 to the second would explain the relevant omission.

³ The lack of diacritic over the *tau* is a blow to this possibility, though hardly a fatal one.

Acts 21:13 (F. 42r)

τί ποιεῖτε κλαίοντες καὶ συνθρύπτοντές μου τὴν καρδίαν;

ܬܝܢܐ ܡܠܟܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ

The CPA ‘melting’ does not suit συνθρύπτοντές ‘breaking to pieces’. Consequently, Müller-Kessler and Sokoloff (1998b, 31) mention Schulthess’ emendation of ܥܡܪܐ to ܥܡܪܐ. However, συνθρύπτω is a *hapax* in the entire Greek Bible, and the *afʿel* of ܡܠܟܐ may constitute a rather fitting contextual interpretation: ‘What are you doing, weeping and melting my heart?’

Acts 25:17 (F. 134v)

ἀναβολὴν μηδεμίαν ποιησάμενος

ܕܝܚܐ ܕܐܡܪܐ ܕܥܡܪܐ ܕܥܡܪܐ

The form ܐܡܪܐ has proved troublesome. In this instance, the text itself is clear, while the interpretation of the CPA word is not. Quite possibly the text is corrupt. Schulthess (1924, 114) emends the form to ܐܡܪܐ without comment. Presumably he supposes a nominal form from the widespread Aramaic root ,ܡܪ ‘to be broad/wide’, with a semantic extension from a spatial to a chronological sense: breadth → delay. Müller-Kessler and Sokoloff (1998b, 37) adopt this reading. However, elsewhere in Aramaic this root and its various derivatives appear to be used exclusively in a spatial sense. Thus, the proposed CPA noun ܐܡܪܐ/ܐܡܐ ‘delay’ that has made its way into the lexicon (Sokoloff 2014, 345) is not only based on a conjectural emendation, but also relies on a semantic extension without near parallel.

Acts 25:19 (F. 132r)

The participle τεθνηκότος is not represented in the CPA. Again, if the haplography occurred during the copying of this particular MS, it is easier to explain if the scribe was copying from a CPA *Vorlage*, rather than translating directly from the Greek. If the Greek participle was translated using the common CPA correlative $\alpha \alpha \alpha \alpha$, i.e., $\alpha \alpha \alpha \alpha \alpha \alpha$, *parablepsis* from the first $\alpha \alpha$ to the second would explain the omission.⁴

Müller-Kessler and Sokoloff (1998b, 39) read the underlined words as a single word: מבשרים. This is a particularly difficult

⁴ In this case, understanding the omission as intentional—theologically motivated—also seems rather plausible.

case to judge. As can be seen in the image, the *yod* is clear, and there is no trace of a baseline between the *heth* and the *yod*.

Figure 15: Snippet from f. 132v



It is possible—scarcely—that the superior text has obscured the baseline. However, the relative positioning of the letters on this line also clearly favours reading two words (𐤌𐤁𐤕𐤕𐤓𐤕) rather than one (𐤌𐤁𐤕𐤕𐤓𐤕). If two words are read here, one must assume a *lapsus calami*. Perhaps the scribe's *Vorlage* read one word, which he misinterpreted as two, or perhaps a *tau* suffix was omitted from the first word.

This reading has grammatical significance. Müller-Kessler (1991, 259–60) collects all the examples of verbs with object suffixes from the early period CPA sources. She finds only two examples of a suffix on the 1cs/1cpl perfect verb: the supposed reading in this verse, and one other in 1 Cor. 15:3 𐤌𐤁𐤕𐤕𐤓𐤕. This latter example, too, turns out to be a will-o'-the-wisp (see *ad loc.* f. 22r). Moreover, Müller-Kessler's only example of a suffix on a 2nd person perfect is also a red herring. Thus, it seems that in the extant corpus there are no examples whatsoever of an object suffix on the 1st or 2nd perfect verb; the phenomenon is limited to the 3rd person.

Acts 25:25b (F. 132v)

αὐτοῦ δὲ τούτου ἐπικαλεσαμένου τὸν Σεβαστὸν ἔκρινα πέμπειν

ⲁⲩⲧⲟⲩ ⲉⲃⲉ ⲧⲟⲩⲧⲟⲩ ⲉⲡⲓⲕⲁⲗⲉⲥⲁⲙⲉⲛⲟⲩ ⲧⲟⲛ Ⲛⲉⲃⲁⲥⲧⲟⲛ ⲉⲕⲣⲓⲛⲁ ⲡⲉⲙⲡⲉⲓⲛ

Müller-Kessler and Sokoloff (1998b, 39) read ⲁⲩⲧⲟⲩ and posit metathesis of the *mim* and the *lamad*. However, the thin backstroke at the top of the ⲉ is clearly visible in the pseudocolour image. The text can be understood as it stands: ‘He himself appealed to the emperor, so I understood that I should send him.’ More likely, though, is that the word ⲁⲩⲧⲟⲩ ‘I decided’ was intended here.⁵ Once again, this error is more plausible on the assumption that the scribe was copying out a CPA *Vorlage* (and misread the *yod* as an ⲉ) than on the assumption that he was translating directly from a Greek *Vorlage*.

Acts 25:27 (F. 132v)

μὴ καὶ τὰς κατ’ αὐτοῦ αἰτίας σημάναι

ⲙⲉⲛ ⲕⲁⲓ ⲧⲁⲥ ⲕⲁⲧ’ ⲁⲩⲧⲟⲩ ⲁⲓⲧⲓⲁⲥ ⲥⲓⲙⲁⲛⲁⲓ

This appears to be a genuine case of metathesis: ⲥⲓⲙⲁ ‘one should make known’ is a more likely translation of σημάναι ‘to make known’.

⁵ Acts 21:25 furnishes another instance where *κρίνω* is translated by the root ⲡⲣⲁⲩ.

Acts 26:30 (F. 137v)

Ἀνέστη τε ὁ βασιλεὺς καὶ ὁ ἡγεμὼν ἢ τε Βερνίκη καὶ οἱ συνκαθημένοι αὐτοῖς·

ⲁⲛⲉⲥⲧⲉ ⲧⲉ ⲟⲩ ⲃⲁⲥⲓⲗⲉⲩⲥ ⲕⲁⲓ ⲟⲩ ⲙⲁⲓⲁⲙⲟⲩ ⲙⲁⲓ ⲧⲉ ⲃⲉⲣⲛⲓⲕⲉ ⲕⲁⲓ ⲟⲓ ⲥⲓⲛⲕⲁⲑⲏⲙⲉⲛⲟⲓ ⲁⲩⲧⲟⲓⲥ·

The *beth* was added supralinearly, not obviously by a second hand. Müller-Kessler and Sokoloff (1998b, 41) read ⲉⲃⲉⲛ, which Sokoloff (2014, 169) interprets as the ingressive *lamad* accompanying a passive participle. Contextually, the ingressive sense does not suit: the attending audience has already sat through a long speech by Paul. Moreover, the use of the passive participle would be unexpected in an ingressive context, and Sokoloff offers only this text as an example. The updated reading therefore solves this particular grammatical puzzle.

Acts 27:3 (F. 135r)

ἐπέτρεψεν πρὸς τοὺς φίλους πορευθέντι ἐπιμελείας τυχεῖν.

ⲉⲡⲉⲧⲣⲉⲡⲥⲉⲛ ⲡⲣⲟⲥ ⲧⲟⲩⲥ ⲫⲓⲗⲟⲩⲥ ⲡⲟⲣⲉⲩⲧⲉⲛⲧⲓ ⲉⲡⲓⲙⲉⲗⲉⲓⲁⲥ ⲧⲩⲭⲉⲓⲛ·

Usually, the CPA cleaves to the Greek closely. Here, however, the clause ‘he permitted him to go to his people *and to live by himself*’ is an odd rendering of ἐπιμελείας τυχεῖν ‘he permitted him to go to his friends *to obtain care*’. Solely based on this verse, Sokoloff (2014, 314) proposes an idiom ⲉⲡⲉⲧⲣⲉⲡⲥⲉⲛ ⲉⲃⲉⲛ ‘to obtain care for oneself’. However, given the lack of parallels for such an idiom, either within CPA itself or in related dialects, a textual explanation seems more plausible than a linguistic one. Possibly this passage has suffered contamination from Acts 28:16: ἐπετράπη τῷ Παύλῳ μένειν καθ’ ἑαυτὸν ‘it was permitted to Paul to stay by himself’. The use of ἐπιτρέπω in both verses could have triggered this

kind of transfer, though whether the confusion occurred as the scribe was copying this manuscript, or whether it was already in this manuscript's *Vorlage* is impossible to discern.

Acts 27:10 (F. 135v)

ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ

Müller-Kessler and Sokoloff (1998b, 43) misread this as ⲛⲓⲛⲁ, and thereby generated a ghost-word appearing only here. For now, therefore, it should be excised from the CPA lexicon. By contrast, the noun ⲛⲓⲛⲁ ‘cargo’ appears also in Acts 21:3 (f. 42v).

Acts 27:17 (F. 44v)

μη̅ εἰς τὴν σύρτιν ἐκπέσωσιν

ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ

The CPA text is legible; its meaning is opaque. Müller-Kessler and Sokoloff (1998b, 44) echo Schulthess’ suggestion to emend to ⲛⲓⲛⲁ ‘shallows’. Sokoloff (2014, 70) suggests emending to ⲛⲓⲛⲁ ‘into the chasm’. In either case, the *status emphaticus* of the word in question, and the lack of genitive particle on the next word, are troubling. If this manuscript really was copied from a CPA *Vorlage*, the present text may conceivably represent a mis-construal of ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ (though, without a consonant cluster in the Greek σύρτις, it is not clear why the word would have attracted a prosthetic *alap*).

2 Peter 1:4 (F. 133r)

ገጽ ፩ ነፃ ማረጋገጫ ማስፈራሪያ ማረጋገጫ ማስፈራሪያ ማረጋገጫ ..

2 Peter 1:6 (F. 133v)

:നമിപ്പാൻ, നമിക്കുക, നമിക്കൽ, നമിപ്പുക

4.2. CCR II: Pauline Epistles

Romans 6:21 (F. 1v)

∴ מ' ל' ו' ח' א' ב' ג' ד' ה' ו' ז' ח' ט' י' י"א י"ב י"ג י"ד י"ה י"ו י"ז י"ח י"ט י"י

Müller-Kessler and Sokoloff (1998b, 60): ሩክጮጵጵ. Sokoloff (2014, 41) cites only this location for the supposed occurrence of

1 Corinthians 4:8 (F. 10v)

Ἦδη κεκορεσμένοι ἐστέ, ἤδη ἐπλουτήσατε, χωρὶς ἡμῶν ἐβασιλεύσατε·

ܐܕܗܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ ܕܠܚܝܩܐ

The Greek ἤδη ἐπλουτήσατε ‘already you have become rich’ is not represented in the CPA text. Müller-Kessler and Sokoloff (1998b, 73) posit that ܐܕܗܐ ܕܠܚܝܩܐ were omitted by homoioteleuton. They thus imply that they understand this to be an inner-Aramaic *lapsus calami*. This is certainly possible, though in this particular instance the Greek sentence seems just as ripe for haplography as the CPA.

1 Corinthians 13:4 (F. 19r)

Ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται ἡ ἀγάπη

ܕܠܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ ܕܡܥܬܐ

There is a great deal of flux within the Greek tradition as to the second occurrence of ἡ ἀγάπη ‘love’ in the citation above. The CPA sides with the textual witnesses that omit it.

1 Corinthians 13:4 (F. 19r)

οὐ ζηλοῖ ἡ ἀγάπη, οὐ περπερεύεται, οὐ φυσιοῦται

ܕܠܡܥܬܐ ܕܠܡܥܬܐ ܕܠܡܥܬܐ ܕܠܡܥܬܐ

The CPA rendering of περπερεύεται ‘to boast’ is extremely difficult. Müller-Kessler and Sokoloff (1998b, 75) read ܕܠܡܥܬܐ ‘is annulled’. Even if this were a fitting translation, there is little evidence of the descender loop beneath the middle radical. Our suggestion, ܕܠܡܥܬܐ ‘make oneself prominent’, is far from certain. Nonetheless, there are traces of what may be a descender loop beneath

the third radical, and 𐤀𐤋𐤁 ‘to protrude’ is well-established in post-biblical Hebrew, Syriac and Jewish Aramaic.

1 Corinthians 13:7 (F. 19r)

πάντα ὑπομένει

𐤀𐤓𐤕𐤕𐤁 ܡܢ ܕܠܐ

This is apparently the first appearance of the *paʿel* ܡܢ ‘to endure’ in CPA.

1 Corinthians 13:8 (F. 19r)

εἴτε γνώσις, καταργηθήσεται

𐤀𐤓𐤕𐤕𐤁 ܠܥܝܢܐ ܠܥܝܢܐ

This short clause has both textual and grammatical significance. Among the Greek witnesses to this verse there is a degree of uncertainty as to whether the singular should be read here (as above) or the plural: εἴτε γνώσεις, καταργηθήσονται. The CPA evidence should be added to the witnesses for the latter.

In terms of morphology, the form ܠܥܝܢܐ appears to represent the first secure attestation in CPA of the plural of an abstract feminine noun in *-ū*.

1 Corinthians 13:11 (F. 19r)

ἐφρόνουν ὡς νήπιος

ܠܥܝܢܐ ܠܥܝܢܐ ܠܥܝܢܐ

Müller-Kessler and Sokoloff (1998b, 75) read the final verb as ܠܥܝܢܐ. The root ܥܦܢ is attested in CPA in the nominal forms ܥܦܢܐ ‘wise/prudent’, ܠܥܝܢܐ ‘clearly’ and ܥܦܢܐ ‘prudence’. The first is sometimes used to translate φρονιμός (e.g., Matt. 24:45 in CCR I;

1 Corinthians 14:3 (F. 19v)

The *yod* here is uncertain (Müller-Kessler and Sokoloff 1998b, 76 omit it). If correct, it would be a rare example of the a>i shift occurring outside of a sibilant context in CPA (Müller-Kessler 1991, 62, 96–99).

1 Corinthians 15:42 (F. 18v)

Instead of **فاسد**, Müller-Kessler and Sokoloff (1998b, 86) read **فسد**. Sokoloff (2014, 117) gives only this supposed occurrence *ad loc.* as evidence for the noun **فسد** ‘perishability’, which should therefore be excised from the CPA lexicon.

1 Corinthians 15:45 (F. 18v)

This clause apparently represents the first occurrences of the adjectival forms ܠܬܝܠܬ ‘last’ (well attested in many other Aramaic dialects, including Galilean and Samaritan) and ܠܬܝܠܬܝܢ ‘life-giving’ (apparently unique to CPA).

sonant. However, it is lower than the usual height of the diacritical dot over a *resh*. The dot is rather to be understood as residue from the superior text, which has been largely obliterated in the first part of this line, leaving only faint ink traces of similar colour to the undertext. Moreover, in CPA 𐤒𐤓 is regularly used to translate forms of *κρίνω* (e.g., 1 Cor. 4:5; 5:12; 10:15; Col. 2:16) and thus suits the *Vorlage* at this point. Since this verse was the only supposed instance of 𐤒𐤓 in the CPA corpus to date, it should now be excised from the CPA lexicon.

2 Corinthians 5:1 (F. 3r)

ܕܠܗ ܕܠܗ ܕܠܗ ܕܠܗ

Among the various Aramaic dialects, there is a lot of variability in the spelling of the absolute form of the common lexeme 'house'. Nonetheless, now that the occurrence here is found to be ܕܠܗ rather than ܕܠܗ, the various CPA witnesses are entirely consistent in spelling the word with *alaf*.

2 Corinthians 6:4 (F. 6r)

ἐν θλίψεσιν, ἐν ἀνάγκαις, ἐν στενοχωρίαις

ܕܠܦܫܬܐ ܕܠܦܫܬܐ ܕܠܦܫܬܐ ܕܠܦܫܬܐ

Müller-Kessler and Sokoloff (1998b, 99) read the final word in this list as ܕܠܦܫܬܐ. However, the verb ܕܠܦܫܬܐ in CPA is limited in meaning to the restriction of the breath by choking, strangulation or drowning. Thus, ܕܠܦܫܬܐ as a gloss for *στενοχωρίαις* 'straits, distress' is rather unexpected. Since the present context is its only supposed occurrence, it is presumably another ghost word. The updated reading, by contrast, is already part of the CPA lexicon.

2 Corinthians 7:5 (F. 2v)

ἀλλ' ἐν παντὶ θλιβόμενοι

ⲁⲗⲗ ⲉⲛ ⲡⲁⲛⲧⲓ ⲛⲓⲃⲟⲙⲉⲛⲟⲓ

The verb form here is presumably an error for ⲛⲓⲃⲟⲙⲉⲛⲟⲓ.⁶ The phrase ἐν παντὶ θλιβόμενοι also occurs at 2 Cor. 4:8, where it is likewise translated ⲛⲓⲃⲟⲙⲉⲛⲟⲓ (Müller-Kessler and Sokoloff 1998b, 106). Müller-Kessler and Sokoloff's (1998b, 102) reading ⲛⲓⲃⲟⲙⲉⲛⲟⲓ here at 2 Cor. 7:5 was, to date, the only supposed evidence of the use of the root ⲛⲓ in CPA. For now, then, the root should be excised from the CPA lexicon.

2 Corinthians 7:7 (F. 2v)

ⲛⲓⲃⲟⲙⲉⲛⲟⲓ ⲛⲓⲃⲟⲙⲉⲛⲟⲓ

Sokoloff (2014, 100) records the adverbial idiom ⲛⲓⲃⲟⲙⲉⲛⲟⲓ 'how much more', to which can now be added ⲛⲓⲃⲟⲙⲉⲛⲟⲓ with the same meaning. Although, given that both 'idioms' are simply word-by-word glosses of their Greek *Vorlagen* (πῶς οὐχὶ μᾶλλον and ὥστε... μᾶλλον respectively), one wonders whether they really ought to be classified as CPA idioms at all.

Galatians 1:13 (F. 130r)

ὅτι καθ' ὑπερβολὴν ἐδίωκον

ⲁⲓ ⲛⲓⲃⲟⲙⲉⲛⲟⲓ ⲛⲓⲃⲟⲙⲉⲛⲟⲓ

In place of ⲛⲓⲃⲟⲙⲉⲛⲟⲓ, Müller-Kessler and Sokoloff (1998b, 109) read ⲛⲓⲃⲟⲙⲉⲛⲟⲓ. This appears to be the first attestation of the phrase ⲛⲓⲃⲟⲙⲉⲛⲟⲓ

⁶ There may be traces of a supralinear *lamad* between the ascender of the *tau* and the *seyame*.

ܠܠܥܕܐ ‘extremely’ in CPA, though ܠܠܥܕܐ and ܠܠܥܕܐ, both similar in meaning, are common.

Galatians 1:14 (F. 130r)

ܠܠܥܕܐ ܕܥܡܝܢܐ ܕܡܝܢ ܕܡܝܢ

Instead of ܠܠܥܕܐ, Müller-Kessler and Sokoloff (1998b, 109) read ܠܠܥܕܐ. The word ܠܠܥܕܐ occurs in Samaritan Palestinian Aramaic, but this appears to be the first attestation of the word in CPA. Its appearance in the phrase ܠܠܥܕܐ ܕܡܝܢ ܕܡܝܢ ‘those of [my] own age/those in [my] circle’ is strikingly similar to the use of the same phrase in Mishnaic Hebrew (e.g., b. Ned. 39b).

Galatians 3:21 (F. 39r)

τῶν ἐπαγγελιῶν τοῦ θεοῦ

ܡܝܢ ܡܝܢ ܡܝܢ ܡܝܢ

Müller-Kessler and Sokoloff (1998b, 111) mark a *seyame* over the first word, matching the plural ‘promises’ in the Greek. Despite the limitations imposed by the superior text, in this instance the supra-linear space above ܡܝܢ ܡܝܢ is quite visible. If the lack of *seyame* is anything more than a simple *lapsus calami*, it might perhaps be explained as harmonisation towards the many instances of the singular ἐπαγγελία in the surrounding verses (e.g., vv. 14, 17, 18, 19, 22).

Galatians 4:23 (F. 125v)

κατὰ σάρκα γεγέννηται

ܕܢܚܝܠܐ ܕܥܡܐ ܕܝܚܝܠܐ

Instead of ܕܢܚܝܠܐ, Müller-Kessler and Sokoloff (1998b, 114) read ܕܢܚܝܠܐ, and thereby generated an otherwise unattested meaning for ܢܚܝܠܐ ‘according to’, rather than its common meaning ‘through/by means of’. This sense can therefore be excised from the CPA lexicon.

Galatians 5:3 (F. 128r)

ܕܢܚܝܠܐ ܕܥܡܐ ܕܝܚܝܠܐ

Instead of ܕܢܚܝܠܐ, Müller-Kessler and Sokoloff (1998b, 115) read ܕܢܚܝܠܐ, which was interpreted by Sokoloff (2014, 126) as a *qātōl* adjectival form, existing alongside the nominal *qittūl* form ܕܢܚܝܠܐ ‘condemnation’. No other instances of the *qātōl* adjectival form are currently attested, so this word, too, can be excised from the CPA lexicon.

Ephesians 5:18 (F. 59r)

ܕܢܚܝܠܐ ܕܥܡܐ ܕܝܚܝܠܐ

Müller-Kessler and Sokoloff (1998b, 133) read ܕܢܚܝܠܐ. In CPA, the root ܢܚܝܠܐ means ‘to break out/burst; to make war against’ (Sokoloff 2014, 406). The only occurrence of the putative noun form ܕܢܚܝܠܐ in CPA is here at Eph. 5:18, CCR II. The noun does occur once in Jewish Palestinian Aramaic, apparently referring to clamour or noise: אלה עבר ברעשון (Sokoloff 2002, 845). Neither the verb in CPA nor the noun form in JPA closely supports CPA

ⲛⲉⲩⲓ as a translation of ἀσωτία ‘debauchery, prodigality’, as required here at Eph. 5:18. Moreover, since our re-reading of CCR II, Müller-Kessler (2021) has subsequently confirmed the existence of both the noun ⲛⲉⲩⲓ and the related noun ⲛⲉⲩⲓⲁ in texts apart from CCR.

2 Timothy 3:3 (F. 61v)

ἄστοργοι, ἄσπονδοι, διάβολοι, ἀκρατεῖς, ἀνήμεροι, ἀφιλάγαθοι

ⲛⲉⲩⲓⲁ ⲛⲉⲩⲓⲁ ⲛⲉⲩⲓⲁ ⲛⲉⲩⲓⲁ ⲛⲉⲩⲓⲁ ⲛⲉⲩⲓⲁ
ⲛⲉⲩⲓⲁ ⲛⲉⲩⲓⲁ ⲛⲉⲩⲓⲁ ⲛⲉⲩⲓⲁ ⲛⲉⲩⲓⲁ ⲛⲉⲩⲓⲁ

There has been some sort of interference between the Greek text and its CPA counterpart in verse 3. *Pace* Müller-Kessler and Sokoloff (1998b, 221), each descriptor in the CPA does have a counterpart in the Greek text; it is simply that the order of the elements differs. Arranging the Greek text in its canonical order, but right to left, the elements align as follows:

ἄφιλάγαθοι	ἀνήμεροι	ἀκρατεῖς	διάβολοι	ἄσπονδοι	ἄστοργοι
ⲛⲉⲩⲓⲁ	ⲛⲉⲩⲓⲁ	ⲛⲉⲩⲓⲁ	ⲛⲉⲩⲓⲁ	ⲛⲉⲩⲓⲁ	ⲛⲉⲩⲓⲁ
ⲛⲉⲩⲓⲁ	ⲛⲉⲩⲓⲁ	ⲛⲉⲩⲓⲁ	ⲛⲉⲩⲓⲁ	ⲛⲉⲩⲓⲁ	ⲛⲉⲩⲓⲁ

The phrase ⲛⲉⲩⲓⲁ ⲛⲉⲩⲓⲁ, previously thought to lack a corresponding element in the Greek, in fact corresponds nicely to the Greek ἄσπονδοι, which carries the idea of ‘refusal to make a truce/treaty’.

Comparing the lists, one sees that elements two and three in the Greek have become elements five and six in the CPA. Such rearrangements could easily happen in either language. Nonetheless, if the rearrangement is to be explained by human error, parablepsis when working from a CPA *Vorlage* is strikingly plausible. In this scenario, the scribe’s eye skipped from the first element

ending in **ב**, i.e., **תסבב**, to the only other element in the list with the same ending: **חמל**. In each case, the element ending in **ב** is then followed by a three-word element with the structure **א** + [participle] + [noun] + **אם**. Thus, prompted by these similarities, the scribe skipped straight from element one to element four; becoming aware of his error, he then copied out the missing elements at the end of the verse.

2 Timothy 3:9 (F. 61r)

ἀλλ' οὐ προκόψουσιν
~~ⲡⲣⲟⲕⲟⲩⲱⲥⲓⲛ~~ ⲛⲁ ⲛⲁⲣ



Here, and in verse 13 on the same page, *προκόπτω* ‘to advance, progress’ is translated by the *Ithpeʿal* of **ⲡⲣⲟⲕⲟⲩ**. Both instances were misread in previous editions. The *peʿal* of **ⲡⲣⲟⲕⲟⲩ** can be used in CPA with the sense ‘to progress’, so the use of the root in the *Ithpeʿal* here requires no semantic gymnastics, despite its not previously being attested in this sense. In the one other extant occurrence of a translation of *προκόπτω* in the CPA corpus from the early period (Gal. 1:14), **ⲡⲣⲟⲕⲟⲩ** is used.

Titus 2:7 (F. 23r)

περὶ πάντα
~~ⲡⲣⲟⲕⲟⲩ~~ ⲛⲁⲣ

A relatively clear instance of scribal correction. The original text read the plural **ⲡⲣⲟⲕⲟⲩ** as above. At some point thereafter, this was emended to the singular by adding an *alaf* to the end of the word. It is clear that the emendation was in this, rather than the opposite, direction; there is ample space between the second *mim* and




the end of the line to write an *alaf*. Instead, the baseline has been extended, such that the head of the *nun* aligns perfectly with the left-hand margin. The corrector apparently preferred not to write the *alaf* on top of this inked baseline. Instead, he aligned the right-hand leg of the *alaf* to overlap the head of the quondam *nun*, with the result that the majority of the *alaf* extends beyond the left-hand margin.

This correction may give an insight into the translator's mindset. Generally, the CPA cleaves tightly to the Greek *Vorlage*. It may be that on this occasion the desire to replicate the plural found in the Greek initially trumped the use of the common, though singular, idiom . At Heb. 2:17, on the other hand, the idiomatic singular  trumped the Greek's plural: *κατὰ πάντα*.⁷

Titus 2:7 (F. 23r)

ἐν τῇ διδασκαλίᾳ ἀφθορίαν, σεμνότητα



This small section is of textual and lexicographical significance. Müller-Kessler and Sokoloff (1998b, 185) misread  as . The ghost-word  'gravity, seriousness' should therefore be removed from the CPA lexicon.

Textually, Von Soden (1913, *ad loc.*) lists various Greek witnesses that add ἀγνείαν 'purity' after ἀφθορίαν. It seems that the

⁷ These comments have no bearing on the question of whether the scribe who wrote CCR II was translating directly from a Greek *Vorlage*, or copying an existing CPA text.

CPA, too, had this longer reading, to which the phrase **חֹדֶשׁ** corresponds nicely. If this is the case, then **טָהוֹרִים** ‘in purity’ corresponds to **σεμνότητα** ‘solemn dignity, holiness’. Indeed, Sokoloff (2014, 290) notes that at Phil. 4:8 **σεμνός** is rendered by **טהור**. See further, *infra* (on Tit. 2:7–8).

Titus 2:7–8 (F. 23r)

∴ கனம் கல் : கனம் : கனம்

Müller-Kessler and Sokoloff (1998b, 185) read **ⲁⲗⲁ**. Consequently, Sokoloff (2014, 291) parses the text as a phrase modifying the previous noun: **ⲉⲛⲓⲁⲗⲁ ⲉⲛⲓⲁⲗⲁ** ‘in the purity of sound speech’, which he understands as representing the Greek *λόγον ὑγιῆ*. In our text, both the *beth* on **ⲁⲗⲁ** and the punctuation following **ⲉⲛⲓⲁⲗⲁ** militate against such a reading.

Titus 2:8 (F. 23r)

ἀκατάγνωστον

כל המצות

Müller-Kessler and Sokoloff (1998b, 185) omitted the final *nun*, and thus generated a ghost word which should be corrected. The form ܢܝܢ and its cognate form ܢܝܢ are also attested in Qumran Aramaic, Galilean Aramaic, and the Aramaic of Onkelos and Jonathan.

Titus 2:8 (F. 23r)

ἵνα ὁ ἐξ ἐναντίας

לחול גמול וסמך למחל

Müller-Kessler and Sokoloff (1998b, 185): لاهوت.

Titus 2:10 (F. 23r)

അനുഭവം വഴി :: അനുഭവം വഴി

Philemon 12 (F. 30r)

[illegible]

The addition in the CPA: ጠላኩ ስለሚገባኝ ‘but you—receive him!’ apparently reflects an alternative Greek *Vorlage* that appears in quite a few early witnesses (see Nestle-Aland 2012, *ad loc.* for details).

Hebrews 2:10 (F. 25v)

δι' ὃν τὰ πάντα καὶ δι' οὗ τὰ πάντα

ⲁⲓⲃⲁⲛ ⲙⲁⲓⲃⲁⲛ ⲙⲁⲓⲃⲁⲛ

The phrase καὶ δι' οὗ τὰ πάντα ‘and through whom [are] all things’ is not represented in the CPA. This seems to be a straightforward case of haplography. The equivalent CPA phrase would presumably be ⲁⲓⲃⲁⲛ ⲙⲁⲓⲃⲁⲛ ⲙⲁⲓⲃⲁⲛ, or perhaps ⲁⲓⲃⲁⲛ ⲙⲁⲓⲃⲁⲛ. In both CPA and Greek, the omitted phrase is very similar to the preceding phrase.⁸ Therefore, this *lapsus calami* (if this is what it is) could have occurred equally easily whether the scribe behind CCR II was translating directly from a Greek *Vorlage*, or simply copying an extant CPA *Vorlage*.

Hebrews 2:14 (F. 25r)

καὶ αὐτὸς παραπλησίως μετέσχεν τῶν αὐτῶν

ⲙⲁⲓⲃⲁⲛ ⲙⲁⲓⲃⲁⲛ ⲙⲁⲓⲃⲁⲛ ⲙⲁⲓⲃⲁⲛ ⲙⲁⲓⲃⲁⲛ

The CPA adds the word ⲙⲁⲓⲃⲁⲛ ‘sufferings’. The Greek text of Codex Claromontanus (*prima manu*) reflects the same tradition, adding παθημάτων ‘sufferings’ to the end of the clause.

⁸ This is particularly true when one remembers that in the CPA script ‘e and lamad are graphically very similar, as are *resh* and *dalath*. Hence, ⲙⲁⲓⲃⲁⲛ and ⲙⲁⲓⲃⲁⲛ are relatively easy to confuse.

APPENDIX I: IS SIN. SYR. NF M64N
PART OF CCR II?

In her recent publication of the missing quire from CCR, Müller-Kessler (2023b) makes the claim that a bifolium of Sin. syr. NF M64N, which contains two leaves of Hebrews from early period CPA as its undertext, is none other than another bifolium from CCR II. However, the codicological and palaeographic results of the present study render this claim highly improbable.

Script Comparison

Table 12: Script comparison chart between CCR II and Sin. syr. NF M64N


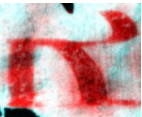


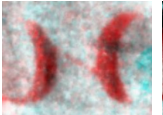
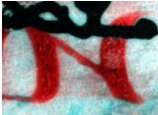

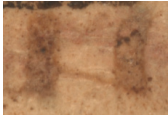
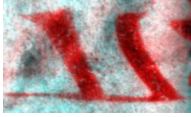
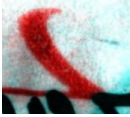



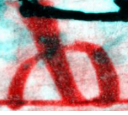


Letter	Sin. syr. NF M64N		CCR II	
כ				
ס				
ל				
ד				

Table 13: Comparing scripts; CCR II vs Sin. syr. NF M64N

	Sin. syr. NF M64N	CCR II
Ⲛ	The arm of the <i>alaf</i> begins horizontal, then curves upwards, with substantial shading of the stroke.	The arm of the <i>alaf</i> is straight and oblique, with little shading and only a small serif.
ⲛ	The arms of the <i>heth</i> are curved. The crossbar joins the left arm towards the top.	The arms of the <i>heth</i> are straight. The crossbar joins the left arm towards the bottom.
ⲛ	The arm of the <i>ʿe</i> has a pronounced curve.	The arm of the <i>ʿe</i> is consistently oblique, broad and straight.
ⲛ	The arch of the <i>tau</i> is high and skewed to the right.	The arch of the <i>tau</i> is flattened and skewed to the left.

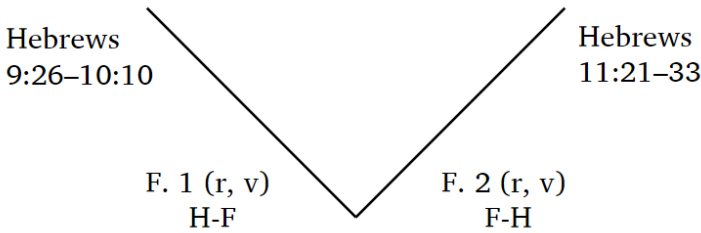
The script comparison chart above is very limited, and several highly distinctive letter forms could have been added (e.g., the shape of the *gamal*, the final *kaf* and final *nun*). Nonetheless, the material above is more than sufficient to demonstrate that the scripts of the two manuscripts are far from identical.

Quire Arrangement

The details of the Sin. syr. NF M64N CPA bifolium are as follows (Desreumaux n.d.):¹

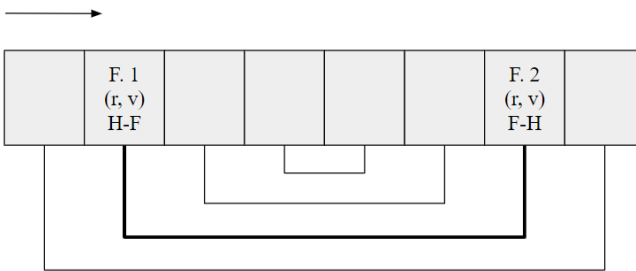
¹ N.B. the flesh-hair orientation of F. 2 appears to have been mis-typed on the website.

Figure 16: Structure of bifolium Sin. syr. NF M64N



Each folio contains approximately 12 verses. This suggests that the approximately 49 intermediate verses were contained in four folios.² Thus, assuming that the quire from which this sheet derives was a quaternion, that quire would have been constructed thus:

Figure 17: Structure of the quire containing bifolium Sin. syr. NF M64N

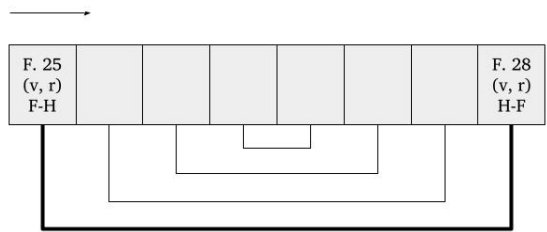


Note that the flesh-hair orientation of the surviving sheet is consistent with a quaternion obeying Gregory's Rule, with flesh side outermost.

This quire reconstruction simply does not fit with the quire reconstruction of CCR II. The final extant folio from CCR II (F. 28, v-r) ends at the close of Heb. 7:27, and comprises the final folio of quire 23 of CCR II as a whole:

² Desreumaux (n.d.) arrived at the same conclusion.

Figure 18: Quire structure of CCR II quire 23



Note that it is quite certain that F. 28 is the final folio of the quire, thanks to the presence of a quire number.

Thus, approximately 39 verses separate the end of CCR II F. 28r and the beginning of Sin. syr. NF M64N (i.e. Heb. 7:29–9:25). Clearly this number of verses is far too low to posit an entire intervening quire between CCR II quire 23 and the Sin. syr. NF M64N quire; rather, CCR II quire 23 and the Sin. syr. NF M64N quire must be contiguous. However, the only way these 39 intervening verses could be incorporated is if there were three folios between CCR II F.28 and Sin. syr. NF M64N F.1. This would require the Sin. syr. NF M64N quire to be a senion—an unprecedented quire structure not only in CCR II, but in all known CPA codices from the early period.

Thus, on the basis of the different scripts and the incompatible quire data, we conclude that the CPA bifolium underlying Sin. syr. NF M64N did not originally derive from CCR II.

APPENDIX II: MINGANA SYR. MS. 637

Acts 21:14–21

F. 138r

<p> ܐܠܗܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܡܫܝܚܐ ܕܡܫܝܚܐ ܡܫܝܚܐ ܡܫܝܚܐ ܕܡܫܝܚܐ¹⁹ ܡܫܝܚܐ ܕܡܫܝܚܐ ܡܫܝܚܐ ܕܡܫܝܚܐ 5 ܡܫܝܚܐ ܕܡܫܝܚܐ ܡܫܝܚܐ ܕܡܫܝܚܐ ܡܫܝܚܐ ܕܡܫܝܚܐ ܡܫܝܚܐ ܕܡܫܝܚܐ ܡܫܝܚܐ ܕܡܫܝܚܐ 10 ܡܫܝܚܐ ܕܡܫܝܚܐ ܡܫܝܚܐ ܕܡܫܝܚܐ²⁰ ܡܫܝܚܐ ܕܡܫܝܚܐ ܡܫܝܚܐ ܕܡܫܝܚܐ ܡܫܝܚܐ ܕܡܫܝܚܐ 15 ܡܫܝܚܐ ܕܡܫܝܚܐ ܡܫܝܚܐ ܕܡܫܝܚܐ ܡܫܝܚܐ ܕܡܫܝܚܐ ܡܫܝܚܐ ܕܡܫܝܚܐ ܡܫܝܚܐ ܕܡܫܝܚܐ 20 ܡܫܝܚܐ ܕܡܫܝܚܐ²¹ ܡܫܝܚܐ ܕܡܫܝܚܐ </p>	<p> ܡܫܝܚܐ ܕܡܫܝܚܐ ܡܫܝܚܐ ܕܡܫܝܚܐ ܡܫܝܚܐ ܕܡܫܝܚܐ ܡܫܝܚܐ ܕܡܫܝܚܐ ܡܫܝܚܐ ܕܡܫܝܚܐ¹⁵ 5 ܡܫܝܚܐ ܕܡܫܝܚܐ ܡܫܝܚܐ ܕܡܫܝܚܐ ܡܫܝܚܐ ܕܡܫܝܚܐ ܡܫܝܚܐ ܕܡܫܝܚܐ¹⁶ ܡܫܝܚܐ ܕܡܫܝܚܐ 10 ܡܫܝܚܐ ܕܡܫܝܚܐ ܡܫܝܚܐ ܕܡܫܝܚܐ ܡܫܝܚܐ ܕܡܫܝܚܐ ܡܫܝܚܐ ܕܡܫܝܚܐ 15 ܡܫܝܚܐ ܕܡܫܝܚܐ ܡܫܝܚܐ ܕܡܫܝܚܐ¹⁷ ܡܫܝܚܐ ܕܡܫܝܚܐ ܡܫܝܚܐ ܕܡܫܝܚܐ ܡܫܝܚܐ ܕܡܫܝܚܐ 20 ܡܫܝܚܐ ܕܡܫܝܚܐ¹⁸ ܡܫܝܚܐ ܕܡܫܝܚܐ </p>
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Acts 21:21-26

F. 138v

.. אהרן חזק		מאמר מלך	
אמר חלמא		אמר חתן	
.. אהרן חזק		אמר חתן	
אמר חזק		אמר חתן	
אמר חזק	5	אמר חזק	5
אמר חזק		אמר חזק	
אמר חזק		אמר חזק	
אמר חזק		אמר חזק	
אמר חזק		אמר חזק	
אמר חזק	10	אמר חזק	10
אמר חזק		אמר חזק	
אמר חזק		אמר חזק	
אמר חזק		אמר חזק	
אמר חזק	15	אמר חזק	15
אמר חזק		אמר חזק	
אמר חזק		אמר חזק	
אמר חזק		אמר חזק	
אמר חזק	20	אמר חזק	20
אמר חזק		אמר חזק	
אמר חזק		אמר חזק	

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

Kim Phillips

Despite the ubiquitous use of Greek by the Christian church of the late antique Southern Levant, many Christians in the region also—or only—spoke Aramaic. Today, this dialect, known as Christian Palestinian Aramaic (CPA), is relatively sparsely attested in the form of regional inscriptions and, particularly, in the form of vernacular translations of Greek biblical, liturgical and theological texts. These translations survive predominantly as undertexts within palimpsest manuscripts.

Codex Climaci Rescriptus (CCR) is one of the most important palimpsest manuscript sources for the recovery of CPA texts. CCR was created around the tenth century; its superior text consists of Syriac translations of two theological works by John Climacus. This tenth century manuscript was manufactured using recycled parchment from at least eleven older, obsolete manuscripts whose texts had been scraped off in preparation for reuse. Two of these eleven manuscripts form the focus of the present study. The first—CCR II—was originally a manuscript of the Pauline Epistles in CPA translation; the second—CCR XI—was originally an Apostolos manuscript (i.e., it contained the Acts of the Apostles and the Catholic Epistles).

Cutting-edge multispectral imaging technology has been brought to bear on CCR in the last decade, enabling more detailed and accurate reconstructions of its various undertexts. With the benefit of this technology, this study offers a detailed codicological introduction to each of CCR II and CCR XI, fresh editions of the undertexts themselves, as well as a commentary that begins to evaluate the ongoing significance of this manuscript for biblical and linguistic studies.

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