

A GUIDE TO MANUSCRIPTS OF THE PESHITTA NEW TESTAMENT¹

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ABSTRACT

This Guide is derived from the work of a forthcoming critical edition of the Corpus Paulinum in the Peshitta version. Its purpose is to guide scholars to the textual character of a manuscript by offering 227 test units, which are able to reveal the degree of participation in the dominant Eastern standard text. The article introduces the Guide, and the Appendices offer a specimen of the Guide itself based on a selection of manuscripts.

The idea of a special *Guide* to New Testament manuscripts was born during the collations of Peshitta manuscripts. The general background is a project of a NT Peshitta edition (*Corpus paulinum*) launched by the present writer about ten years ago.² In the very

¹ The original title of my paper was *A Guide to New Testament Manuscripts and Editions*. I hope to offer a separate Guide to editions of the Peshitta NT in the near future. This future Guide will offer a collation of the most important Syriac NT editions and the manuscript support for the variants.

² Since 1999 first attempts to prepare a new edition of the *Corpus paulinum* in the Peshitta version were made in the Institute for New Testament Textual Research at Muenster/Germany. In 2000 a draft of the new project was presented at the 8th *International Symposium Syriacum* at Sydney, see A. Juckel, 'The Peshitta Version of the New Testament: Towards a Critical Edition of St. Paul's Letters', *The Journal of Eastern*

beginning, the project was designed as an update (with apparatus criticus) of the majority-based *Praxapostolos* included in the volume issued by the British and Foreign Bible Society in 1920. However, the results of working on the corpus of Pauline letters demonstrated the need for editing along ecclesiastical and historical lines and for introducing a concept we may call 'history as criticism'. Due to the revisional character of the earliest NT Peshitta text (most traceable in the Gospels), this 'criticism' cannot aim at establishing an 'original' text, but rather at distinguishing its earliest stage from the further textual development during the Byzantine and Islamic periods. Therefore, the new design of the project was to establish the editorial policy upon the ecclesiastical and historical lines of transmission, i.e., to distinguish the Eastern and Western textual traditions; and to consider the impact on the later formation of the text that resulted within distinct time periods of the history of the Syrian Churches.

Because this new design called for a more comprehensive use of the existing witnesses (esp. of the later ones) than the previous non-historical design, the number of manuscripts (at least 130) from the 5th to the 16th century of the *Corpus paulinum* in the Peshitta version became the most challenging problem of the project. To get control of this problem of abundant manuscript attestation, two different guides to the manuscripts were necessary: An inventory of the existing witnesses; and a selection of specific test units (variants) based on the collations. The purpose of the second guide was to determine the textual character and the ecclesiastical affiliation of the single manuscripts, esp. their participation in the Eastern standard text of the 7th/8th century. The idea behind the second guide was to produce a tool for identifying manuscripts of the uniform Eastern standard text

Christian Studies 56 (2004) 95-103. However, the project was cancelled in 2002 from the agenda of the Institute. In the same year, it was resumed as a private project by the present writer in cooperation with Mrs. I. E. Parlevliet-Flesseman and brought to completion in 2012, which will be published in 2013 (see note 16). Meanwhile the New Testament Peshitta project continues under the roof of *The Syriac Institute/Beth Mardutho* in Piscataway, NJ. We are grateful to Dr. G. A. Kiraz, the director of Beth Mardutho, for generously offering the Institute as a host and for accepting the position of the project's technical editor.

without *full* collation. While the first guide already exists,³ the second had to be developed after the history of the text was established, i.e., after full collation of about 40 manuscripts.

It is this second guide to the textual character of the manuscripts that is the subject of the present article. It refers to the *Corpus paulinum* of the Peshitta version; similar guides have to be produced *mutatis mutandis* for all corpora of the Peshitta New Testament during the preparation of the successive volumes.⁴ Once the single guides to the textual character of the manuscripts are definitely settled for each Gospel, for Acts/Cath. Ep. and for the *Corpus paulinum*, they will be expanded by the physical descriptions, approximate dating, a bibliography, and pictures of the witnesses included. In printed and electronic form, this complex guide to the manuscripts will serve scholars as a comprehensive tool of reference.

The broader concern behind this guide is to direct the attention to the textual criticism of the Peshitta NT. After more than a century, this criticism is still in its infancy and mainly restricted to research on the translation technique. The curious reason for this lack of development is the splendid Gospel volume prepared by Ph. E. Pusey and G. H. Gwilliam, published in 1901. Although this volume became the model of a 'critical' Peshitta edition up to the present day, it actually paralyzed the development of textual criticism by satisfying scholars with an 'original text' of the Gospels established by the majority vote of the witnesses. The paralysing spread to the remaining books of the NT Peshitta, when the *British and Foreign Bible Society* decided to issue the text of

³ The most impressive inventory (full of useful comments) is given by E. Buck, *Manuscript Studies in the Syriac Version of Romans* (1978), 26-97. It is of systematic design and not confined to the Peshitta but includes also the Harklean version, lectionaries and manuscripts of the 'Syriac Masora'. The inventory in M. E. Gudorf, *Research on the Early Syriac Text of the Epistle to the Hebrews* (1992), 16-34, gives the 60 manuscripts (with comments) the author is actually using. The 'Index' of J. T. Clemons, *An Index of Syriac Manuscripts Containing the Epistles and the Apocalypse* (1968) is still a very helpful tool for manuscript research.

⁴ Vol. I, 1-4: Gospels; vol. II: Acts/cath. Epp.; vol. III: Corpus paulinum. After the publication of vol. III (2013), the next vol. under preparation is I, 4 (John).

Gwilliam's unfinished second volume,⁵ which followed the editorial model of the Gospel volume. There is no doubt that this simple and conclusive method inaugurated by Gwilliam proved to be useful; however, what is still waiting for the patient collator is the discovery of the history of the text. The present article attempts to approach this history from outside the Gospels (i.e., from the *Corpus of Pauline Epistles*).

The first chapter of the article expands on the concept of 'history as criticism' in the domain of the Peshitta NT; the second chapter presents the guide itself and the service it can render to textual criticism.

A. TEXTUAL CRITICISM AND PESHITTA NEW TESTAMENT

1. Textus receptus – Recensio textus: The Gospels

In the domain of the *Greek* NT, the search for the original text (Ur-text) stimulated the development of textual criticism. Since the 18th century, a turn from an ecclesiastically approved *Textus receptus* towards a *Recensio textus*, based on the authority of the manuscripts themselves, took place. The genealogical-stemmatic method for establishing the 'original text' and for producing a 'critical edition' was adopted from classical studies.⁶ The constantly increasing number of Greek NT manuscripts, however, went beyond the scope of the adopted methodology, which depended on the actual genealogical transparency of the witnesses. Then, it became obvious that the genealogical relation between the witnesses is obscured by contamination in abundant manuscript attestation, and

⁵ The hand written collations for the second volume are now Ms BL or. 11360 of the British Library, see R. Grierson, "Without Note or Comment": British Library Or. 11360 and the Text of the Peshitta New Testament,' *Oriens Christianus* 82 (1998) 88-98.

⁶ The genealogical method was already used by J. A. Bengel (1687–1752), but most vigorously applied to the Greek NT by Karl Lachmann (1793–1851). See J. E. Sandys, *A History of Classical Scholarship*, vol. 3 (1908), 102-143, esp. 127-131 (on Lachmann); *Classical Scholarship. A Biographical Encyclopedia* (1990), 248-259. On the history of the removal of the *Textus receptus*, and on the refinement of methodology up to the 20th century, see B. M. Metzger, *The Text of the New Testament* (1964), ch. vi; K. & B. Aland, *The Text of the New Testament* (1987), 3-47.

that full collation of all witnesses is not feasible within the lifetime of an editor.

It was as late as 1901 that a similar turn towards a *Recensio textus* took place in the editorial history of the Peshitta New Testament. The printed editions represented the *Textus receptus* of the NT Peshitta since the *Editio princeps* of J. A. Widmanstadt (Vienna, 1555). In spite of the fact that all subsequent editions introduced modifications to the text and occasionally used additional manuscripts,⁷ no witness of the first millennium influenced their texts. By the use of ancient manuscripts, the Gospel volume initiated by Ph. E. Pusey (1830-1880) and accomplished by G. H. Gwilliam (1846-1913) became the starting point of NT Peshitta research in the proper sense.⁸ The purpose of the volume was 'to exhibit the Peshitta Gospels as they were read, on the evidence of the MSS., in the ancient Syriac Church' (*Praefatio*, p. vii). However, this volume inaugurated no text critical methodology in the proper sense for establishing the 'original text'. The result of Gwilliam's *Recensio* was rather a substantially uncorrupted Peshitta text, determined by the majority vote of the witnesses. This vote proved 'textual criticism' for reconstructing the 'original' to be unnecessary. The antiquity and the textual agreement of the codices excluded any development away from the 'true reading'.⁹ Gwilliam declared,

⁷ See the detailed information on the single editions in T.H. Darlow/H. F. Moule, *Historical catalogue* II,3 (1903), 1526-53.

⁸ Ph. E. Pusey/G. H. Gwilliam, *Tetraeuangelium Sanctum juxta simplicem Syrorum versionem ad fidem codicum, Massorae, editionum denuo recognitum ...* Oxford: The Clarendon Press, 1901. Gwilliam's extensive preparatory research was published in *Studia Biblica et Ecclesiastica, Essays Chiefly in Biblical and Patristic Criticism*: 'An Account of a Syriac Biblical Manuscript of the fifth century, with special reference to its bearing on the text of the Syriac version of the Gospels', vol. 1 (1885), 151-74. — 'The Ammonian Sections, the Eusebian Canons, and harmonizing tables in the Syriac Tetraeuangelium, with notices of Peshitto and other MSS. which exhibit these accessories of the text', vol. 2 (1890), 241-72. — 'The Materials for the criticism of the Peshitto New Testament, with specimens of the Syriac Massorah', vol. 3 (1891), 47-104. — 'The Place of the Peshitto version in the Apparatus Criticus of the Greek New Testament', vol. 5 (Oxford 1903), 189-237. All articles were reprinted by Gorgias Press in 2006.

⁹ This simple and plain *Recensio* might explain the complete absence of technical editorial language in Gwilliam's articles. The terms 'original text', 'archetype' or '*Stemma codicum*' are not used, no allusion to the

that ‘the ancient codices, and of both schools [i.e., Eastern and Western], agree so remarkably, that seldom is the true reading left doubtful’ (*Praefatio* p. vi). By comparison with the Greek and with the *Editio princeps* of the ‘Curetonian’ (Old Syriac) manuscript he proved his text not to be heavily influenced from either side. It even substantially confirmed the *Textus receptus*.¹⁰

The careful reader of Gwilliam’s articles will notice his distinctive use of the word ‘substantially’. When he declares the ‘substantial’ agreement of the *Textus receptus* with the text of the ancient Syrian Church, he is actually neglecting the existing differences, which he considers as mere modifications of the same substantial text. From this distinction between substantial and unsubstantial textual phenomena, the preference of the majority vote of readings is the appropriate way of ‘textual criticism’. Accordingly, Gwilliam’s judgement upon the development of the Eastern text derives from his ‘substantial’ perspective. He was well aware of a distinctive Eastern text form that came into existence in the 7th century; however, this text form (according to him) is not a

genealogical-stemmatic methodology of his time is made. Even the term ‘majority text’ is missing. The Peshitta is presented as a domain *sui generis*, which did either call or allow for methodological and terminological borrows from classical studies.

¹⁰ Gwilliam’s summary reads: ‘1. That we possess, in the hitherto almost unexplored treasures of the Tattam Collection in the British Museum, manuscripts of the Peshito of such value and antiquity (...) that by their aid, and in conjunction with other materials, we can restore the text of the Peshito at least as it existed in the fifth century of the Christian era. – 2. That this restoration involves very little alteration of the received text of Widmanstadt. – 3. That these alterations are moreover of such a character that they affect but very slightly the relation of the Syriac Version to the original Greek Text. – 4. That the ancient text thus restored does not, on the whole, approximate to the Curetonian type of text, but shows as great an independence of it as does the received text of Widmanstadt.’ (*Studia Biblica et Ecclesiastica* 1 [1885] 172-73; see in note 8). — He declares, ‘(...) that the Syriac New Testament was not tampered with in the middle ages, but was read substantially by the ancient Syriac Church as Widmanstadt printed it’ (1 [1885] 163; see in note 8).

revision and therefore not a substantial alteration of the ancient text.¹¹

Given this *petitio principii* of Gwilliam's textual criticism, there is no textual history of the Peshitta Gospels, and it would not be fair to blame him for having missed the historical perspective. Convinced of a substantial agreement of the late *Textus receptus* with the ancient witnesses, he easily could argue for the absence of a textual history in the proper sense. Besides this general *petitio principii*, there are four particular reasons that dimmed his eyes and prevented him from discovering the historical perspective:

1. In general, the Gospels are not an appropriate starting point for tracing a history of the Peshitta text. Their standardisation started earlier than the one of the Praxapostolos, because the Gospels were the most copied books of the Peshitta New Testament. Already in the early pool of variants (during the Byzantine period), the textual diversity was considerably reduced and hardly able to offer *distinctive* textual materials for the future formation of the Eastern and Western textual traditions. Accordingly, the Gospel text of the Islamic period cannot be expected to contrast as significantly the text of the Byzantine period as the text of the Praxapostolos.

2. Gwilliam's (as well as Pusey's) concern was the integrity of the Peshitta Gospels, not their textual diversity and development during history. From the very beginning, the purpose of the Gospel

¹¹ 'The MSS. of the Eastern School (...) began to assume their distinctive form during the seventh century. With this type of text agrees that which is extant in such a distinctively late Jacobite MS. as the *Cranford II* [of the 12th/13th cent.], and the Jacobite and Maronite copies from which the *editio princeps* of Widmanstadt was printed. The text was slightly modernized by the adoption of such modifications in form and spelling as those which are collected in classes 2 and 3 out of our specimen given above [i.e., differences of writing and of pronunciation]. During this period those differences of pronunciation were noted and fixed which are recorded in the Masoretic works of East and West. Individual possessors of particular codices, as in the case of Cod. 8 [Add. 17,114], corrected their copies to some slight extent in accordance with what was deemed the better type in their own neighbourhood. Thus arose the few variants which are found, and such as have been noted in our specimen' (*Studia Biblica et Ecclesiastica* 3 [1898] 87-88; see in note 8).

project was not the removal but the confirmation and (where necessary) the adjustment of the *Textus receptus*. The early standardisation of the Gospels favoured this concern.

3. Gwilliam's *Recensio* suffered from incomplete collations, and from the fragmentary or defective condition of several ancient witnesses.¹² This caused additional reductions of the anyway standardized evidence and obscured the traces of a textual history. Nominally, Gwilliam's *Recensio* is based on the impressive number of forty-two manuscripts, mainly of the 5th/7th century (three of the 8th cent., one of the 9th, three of the 10th/12th cent.). However, only eight codices are constant witnesses and the backbone of the edition. Six manuscripts of Eastern provenance were included, but only one is sufficiently represented in the apparatus. Probably due to the conformity of the text, the remaining witnesses were collated in a selective way. Fortunately, Gwilliam did not rely only on the materials available for him at the then British Museum but included five additional codices preserved in libraries outside of England (collated for him by European scholars).

4. In Gwilliam's time the general revisional history of the Syriac NT versions was still insufficiently explored, esp. the revisional origin of the Peshitta out of the Old Syriac. In his articles, Gwilliam denied any revisional relation between the 'Curetonian' (Old Syriac) manuscript¹³ and the Peshitta; the origins of the Peshitta he could imagine only in terms of an 'Ur-Peshitta',¹⁴ not in terms of a revisional history.

¹² See the analysis of Gwilliam's manuscript evidence in my introduction to the reprint of the *Tetraevangelium sanctum* (2003).

¹³ The first edition of the Sinaitic manuscript (Ms Sin. syr. 30) appeared too late (1894) to be included in Gwilliam's articles.

¹⁴ 'An Ur-Peshitto may once have existed, and perhaps it provided the Evangelia out of which Tatian constructed his Harmony; but its ancient text still waits for the patient investigator or the lucky discoverer (...). Meanwhile, it is certainly premature to treat Cureton's MS. as the basis of the Peshitto, and to quote it habitually as the 'Old Syriac'. That term might fitly be applied to so much of the text of the Curetonian as could be shown to be older than the Peshitto text; but to apply it without reserve to the text of Add. 14,451 is to beg the question' (*Studia Biblica et Ecclesiastica* 3 [1891] 90, see in note 8).

The aforementioned reasons for Gwilliam's omission of the historical perspective reflect the nature of the Peshitta itself and the actual state of research at the end of the 19th century. The omission of the historical perspective produced the paralysing effect of Gwilliam's *Recensio* in text critical respect. The only possible textual criticism that remained was to dispute the reliability of the majority vote — but which arguments could be offered?

The reliability of the majority vote suffered a first blow when the volume itself paved the way for results that were affecting the supposed originality of the majority reading. When the Old Syriac stage of the Syriac NT was firmly established after the definite editions of the 'Curetonian' (1904) and Sinaitic (1910) manuscripts, the Pusey-Gwilliam-volume itself rendered the existence of an 'Ur-Peshitta' to be unlikely. Numerous minority readings (as well as majority readings) of the Peshitta turned out to agree significantly with the earlier version, thus providing evidence for an *Old Syriac heritage* of the Peshitta itself and pointing to the revisional origin of the Peshitta out of the Old Syriac.¹⁵ M. Black launched the hypothesis of a 'Pre-Peshitta' and allowed for the possibility that Gwilliam did not publish the earliest but the already standardized text. Accordingly, the minority readings quoted in Gwilliam's apparatus had a chance for priority within this broader history of revision. This was a first irreversible step towards an early textual (revisional) history of the Peshitta Gospels and started a discussion about a continuous revisional history during later times. It is remarkable that the Pusey-Gwilliam-volume was re-introduced to textual criticism of the Peshitta by being put into the broader perspective of the revisional history of the Syriac New Testament. The present writer expects a similar stimulating effect from putting the Peshitta Gospels in the historical perspective drawn from the less standardized Corpus of Pauline Epistles.

2. 'History as Criticism': The Corpus of Pauline Epistles

a) Ecclesiastical and historical guidelines

¹⁵ The discovery of the Old Syriac heritage of the Peshitta started with A. Allgeier (1932) and was resumed by M. Black in the 1950s, see my article 'Research on the Old Syriac Heritage of the Peshitta Gospels. A Collation of Ms Bibl. Nationale syr. 30 (Paris)', *Hugoye* 12,1 (2009).

In the new edition,¹⁶ the *Recensio* of the *Corpus Paulinum* in the Peshitta version is based on the evidence provided by the full collation of forty witnesses (see the list of manuscripts below). The most striking result of the collation is the proof of an Eastern standard text since the 7th/8th century that is still dominant in the second millennium. This text developed out of an earlier stage represented by 5th/6th-century manuscripts of neither ecclesiastical qualification. After the manuscripts unmistakably reflect the split of the Syrian Church into an Eastern and Western branch, witnesses of Eastern provenance mainly represent the standard text. The ‘Western’ text actually is the early text that did not become ‘Eastern’ but developed out of the earlier stage too.

These results of the collation offer remarkably clear guidelines for an ecclesiastical and historical interpretation of the evidence. The earlier textual stage coincides with the Byzantine period of the Syrian Church (450-640), in which the ecclesiastical division developed; and the career of the standard text starts at the beginning of the Islamic period (since 640), which saw two fully developed Syrian ‘nations’ existing side by side.

The reader will remember Gwilliam’s admission of a distinctive Eastern form of the Gospels, to which he could not ascribe any substantial significance for the textual history. In the *Corpus* of Pauline Epistles, the Eastern standard text is the most dominant and most significant feature of the textual history. As already mentioned before, the significance of the Eastern tradition of the Gospels may have become the victim of early standardization; it certainly would be better represented in the Gospel volume, if Gwilliam had included more distinctively Eastern witnesses of the 8th/10th century.

There is a history of transmission of the Peshitta within the Byzantine and Islamic periods, which both have specific conditions of their own; and there is the history of the text (*Corpus paulinum*), which should be sketched with reference to the ‘Syriac Masora’. The concern of the ‘Syriac Masora’ is the standardisation of writing

¹⁶ *The New Testament in Syriac, Peshitta Version. Vol. III: The Pauline Epistles. Based on the Text Prepared by G. H. Gwilliam & J. Pinkerton, Re-edited with a Critical Apparatus and an Introduction on the History of the Text* by A. Juckel & I. E. Parlevliet-Flesseman. Piscataway, NJ: Gorgias Press, 2013.

and reading in both branches of the Syrian Church since the 8th/9th century (i.e., since the early centuries of the Islamic period). The ‘masoretic’ manuscripts already reflect the Eastern and Western textual traditions respectively; however, the ‘Masora’ is not the source or starting point of these traditions, it is rather the fruit of the general trend of the time towards standardisation and codification of the native Syriac traditions, including the Peshitta.¹⁷

The *Byzantine* period (450-640) is the period of the *pre-masoretic* Peshitta text.¹⁸ During this period, the split of the Syrian Church was already effective. It was the formative period of the Syriac Miaphysites within the Greek Byzantine *Oikumene*, while the Syriac Dyophysites built a Church of their own in the Sasanian Empire. The inculturation of the Miaphysites into Greek culture and theology inaugurated a Greek-to-Syriac translation movement, which adopted the ante-Chalcedonian patristic sources and started a revisional history of the Syriac Bible towards a ‘mirror translation’ of the Greek (Philoxenian NT 507/08; Harklean NT 615/16; Syrohexapla 617/19). The Greek ambitions of the Syrians affected the *Peshitta* text of the Byzantine period. In the manuscripts of this period, one meets a considerable diversity of variants, which either reflect variants of the Greek NT or better adaptations to the unvaried Greek text. The orthography is not standardized; the specification of pronunciation by diacritical points often remains ambiguous. To almost all ancient codices, the five Greek vowel signs were sparingly introduced in later times in order to reduce grammatical ambiguities for the reader

The *Islamic* period (since 640) is the period of the *masoretic* Peshitta text. It is advisable to divide this period into an earlier (up to and including the 11th century) and a later phase (since the 12th

¹⁷ See my article ‘The “Syriac Masora” and the New Testament Peshitta’, in Bas ter Haar Romeny (ed.), *The Peshitta: Its Use in Literature and Liturgy. Papers Read at the Third Peshitta Symposium* [Monographs of the Peshitta Institute Leiden, vol. 15]. Leiden 2006, 107–121.

¹⁸ There is an *Aramaic period*, which ended up in the first half of the 5th century. The proof of an Old Syriac (i.e., ante-Peshitta) text of the *Corpus Paulinum* was given by J. Kerschensteiner, *Der Altsyrische Paulustext* (CSCO 315). Louvain: Secrétariat du CSCO, 1970. According to the material published by Kerschensteiner, the Peshitta is a revision of the earlier version, but not as heavily revised as the Gospels.

century). The general characteristics of the Islamic period are the struggle of the Syrians for identity within the dominant Arabic culture, and the Muslim-Christian dialogue, which produced a considerable apologetic Christian-Arabic literature. Until the arrival of the crusaders in the 11th century, the fixing of the native traditions by compilation and codification was the prevailing task of the Syrians. Lexicography, grammar, philology, and the 'Syriac Masora' flourished; *catenae patrum* and collections of laws were compiled in order to preserve and standardize the Syrian-Aramaic heritage. In these early centuries of the Islamic period, we meet the Eastern Peshitta standard text, the 'masoretic' standardization of pronunciation by introduction of the five Greek vowel signs, and the invention of Garshuni in order to put the Arabic language into a Syriac dress.

Since the 12th century, the inculturation of the Syrians into the Arabic culture proved to be fruitful for the continuous enrichment of their own heritage. Multi-ethnic contacts fostered the interreligious dialogue under the roof of the *Dar al-Islam* and introduced a feeling of globalisation to the Christian Orient. Polymaths like Dionysius bar Šalibi (d. 1171), Jaʿqub (Severus) bar Šakko (d. 1241), and Bar ʿEbroyo (d. 1286) participated in the scholastic formation of natural science and theology in those times, which scholars qualified as 'the Syrian Renaissance'.¹⁹ The dominance of the Eastern *Peshitta* text continued and increasingly absorbed the originally non-Eastern textual tradition.

Due to the long and uninterrupted transmission of the Peshitta, scholars can trace the formation of the text through the Byzantine and Islamic periods of the Syrian Church(es) until the *editio princeps* of the Syriac New Testament (1555).

b) The text to print

As a direct issue of the *Recensio*, the editors had two options for deciding on which text to print. Either they could adopt the Eastern standard text for print and delegate its pre-history to the apparatus; or they could adopt the earlier stage for print, which is closer to what later became the later Western tradition, and

¹⁹ *The Syriac Renaissance*, ed. by H. Teule & C. F. Tauwinkl with B. ter Haar Romeny & J. van Ginkel [Eastern Christian Studies, 9]. Leuven: Peeters, 2010.

delegate the Eastern textual tradition to the apparatus. The editors decided for the second option in order not to present a text of a specific ecclesiastical formation. The proximity of the early text to the later 'Western' tradition does not affect the argument, because this early text is not a distinctive ecclesiastical figure like the Eastern standard text of the 7th/8th century; it is rather the still undeveloped early text, contrasting the Eastern standard text.²⁰

Nevertheless, the decision to print the early stage poses a complex problem. Because all readings preserved in the pool of the early stage *grosso modo* have the same claim for originality, a mechanical rule for establishing the text to print is necessary. A majority text based on this early stage would actually neglect the earliest development of the Eastern standard text and override the distinctive starting points of the later fully developed ecclesiastical traditions, which both can already be fixed in the Byzantine period respectively.²¹ Therefore, the better option is to prefer those readings of the early stage for print that are not involved in the genesis of the Eastern standard text.²² This is a mechanical rule that considers the later 'history' of the readings stored in the variant pool of the Byzantine period. Surely, almost all of the significant readings of the Eastern standard text are already attested by the earlier stage; however, the standard text in its entirety is a secondary figure (in historical respect), which became dominant at the expense of the earlier textual diversity.

²⁰ As the 'Western' text became increasingly absorbed by the Eastern standard text, the distinction between an 'Eastern' and 'Western' *textual* tradition (besides the *palaeographical* traditions) becomes obsolete since the Islamic period. In the Byzantine period, 'East' and 'West' is not yet reflected by palaeographical features, but already announced by variants that became the starting points of the two textual traditions respectively.

²¹ In numerous cases, a undisputable majority is not given at all, but rather a split of the witnesses into two almost identical figures.

²² Comparison of our *Recensio* with Gwilliam's majority text of the *Corpus paulinum* based on 7 early witnesses and printed in the B.F.B.S.-volume of 1920, shows 51 differences. With few exceptions, they are due to the better agreement of Gwilliam's text with the later Eastern standard text.

This is what ‘history as criticism’ in the domain of the Peshitta NT means: To distinguish²³ the Eastern standard text from the non-Eastern (‘Western’) textual tradition; to distinguish periods of the gradual absorption of the latter by the Eastern standard text; to distinguish Peshitta manuscripts by assigning them to the periods of this textual history, thus fixing the origin and the place of single variants within this history. Textual criticism in the domain of the Peshitta New Testament is a historical discipline; the *history* of the text provides the *knowledge* of documents, on which the *judgement* upon variants is based.²⁴

The development of the Eastern standard text during the centuries of the Byzantine and Islamic periods is inscribed in the apparatus criticus of the new edition by three sections (columns) side by side. The first (left) section gives the *Lemmata* and the variants of the Byzantine (‘pre-masoretic’) period; the second and third section gives the variants of the Early and Late Islamic (‘masoretic’) period respectively. This sorting of the variants according to the historical periods visualizes the advance of the Eastern text since the Byzantine period as well as the resistance offered by the ‘Western’ text.

c) Abundance of manuscripts

The abundance of manuscripts is helpful for tracing the history of the *Corpus paulinum* in the Peshitta version. Most of the ca. 130 manuscripts of 5th/16th century are from the Islamic period, some 20 only from the Byzantine period. The collation gave proof of the unbroken dominance of the Eastern standard text in manuscripts since the 7th/8th century. Based on this knowledge, a range of test units was selected for identification of witnesses of the standard text without *full* collation. This was a modification of Gwilliam’s idea to reduce the labours of collation, which arose from the conformity of the Gospel text in his manuscripts. For a dozen of witnesses, Pusey and Gwilliam decided to collate selective chapters only; we preferred the more systematic approach by test units. The

²³ It should be remembered that the primary meaning of *κρίνειν* is ‘to set apart so as to distinguish, separate’.

²⁴ ‘Knowledge of documents should precede final judgement upon readings’, F. J. A. Hort on page 543 of *The New Testament in the Original Greek*, vol. 1 (1881).

primary purpose of introducing test units was not only the reduction of collation work but also the search for the gradual absorption of the non-Eastern text.

In our edition, only fully collated manuscripts were included. The nine witnesses of the second millennium we selected by the help of the present Guide. When we recognized their contribution to the knowledge of the further absorption of the non-Eastern text, full collation became necessary. Two witnesses only (12n4 and 13p1) are representatives of the typical standard that was already fixed in the 7th/8th century. To identify witnesses of this typical standard text is the primary task of the Guide; a percentage of participation in the standard text less than 90% invites for full collation. As our edition is centred on the history of the Peshitta during the first millennium, we were satisfied by the inclusion of nine late witnesses, and by the proof that the late standard text almost completely absorbed the early ('Western') text. Therefore, there was no need for the inclusion of further witnesses of the typical or modified standard text. Witnesses of the typical or modified standard text, identified by the help of the Guide, will be listed separately and finally enter the expanded Guide with details about their place in the history of the Peshitta text.

B. THE GUIDE TO THE TEXTUAL CHARACTER OF MANUSCRIPTS

The following Guide is an instrument²⁵ for textual criticism of the Peshitta New Testament (*Corpus paulinum*). It is designed for tracing the growth, dominance, and late history of the Eastern standard text as well as the absorption of the 'Western' textual tradition. The general intention of this Guide is not to identify manuscripts for *exclusion* but for *specific inclusion* in order to get control of the standard text and of its late advance. The Guide is based on 227 test units, i.e., on variations that significantly reflect the split of the text into an Eastern and non-Eastern tradition since the 7th/8th century. The significance refers to the attestation of the variant(s), not to the variation as such. *The List of Variants* below explicitly

²⁵ The Guide was inspired by the *Text und Textwert*-project of the Institute for New Testament Textual Research at Muenster/Germany; see *Text und Textwert der griechischen Handschriften des Neuen Testaments II. Die Paulinischen Briefe* (1991).

presents these variations and the manuscript attestation. *The Variant Table* formalizes the results of the collation, and *The Textual Profiles* give summaries of the results with the percentage of the participation in the Eastern standard text. The *Table* and the *Profiles* are restricted to a selection of manuscripts; most of them are not plain witnesses of the standard text but offer modifications or reflect an originally non-Eastern textual character.

The *specific* purpose of the Guide is twofold: 1) Identification of the textual character by determining the percentage of participation in the Eastern standard text; 2) Approximate dating of manuscripts, based on this percentage.

1. The identification of the textual character

The Guide renders not only the service of identifying the fully developed standard text; it is also helpful for tracing the growth and the late history of that text. Although the palaeographical features of the 5th/7th-century manuscripts do not hint to their ecclesiastical affiliation, an ecclesiastical imprint on the textual character might have existed. The split of the Syrian Church was already effective, and the Peshitta text in the Byzantine and the Sasanian Empire has been conditioned by the development of the separated ecclesiastical organisations respectively. As almost all significant readings of the later Eastern and Western textual traditions are extant in the early stage during the Byzantine period, it is possible to investigate in the agreement of the early manuscripts with the later standard text. The following list shows the percentage of their agreements (for the manuscripts see the list below, test units in *supplements* are not counted):

6n1: 29,52% □ 6p1: 28,21% □ 6p2: 32,22% □ 6p3: 23,31% □ 6p4: 24,42% □ 6p5: 24,65 □ 6p6: 28,33 □ 6p7: 34,78% □ 7n1 (*datable between 699/701*): **97,85%** □ 7x1: **95,89 %** □ 7p1: 24,88 % □ 7p2: 24,84% □ 7p3: 23,63% □ 7p4: 19,04 (*very fragmentary*)

7n1 and 7x1 are the earliest witnesses of the Eastern standard text at the transition from the Byzantine period to the Islamic period. As their percentages are near to 100% and the dating of the two witnesses is beyond doubt, the standard text is already fully developed in the 7th century. In the early Islamic period, this fully developed standard text continues without remarkable changes and

is represented in our edition by the manuscripts **8n1.2 9n1.2.3.4.5 9x3 10n1.2.3 11n1** (all with a percentage between 90 and 100%).

The Western textual tradition of the early Islamic period is represented by **8n3**²⁶ **9n6 9x1.2 10p1.2** in our edition. More witnesses would be welcome, but the dominance of the Eastern standard text is already a fact and even reflected by the ‘Western’ witnesses. The percentages are:

8n3 21,92 % (based on *Rom-2Cor*) □ **9n6**: 26,87% □ **9x1**: 33,00 %
□ **9x2**: 38,37% □ **10p1**: 49,32% □ **10p2**: 27,27 %

Compared with the percentages of the 5th/7th-century manuscripts, the figures increased. This might reflect the slow absorption of the Western tradition by the Eastern standard text.

Nine witnesses in our edition represent the further development of the Eastern standard text. The percentages are:

12n1: 90,13% □ **12n2**: **48,44%** □ **12n3**: 84,40% □ **12n4** (*dated AD 1200*): 97,80% □ **13n1**: 89,14% □ **13n2**: **65,74%** □ **13x1**: 83,25% □ **13p1**: 93,51% □ **16n1**: 83,70%

12n4 and **13p1** are plain representatives of the Eastern standard, and more such witnesses are expected to be identified in the future. The percentages of the remaining witnesses reflect the irresistible advance of the Eastern standard text. However, **12n2**, **13n2** and their remarkably low percentages, teach us the exception from the rule: Both witnesses are still remarkably non-Eastern; for whatever

²⁶ Ms 12/1 (**8n3** in our edition) of the Syrian–Orthodox Patriarchate (Damascus) is an excellent representative of the still undeveloped non-Eastern tradition. Alas, I am in the possession of a microfilm of *Rom-2Co* only. Therefore **8n3** is excluded from the lists and tables below. According to the palaeographical features, Ms 12/1 originates from the end of the Byzantine period. The percentage (based on *Rom-2Co*) of participation in the Eastern standard text is 22%; this is an excellent figure, provided only by one of the ‘pre-masoretic’ manuscripts included in our edition (**7p1**). However, after the inclusion of the remaining Epistles, one can expect the percentage to go up to ca. 25%. This allows for approximately fixing the date in the 7th/8th century. In *Parole de l’Orient* 19 (1994), Ms 12/1 is said to be earlier than the 10th century (‘semble dater d’avant le X^e siècle’, 603).

reason, they escaped from the influence of the Eastern standard, which even provided the basis for the *editio princeps* of 1555.²⁷

2. Approximate dating of manuscripts

The correct representation of the textual history in our Peshitta edition depends on the correct dating of the included manuscripts. The importance of dating is shown by the inclusion of the dates in the sigla of the witnesses. As it is possible to sketch the history of the Peshitta text in terms of a history of the Eastern standard text, the Guide might contribute to an approximate dating of manuscripts that is not based on palaeography only. By the percentage of participation in the Eastern standard text, the place of a given witness can approximately be fixed in the Byzantine or early/late Islamic period of the textual history.

Usually, their palaeographical features seldom misdate manuscripts of the Byzantine period (5th/7th cent.), because they are written in Estrangela of the early type; for the dating of manuscripts written in later Estrangela or Serta, palaeography seldom offers decisive help. Distinctive palaeographical features related to ecclesiastical affiliation *and* to stages of the history of writing would be necessary for firm dating. These features are not yet sufficiently established. More promising are *textual* data related to ecclesiastical affiliation and to stages of the textual history, which the present Guide is able to provide. Ecclesiastical affiliation as a palaeographical feature is to be replaced by ecclesiastical affiliation as a feature of the textual history.

For manuscripts of the Islamic period, their percentages of the participation in the Eastern standard text can offer a rough assignment to the early or late phase of this period (8th/11th cent. and 12th/16th cent.). The history of the Eastern standard text is the history of the absorption of the non-Eastern early text, which is usually qualified as 'Western'. From the 8th to the 11th century, the Eastern text advanced, but time was too short for the development of a percentage higher than 50% in those manuscripts, which were not Eastern from the beginning. In the early Islamic period, the Eastern text irresistibly advanced and absorbed originally non-

²⁷ For the Widmanstadt-Bible, the percentage of participation in the Eastern standard text is 78% (however, *two* manuscripts were involved in the preparation of the text).

Eastern manuscripts up to more than 80%. Exceptions with lower percentages are possible (12n2, 13n2).

Understandably, percentages between 90-100% offer no help for an approximate dating; a manuscript with such a percentage may belong to the early or late Islamic period. In such a case help for dating is offered by the orthography of originally non-Eastern manuscripts, esp. by the orthography of Greek words and proper nouns. If the phonetic transliteration is used for these words, the manuscript belongs to the late Islamic period;²⁸ if the loan words or proper nouns are written without explicit graecisation, no decision on the date is possible. The orthography of those manuscripts, which are Eastern by origin, offers no help for dating, because the orthography did not develop towards a phonetic transliteration of the Greek. Two samples may be offered for demonstrating the approximate dating of manuscripts by percentage of the participation in the Eastern standard text, and by considering the graecised orthography.

According to the catalogue, Ms Vat. syr. 266 (12n3) is dated to the 7th century.²⁹ However, the percentage of the participation in the Eastern standard text is 84,40%, and the orthography of Greek loan words and proper nouns is much graecised. Accordingly, the manuscript derives from the non-Eastern tradition and actually belongs to the late Islamic period.

The same is true for Ms syr 30 (12n2) of the National Library (Bibliothèque Nationale) at Paris, for which no date at all is given in the catalogue.³⁰ The low percentage of the participation in the Eastern standard text of 48,44% may suggest a date in the early Islamic period. However, the orthography of Greek loan words

²⁸ The graecising orthography (which actually is a phonetic transliteration) is the one used in the manuscripts of the Western 'Syriac Masora'. It did not enter the Peshitta manuscripts prior to the 11th/12th century.

²⁹ 'Is codex ad septimum Christi saeculum haud immerito videtur referendus', A. Mai, *Scriptorum Veterum Nova Collectio e Vaticanis Codicibus Edita*, vol. 5. Romae: Typis Vaticanis, 1831, p. 4.

³⁰ H. Zotenberg, *Manuscrits orientaux. Catalogue des manuscrits syriaques et sabéens (mandaites) de la Bibliothèque Nationale* (Paris, 1874) 12. — For a date at the end of the 12th century argues J. Leroy, *Les manuscrits syriaques à peintures conservés dans les bibliothèques d'Europe et d'Orient. Contribution à l'étude de l'iconographie de langue syriaque*, vol. 1 (Paris, 1964), 256–57.

and proper nouns is too graecised for a date in the early Islamic period.³¹

3. Summary

The *Corpus paulinum* in the Peshitta version offers 227 variants, which significantly reflect the split of the text into an Eastern and non-Eastern tradition since the 7th/8th century. Based on these variants, a *Guide* to the Eastern or non-Eastern textual character of a manuscript could be designed that is helpful for fixing the participation of the manuscript in the Eastern standard text and for approximately locating the manuscripts within the history of the text. This history is the gradual absorption of the early text (on which the 'Western' textual tradition is based) by the Eastern standard text. The process of absorption could be set out in some detail by distinction of a Byzantine and an Islamic period, both with specific conditions of their own.

Besides the task of locating manuscripts within the textual history, the *Guide* will be useful for identifying late witnesses of the Eastern standard text in the future, which by their late and Eastern origin as well as by their textual conformity will not improve our knowledge of the textual history. By this identification, an editor can get control of the abundant manuscript attestation and select only those late witnesses that differ remarkably from the Eastern standard text.

Finally, the *Guide* is helpful for approximate dating of manuscripts. The percentage of participation in the Eastern standard text is significantly related to the origin of a manuscript in the early or late phase of the Islamic period.

The *Guide* is drawn from a critical edition, which is built upon the history of the text. In the *Corpus paulinum*, the transparency of the textual data to the history of the Peshitta text is much better than in the Gospels. Nevertheless, it is hoped that a similar editorial approach to the *Tetraevangelium* will result in a similar *Guide* to the history of the Peshitta Gospels.

³¹ Ms 12n2 is a remarkable witness in more than one respect; see my article on the Old Syriac heritage of this manuscript quoted in note 15.

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APPENDICES

1. THE LIST OF MANUSCRIPTS

2. THE LIST OF VARIANTS

3. THE VARIANT TABLE

4. THE TEXTUAL PROFILES

1. THE LIST OF MANUSCRIPTS

Manuscripts of the Byzantine (Pre-masoretic) Period

The sigla for manuscripts:
The first numeral gives the date of the Ms
The letters n, x, p give the content of the Mss n = nt, x = Praxapostolos, p = Pauline epp.
The second numeral counts Mss of the same cent. and the same content
'mas' in *The List of Variants* is Ms BL Add 12,138 (the Eastern 'masoretic' Ms, dated AD 899)

<i>Sigla</i>	<i>Manuscripts</i>	<i>Our date</i>	<i>Catal. date</i>
6n1	BL Add 14,470	5 th /6 th	6 th
	Sin. Syr. 3	5 th /6 th	7 th
6p1	+ Schøyen Coll. Ms 2530 + Milano, Fragm. 30 (Chabot)		5 th
6p2	BL Add 14,478	5 th /6 th	622
6p3	BL Add 14,475	5 th /6 th	6 th
6p4	BL Add 14,476	5 th /6 th	5 th /6 th
6p5	BL Add 14,479		533/34
6p6	BL Add 14,480	5 th /6 th	5 th /6 th
	Sin. Syr. 5	5 th /6 th	6 th
6p7	+ Hiersemann, Cat. 500/ no. 36 + BL Or. 8607/I (fol. 1-11) + Milano, Fragm. 31 (Chabot)		7 th
7n1	BL Add 14,448	699/701	699/700
7x1	Bayer. Staatsbibl. Ms syr. 8	6 th /7 th	6 th

7p1	BL Add 14,477	6 th /7 th	6 th /7 th
7p2	BL Add 14,481	6 th /7 th	6 th /7 th
7p3	BL Add 17,122	5 th /6 th	6 th
7p4	BL Add 14,468 (fol 1-20)	6 th /7 th	7 th

Mss of the Islamic (Early Masoretic) Period

Sigla in italics: Mss of non-Eastern origin

8n1	BL Add 7157		767/68
8n2	PPMorgan 236	759/60	749/50
<i>8n3</i>	Syr.-Orth. Patr. 12/1 (Damascus)	7 th /8 th	before 10 th
9n1	Mingana syr. 103	8 th /9 th	ca. 790
9n2	Sin. Syr. 17	8 th /9 th	9 th
9n3	Sachau 3	8 th /9 th	9 th
9n4	BN (Paris) syr. 342		894
9n5	BN (Paris) syr. 361 (fol 33-211)	8 th /9 th	8 th /9 th
<i>9n6</i>	Sin. Syr. 54	8 th /9 th	8 th
<i>9x1</i>	Sin. Syr. 15 + Mingana syr. 634	8 th /9 th	8 th
<i>9x2</i>	BL Add 14,474	8 th /9 th	9 th
9x3	Sachau 201	8 th /9 th	8 th /9 th
10n1	Yale syr. 6		917/18

10n2	BN (Paris) syr. 360	9 th /10 th	9 th
10n3	BN (Paris) syr. 343	9 th /10 th	9 th
10p1	BL Add 17,123	9 th /10 th	9 th /10 th
10p2	BL Add 14,475 (fol 180-208)	9 th /10 th	10 th
11n1	BN (Paris) syr. 28	10 th /11 th	10 th /11 th

Mss of the Islamic (Late Masoretic) Period

12n1	BN (Paris) syr. 29	11 th /12 th	12 th
12n2	BN (Paris) syr. 30	11 th /12 th	
12n3	Vat. Syr. 266	11 th /12 th	7 th
12n4	ND-des-Semences 15 (Vosté)		1200
13n1	John Rylands Library syr. 2	12 th /13 th	12 th
13n2	Mardin Orthod. 35/2	12 th /13 th	
13x1	Vat. Syr. 470	12 th /13 th	12 th
13p1	BN (Paris) syr. 361 (fol 212-56)	12 th /13 th	13 th
16n1	Ms syr. 31 St. Mark (Jerusalem)	15 th /16 th	16 th

2. THE LIST OF VARIANTS

A = the text of the early (Byzantine) period, 5th/7th cent.

B = the Eastern standard text, dominant since the 7th/8th cent.

Gw[illiam] = the *Corpus Paulinum* in the B.F.B.S. edition (1920)

* = original hand, *c* = corrector, *s* = supplement

Romans

■ #1 ■ Rom 1,13 ■

Lac 6p1.3.4 7x1 7p2 9x2.3 13p1

A

ܕܡܐ ܐܢܐ ܕܥܝܢܐ ܕܡܝܬܐ

6n1 6p2.6s.7s 7p3.4

9n6

B

ܕܡܐ ܐܢܐ ܕܥܝܢܐ ܕܡܝܬܐ

6p5 7n1 7p1

8n1.2 9n1.2.3.4.5 9x1 10n1.2.3 10p1

11n1

12n1.2.3.4 13n1.2 13x1 16n1

B-2

ܕܡܐ ܐܢܐ ܕܥܝܢܐ ܕܡܝܬܐ

10p2

■ #2 ■ Rom 2,1 ■

Lac 6p1.3.4 7x1 7p4 9x2.3 13p1

A

ܕܡܐ ܐܢܐ ܕܥܝܢܐ ܕܡܝܬܐ

6n1 6p2.5.7s 7p1.2.3

9n6 9x1s 10p2

13n2

B

ܕܡܐ ܐܢܐ ܕܥܝܢܐ ܕܡܝܬܐ

6p6s 7n1

8n1.2 9n1.2.3.4.5 10n1.2.3 10p1 11n1

12n1.2.3.4 13n1 13x1 16n1

■ #3 ■ Rom 3,2 ■

Lac 6p1.3.4 7x1 7p4 9x2.3 13p1

A

ܕܡܐ ܐܢܐ ܕܥܝܢܐ ܕܡܝܬܐ

... ܕܡܐ ܐܢܐ ܕܥܝܢܐ ܕܡܝܬܐ

6p5.6s.7s 7p1.2

9n6 9x1 10p1.2

12n3 13n2 13x1 16n1

B

ܕܡܐ ܐܢܐ ܕܥܝܢܐ ܕܡܝܬܐ

... ܕܡܐ ܐܢܐ ܕܥܝܢܐ ܕܡܝܬܐ

6n1 6p2 7n1 7p3

8n1.2 9n1.2.3.4.5 10n1.2.3 11n1 mas

12n1.2.4 13n1

■ #4 ■ Rom 4,16 ■

Lac 6p1.4 7x1 7p4 9x2.3 10p2 13p1

A

ܕܡܐ ܐܢܐ ܕܥܝܢܐ ܕܡܝܬܐ

6n1* 6p2.3.5*.6s.7s 7p1.2.3

9n6 9x1

B

ܕܡܐ ܐܢܐ ܕܥܝܢܐ ܕܡܝܬܐ

6n1_c 6p5_c 7n1
 8n1.2 9n1.2.3.4.5 10n1.2.3 10p1 11n1
 12n1.2.3.4 13n1.2 13x1 16n1

* * * * *

■ #5 ■ Rom 6,4 ■

Lac 6p1.4 7x1 7p2.4 9x2.3 10p2 13p1

A

لَا صَعْدًا وَلَا رِخًا إِنَّمَا يُجِزُّ

6n1 6p2.3.5*.6s.7s 7p1.3
 9n6 9x1* 10p1
 13n2

B

لَا صَعْدًا وَلَا رِخًا إِنَّمَا يُجِزُّ
 لَاحِدًا

6p5_c 7n1
 8n1.2 9n1.2.3.4.5 9x1_c 10n1.2.3 11n1
 12n1.2.3.4 13n1 13x1 16n1

* * * * *

■ #6 ■ Rom 6,13 ■

Lac 6p4 7x1 7p2.4 9x2.3 10p2 13p1

A

إِنَّمَا لَا إِلَهَ إِلَّا هُوَ يُخْتَصِمُ

6n1 6p1.3.7 7p3
 9n6 9x1

B

إِنَّمَا لَا إِلَهَ إِلَّا هُوَ يُخْتَصِمُ

6p2.5.6s 7n1 7p1 Gw
 8n1.2 9n1.2.3.4.5 10n1.2.3 10p1 11n1
 12n1.2.3.4 13n1.2 13x1 16n1

* * * * *

■ #7 ■ Rom 7,19 ■

Lac 7x1 9x2.3 10p2 13p1

A

لَا صَعْدًا وَلَا رِخًا إِنَّمَا يُجِزُّ
 حِزُّ إِنَّمَا

6n1 6p.12.3.4.5*.7 7p1.2.3.4
 9n6 9x1*
 12n2 16n1

B

لَا صَعْدًا وَلَا رِخًا إِنَّمَا يُجِزُّ
 هَـ حِزُّ إِنَّمَا

6p5_c 6s 7n1
 8n1.2 9n1.2.3.4.5 9x1_c 10n1.2.3 10p1
 11n1
 12n1.3.4 13n1.2 13x1

* * * * *

■ #8 ■ Rom 8,23 ■

Lac 7x1 7p2 9x2.3 10p2 13p1

A

هَمْصُفٍ لِحَصَصٍ حَتَّى
 حَقْدُومًا وَفَجْتِجْ

6n1 6p1.2.3.4.5.6s.7 7p1.3.4
 9n2*.6 9x1 11n1_c
 12n3_c 13n1*.2 13x1 16n1

B

هَمْصُفٍ لِحَصَصٍ حَتَّى
 حَقْدُومًا وَفَجْتِجْ

7n1
 8n1.2 9n1.2.3.4.5 10n1.2.3 10p1 11n1*
 12n1.2.3*.4 13n1_c

* * * * *

■ #9 ■ Rom 8,36 ■

Lac 7x1 9x2.3 10p2 13p1

A

لَا سَمْعَ أَبٍ أَمَّا لِحَصَصٍ

6p3.4.5*.7 7p4
 9n6

B

ܐܠܡܫܝܝܢ ܐܡܝܢܐ ܡܫܝܚܐ

6n1 6p1.2.5c.6s 7n1 7p1.2.3 Gw
8n1.2 9n1.2.3.4.5 9x1 10n1.2.3 10p1
11n1 mas
12n1.2.3.4 13n1.2 13x1 16n1

■ #10 ■ Rom 8,39 ■

Lac 7x1 9x2.3 10p2 13p1 | illeg 7p4

A

ܐܠܐ ܡܫܝܚܐ ܡܫܝܚܐ

6n1 6p1.4.5.7 7p1.2
9n2*.6 9x1
12n2.3 13n2 16n1

B

ܐܠܐ ܡܫܝܚܐ ܡܫܝܚܐ

6p2.3.6s 7n1 7p3
8n1.2 9n1.2c.3.4.5 10n1.2.3 10p1 11n1
mas
12n1.4 13n1 13x1

■ #11 ■ Rom 8,39 ■

Lac 7x1 9x2.3 10p2 13p1

A

ܐܠܐ ܡܫܝܚܐ ... ܡܫܝܚܐ ܡܫܝܚܐ

ܡܫܝܚܐ ܡܫܝܚܐ

6n1 6p1.2.3.4.5.6s.7 7p1.2.3.4
9n6 11n1
12n3 13n2 13x1c 16n1

A-2

ܐܠܐ ܡܫܝܚܐ ... ܡܫܝܚܐ ܡܫܝܚܐ

ܡܫܝܚܐ ܡܫܝܚܐ

9x1

B

ܐܠܐ ܡܫܝܚܐ ... ܡܫܝܚܐ ܡܫܝܚܐ

ܡܫܝܚܐ ܡܫܝܚܐ

7n1

8n1.2 9n1.2.3.4.5 10n1.2.3 10p1 mas
12n1.2.4 13n1 13x1*

B-2

ܐܠܐ ܡܫܝܚܐ ... ܡܫܝܚܐ ܡܫܝܚܐ

ܡܫܝܚܐ ܡܫܝܚܐ

10n3

■ #12 ■ Rom 9,5 ■

Lac 7x1 9x2.3 10p2 13p1

A

ܐܠܐ ܡܫܝܚܐ ܡܫܝܚܐ

6n1 6p2.3.4.6s.7 7p1.2.3.4
9n6 9x1 10p1 11n1
12n1.2.3 13x1 16n1

B

ܐܠܐ ܡܫܝܚܐ ܡܫܝܚܐ

6p1.5 7n1
8n1.2 9n1.2.3.4.5 10n1.2.3
12n4 13n1.2

■ #13 ■ Rom 9,7 ■

Lac 7x1 9x2.3 10p2 13p1

A

ܐܠܐ

6n1 6p1.3.4.5.6s 7p1.2.3.4
9n6 9x1 10p1
12n3 13x1 16n1

B

ܐܠܐ

6p2.7 7n1

8n1.2 9n1.2.3.4.5 10n1.2.3 11n1
12n1.2.4 13n1.2

* * * * *

■ #14 ■ Rom 9,19 ■

Lac 7x1 10p2 13p1

A

هصن الائن: وحصلا زما

6n1* 6p1.2.3.4.6s.7 7p1.2.3.4
9n6 9x1.2
12n2

B

هصن الائن: وحصلا زما

6n1c 6p5 7n1
8n1.2 9n1.2.3.4.5 9x3 10n1.2.3 10p1
11n1
12n1.3.4 13n1.2 13x1 16n1

* * * * *

■ #15 ■ Rom 9,26 ■

Lac 7x1 7p4 10p2 13p1

A

اصح بلامنه: حتلا ولاءا سا

6n1* 6p2.3.7 7p1.2.3
9n6 9x1*.2 10p1
12n3

B

اصح بلامنه: حتلا للاءا سا

6n1c 6p1.4.5.6s 7n1 Gw
8n1.2 9n1.2.3.4.5 9x1c.3 10n1.2.3 11n1
12n1.2.4 13n1.2 13x1 16n1

* * * * *

■ #16 ■ Rom 10,3 ■

Lac 7x1 7p4 10p2 13p1

A

طاباه حن ولاءا

6n1 6p1.2.3.4.5.6.7 7p1.2.3
9n1*.6 9x1*.2
12n2 13n2

B

طاباه وچ ولاءا

7n1
8n1.2 9n1c.2.3.4.5 9x1c 9x3 10n1.2.3
10p1 11n1
12n1.3.4 13n1 13x1 16n1

* * * * *

■ #17 ■ Rom 11,9 ■

Lac 7x1 7p4 9x2 10p2 13p1

A

هوسب لاء اجن: هوسب فلاههوسه

6p1.4.5 7p1.3
9n6 11n1
12n2 13n1

B

هوسب لاء اجن: هوسب فلاههوسه

6n1 6p2.3.6.7s 7n1 7p2 Gw
8n1.2 9n1.2.3.4.5 9x1.3 10n1.2.3 10p1
11n1
12n1.3.4 13n2 13x1 16n1

* * * * *

■ #18 ■ Rom 11,16 ■

Lac 7x1 7p4 9x2 10p2 13p1

A

هوسب وچ ولاءا صبيلا

6n1 6p1.2.3.4.7s 7p1.2.3
9n6 9x1
13n2

B

هوسب وچ ولاءا صبيلا

6p5.6 7n1
8n1.2 9n1.2.3.4.5 9x3 10n1.2.3 10p1

11n1
12n1.2.3.4 13n1 13x1 16n1

■ #19 ■ Rom 11,20 ■
Lac 7x1 7p4 9x2 10p2 13p1

A

ܐܠܗܝܢ ܡܠܝܟܐ ܐܠܗܝܢ ܐܠܗܝܢ
6n1 6p1.2.3.6 7p1.2.3
10p1

B

ܐܠܗܝܢ ܡܠܝܟܐ ܐܠܗܝܢ ܐܠܗܝܢ
6p5 7n1
8n1.2 9n1.2.3.4.5.6 9x1.3 10n1.2.3
11n1
12n1.2.3.4 13n1.2 13x1 16n1

C

ܐܠܗܝܢ ܡܠܝܟܐ ܐܠܗܝܢ ܐܠܗܝܢ
6p4.7s

■ #20 ■ Rom 11,24 ■
Lac 7x1 7p4 9x2 10p2 13p1

A

ܡܠܝܟܐ ܡܠܝܟܐ ܡܠܝܟܐ
6n1 6p6 7p1r

B

ܡܠܝܟܐ ܡܠܝܟܐ ܡܠܝܟܐ
6p2.3.4.5.7 7n1 7p2.3
8n1.2 9n1.2.3.4.5.6 9x1.3 10n1.2.3
11n1 mas
12n1.2.3.4 13n1.2 13x1 16n1

A/B

ܡܠܝܟܐ ܡܠܝܟܐ (no diacr.)
6p1
10p1

■ #21 ■ Rom 11,25 ■
Lac 6p1 7x1 7p4 9x2 10p2 13p1

A

ܕܡܠܝܟܐ ܡܠܝܟܐ ܡܠܝܟܐ
6p2.4.6.7 7p1.2
9x1 10p1
13n2

B

ܕܡܠܝܟܐ ܡܠܝܟܐ ܡܠܝܟܐ
6n1 6p3.5 7n1 7p3
8n1.2 9n1.2.3.4.5.6 9x3 10n1.2.3 11n1
mas
12n1.2.3.4 13n1 13x1 16n1

■ #22 ■ Rom 12,2 ■
Lac 7x1 7p2.4 9x2 10p2 13p1

A

ܡܠܝܟܐ ܡܠܝܟܐ ܡܠܝܟܐ
6n1 6p1.2.3.4.6 7p1.3
9n6 9x1*

B

ܡܠܝܟܐ ܡܠܝܟܐ ܡܠܝܟܐ
6p5.7 7n1
8n1.2 9n1.2.3.4.5 9x1c.3 10n1.2.3 10p1
11n1
12n1.2.3.4 13n1.2 13x1 16n1

■ #23 ■ Rom 12,3 ■
Lac 6p1 7x1 7p2.4 9x2 10p2 13p1

A

ܡܠܝܟܐ ܡܠܝܟܐ ܡܠܝܟܐ
6n1 6p2.3.4.6.7 7p1.3

$9 \times 1^*$

B

ألا يا رب صلّ ورحم صفيحاً

6p5 7n1

8n1.2 9n1.2.3.4.5.6 $9 \times 1c.3$ 10n1.2.3 $10p1$ 11n1

12n1.2.3.4 13n1.2 13x1 16n1

■ #24 ■ Rom 13,1 ■

Lac 6p1 7x1 7p2.4 9×2 $10p2$ 13p1

A

صا بعم لعمكها ورحمها
أعدهج

6p4.5.7s 7p3

12n1.2.3 13x1 16n1

B

صا بعم لعمكها ورحمها
أعدهج

6n1 6p2s.3.6 7n1 7p1 Gw

8n1.2 9n1.2.3.4.5.6 9×1.3 10n1.2.3 $10p1$ 11n1 mas

12n4 13n1.2

■ #25 ■ Rom 13,4 ■

Lac 6p1 7x1 7p2.4 9×2 $10p2$ 13p1

A

ألا حب حلكها

6n1 6p2s.3.4.6* 7p1

 $9n6$

16n1

B

ألا حب حلكها

6p5.6c.7 7n1 7p3 Gw

8n1.2 9n1.2.3.4.5 9×1.3 10n1.2.3 $10p1$

11n1 mas

12n1.2.3.4 13n1.2 13x1

■ #26 ■ Rom 13,8 ■

Lac 7x1 7p2.4 9×2 $10p2$ 13p1

A

فخ وخصت كمن سجد

6p1.2.3.4.5.6.7 7p1.3

 $9n6$ $9 \times 1^*$ $10p1$

12n2

B

فخ وخصت كمن سجد

6n1s 7n1

8n1.2 9n1.2.3.4.5 $9 \times 1c.3$ 10n1.2.3

11n1 mas

12n1.3.4 13n1.2 13x1 16n1

■ #27 ■ Rom 13,9 ■

Lac 7x1 7p2.4 9×2 $10p2$ 13p1

A

هاف اعم كمن واجد

6n1s 6p.12.3.4.5.7 7p1

 $9n6$ 9×1 $10p1$

12n2.3 13n2

B

هاف اعم كمن واجد

6p6 7n1 7p3

8n1.2 9n1.2.3.4.5 9×3 10n1.2.3 11n1

12n1.4 13n1 13x1 16n1

■ #28 ■ Rom 13,9 ■

Lac 7x1 7p2.4 9×2 $10p2$ 13p1

A

ولا لجم ولا لاصحه

6n1s 6p12.3.4.5.67 7p13.

9n6* 9x1* 10p1

12n2c

B

ولا اصعد ولا اجد

7n1

8n1.2 9n1.2.3.4.5 9n6c 9x1c.3 10n1.2.3

11n1

12n1.2*.3.4 13n1.2 13x1 16n1

■ #29 ■ Rom 13,11 ■

Lac 7x1 7p2.4 9x2 10p2 13p1

A

ا ف ا و ا و ا و

6n1s 6p6 7p1.3

9n6

B

ا ف ا و ا و ا و

6p1.2.3.4.5.7 7n1 Gw

8n1.2 9n1.2.3.4.5 9x1.3 10n1.2.3 10p1

11n1 mas

12n1.2.3.4 13n1.2 13x1 16n1

■ #30 ■ Rom 13,12 ■

Lac 7x1 7p2.4 9x2 10p2 13p1

A

ليس صعد اصب خبا وسعدا

6n1s 6p1.2.3.4.5.6.7 7p1.3

9n6 9x1* 10p1

12n2

B

ليس صعد اصب خبا وسعدا

7n1

8n1.2 9n1.2.3.4.5 9x1c.3 10n1.2.3 10p1

11n1

12n1.3.4 13n1.2 13x1 16n1

■ #31 ■ Rom 14,2 ■

Lac 7x1 7p2.4 9x2 10p2 13p1

A

هو صعد صعدا ا ف ا و

6n1s 6p1.2.3.5 7p1.3

9x1*

12n2

B

هو صعد صعدا ا ف ا و

6p4.6.7 7n1

8n1.2 9n1.2.3.4.5.6 9x1c.3 10n1.2.3

10p1 11n1

12n1.3.4 13n1.2 13x1 16n1

■ #32 ■ Rom 14,8 ■

Lac 7x1 7p2.4 9x2 10p2 13p1

A

لصن صلب

6n1s 6p1.2.3.4.5*.6 7p1.3

9n6 9x1* 10p1

12n2

B

لصن صلب

6p5c.7 7n1

8n1.2 9n1.2.3.4.5 9x1c.3 10n1.2.3 11n1

mas

12n1.3.4 13n1.2 13x1 16n1

■ #33 ■ Rom 14,20 ■

Lac 7x1 7p2.4 9x2 10p2 13p1

A

هلا مخلصنا حاصصلا بعنا حقا
والله

6n1s 6p1.2.3.4.5.6.7 7p1.3
9n6

B

هلا مخلصنا حاصصلا بعنا حقا
والله

7n1
8n1.2 9n1.2.3.4.5 9x1.3 10n1.2.3 10p1
11n1
12n1.2.3.4 13n1.2 13x1 16n1

■ #34 ■ Rom 15,20 ■

Lac 7x1 7p2.4 9x2 10p2 13p1

A

ص مخلصنا انا اهد

6p3.5 7p1.3
9x1 10p1
12n2.3e 13x1 16n1

B

ص مخلصنا انا اهد

6n1 6p1.2.4.6.7s 7n1 Gw
8n1.2 9n1.2.3.4.5.6 9x3 10n1.2.3 11n1
12n1.3*.4 13n1.2

■ #35 ■ Rom 15,29 ■

Lac 7x1 7p2.4 9x2 10p2 13p1

A

نب انا اهد

6n1 6p1.2.3.4.6.7 7p1.3
9n6 10p1
12n2 13n2

B

نب انا اهد

6p5 7n1
8n1.2 9n1.2.3.4.5 9x1.3 10n1.2.3 11n1
12n1.3.4 13n1 13x1 16n1

1Corinthians

■ #36 ■ 1Co 1,10 ■

Lac 7x1 7p2 9x2 10p2 13p1

A

الا مخلصنا

6n1 6p1.2.4.5 7p1.3
9x1 10p1
12n1 13n1

B

الا مخلصنا

6p3.6.7 7n1 7p4
8n1.2 9n1.2.3.4.5.6 9x3 10n1.2.3 11n1
12n2.3.4 13n2 13x1 16n1

■ #37 ■ 1Co 1,24 ■

Lac 7x1 7p2 9x2 10p2 13p1

A

مخلصنا سلا والله

6n1 6p1.2.3.4.5.6* 7p1.3.4
9n6 9x1

B

مخلصنا سلا لله والله

6p6e.7 7n1
8n1.2 9n1.2.3.4.5 9x3 10n1.2.3 10p1
11n1
12n1.2.3.4 13n1.2 13x1 16n1

■ #38 ■ 1Co 3,10 ■

Lac 7x1 7p2 9x2 10p2 13p1

A

امح خيا حكنه

6n1 6p1.2.4.5*.6.7 7p1.3.4
10p1

B

امحلا خيا حكنه

6p3.5c 7n1
8n1.2 9n1.2.3.4.5.6 9x1.3 10n1.2.3
11n1 mas
12n1.2.3.4 13n1.2 13x1 16n1

■ #39 ■ 1Co 4,9 ■

Lac 7x1 9x2 10p2 13p1 | illeg 7p4

A

هخذا انا

6n1 6p1.2.3.5.6 7p1.2.3
9n6 9x1 10p1
12n2 13n2

B

هخذا انا ؟

6p4.5.7 7n1
8n1.2 9n1.2.3.4.5 9x3 10n1.2.3 11n1
12n1.3.4 13n1 13x1 16n1

■ #40 ■ 1Co 4,9 ■

Lac 7x1 9x2 10p2 13p1

A

وجهم لا الهه، حكنلا هخظلام
هكحتنلما

6p1.2.3.4.5.6.7 7p1.2.3.4
9n6 9x1* 10p1
12n2.3 13x1 16n1

B

وجهم لا الهه، حكنلا هخظلام
هكحتنلما

6n1 7n1
8n1.2 9n1.2.3.4.5 9x1c.3 10n1.2.3 11n1
12n1.4 13n1.2

■ #41 ■ 1Co 4,19 ■

Lac 7x1 7p4 9x2 10p2 13p1

A

هؤوب لا هكلاهه، وهلم
وهنصبع بعمهه، الا سكهه

6n1* 6p1.5.6.7 7p2
9n6 10p1

B

هؤوب لا هكلاهه، وهلم، وهنصبع
بعمهه، الا سكهه

6n1c 6p2.3.4 7n1 7p1.3
8n1.2 9n1.2.3.4.5 9x1.3 10n1.2.3 11n1
mas
12n1.2.3.4 13n1.2 13x1 16n1

■ #42 ■ 1Co 5,2 ■

Lac 7x1 7p4 9x2 10p2 13p1

A

هؤه فح وهبلا ههخبل هخج

6p2.3.4.6*.7 7p1.2.3
9n6 9x1*
12n2 13x1

B

هؤه فح وهبلا ههخبل هخج

6n1 6p5.6c 7n1
8n1.2 9n1.2.3.4.5 9x1c.3 10n1.2.3 11n1
12n1.3.4 13n1.2 16n1

A/B

അ ധ്വജം കന്യാ കുമാരി

(no diacr.)

6p1
10p1

* * * * *

■ #43 ■ 1Co 5,3 ■

Lac 7x1 7p4 **9x2** **10p2** 13p1

A

حرفه فعی و، وا مہینہ

6n1 6p2.3.4.7 7p1.2.3
9n6 9x1* 10p1
12n2 13x1

B

حرفه فحی ویا مخنه

6p5.6 7n1 Gw
8n1.2 9n1.2.3.4.5 9x1.3 10n1.2.3 11n1
mas
12n1.3.4 13n1.2 16n1

A/B

לחם מן המצות (no diacr.)

6p1

* * * * *

■ #44 ■ 1Co 5,10 ■

Lac 7x1 7p4 **9x2 10p2** 13p1

A

ولا الماسكهم حمز متنا. لا ومع أفذ:
 ابا حلا متنا وحدها هبا اه حلا
 ححقا اه حلا سهوقا

6p3.4.5 7p3
~~9n6~~ 10p1
 12n2.4 13n2 13x1 16n1

B

ولا انا منهم، حم انتا. لا وبع اخذ
انا حم انتا، وخلصنا انا اه حلا

محققان و مشاوران

6n1 6p1.2.6.7 7n1 7p1.2
8n1.2 9n1.2.3.4.5 9x1.3 10n1.2.3 11n1
12n1.3 13n1

* * * * *

■ #45 ■ 1Co 6,18 ■

Lac 7x1 7p4 **10p2** 13p1

A

حالا میفهمید، ویدئو اینجا

6n1 6p1.2.4.5*.6.7 7p1.2.3
~~9n6~~ ~~10p1~~

B

فلا سهلنا ولا سهلنا

6p3.5c 7n1
8n1.2 9n1.2.3.4.5 9x1.2.3 10n1.2.3
11n1
12n1.2.3.4 13n1.2 13x1 16n1

* * * * *

■ #46 ■ 1Co 7,15 ■

Lac 7x1 7p2.4 8n1 **10p2** 13p1

A

الحمد لله

6n1s 6p2.5.6 7p1
9x1.2c
13n2

B

معلمنا ۵۵ من الاما

6p1.3.4.7 7n1 7p3 **Gw**
8n2 9n1.2.3.4.5.6 9x2*.3 10n1.2.3
10p1 11n1
12n1.2.3.4 13n1 13x1 16n1

* * * * *

■ #47 ■ 1Co 7,28 ■

Lac 7x1 7p2.4 8n1 **10p2** 13p1

A

ܐܚܪܝܐ ܐܝܢ ܚܚܝܬܐ

6n1s 6p1.2.3.4.5.7 7p1.3

9n6 *9x1*.2* **10p1**

12n2

B

ܐܚܪܝܐ ܐܝܢ ܚܚܝܬܐ

6p6 7n1

8n2 9n1.2.3.4.5 *9x1c.3* 10n1.2.3 11n1

12n1.3.4 13n1.2 13x1 16n1

■ #48 ■ 1Co 8,2 ■

Lac 7x1 7p2.4 **10p2** 13p1

A

ܐܝܢ ܐܝܢ ܚܚܝܬܐ ܐܝܢ ܚܚܝܬܐ

6p4.5s.7s 7p1

8n2 *9x1.2* mas

12n1 13n2 13x1 16n1

B

ܐܝܢ ܐܝܢ ܚܚܝܬܐ ܐܝܢ ܚܚܝܬܐ

6n1 7n1 7p3r

8n1 9n1.2.3.4.5.6 *9x3* 10n1.2.3 11n1

12n2.3.4 13n1

A/B

ܐܝܢ ܐܝܢ ܚܚܝܬܐ ܐܝܢ ܚܚܝܬܐ

(no diacr.)

6p2.3.6

10p1

C

ܐܝܢ ܐܝܢ ܚܚܝܬܐ ܐܝܢ ܚܚܝܬܐ

(no diacr.)

6p1

■ #49 ■ 1Co 8,6 ■

Lac 7x1 7p2.4 **10p2** 13p1

A

ܐܝܢ ܐܝܢ ܚܚܝܬܐ ܐܝܢ ܚܚܝܬܐ

6n1 6p1.2.3.4.6.7s

9n6 *9x1.2* **10p1**

12n2 13n2

B

ܐܝܢ ܐܝܢ ܚܚܝܬܐ ܐܝܢ ܚܚܝܬܐ

6p5s 7n1 7p1.3

8n1.2 9n1.2.3.4.5 *9x3* 10n1.2.3 11n1

12n1.3.4 13n1 13x1 16n1

■ #50 ■ 1Co 8,7 ■

Lac 7x1 7p2.4 **10p2** 13p1

A

ܐܝܢ ܐܝܢ ܚܚܝܬܐ ܐܝܢ ܚܚܝܬܐ

6n1 6p2c.3.4.5s.6.7s 7p1.3

9n6 *9x1*

B

ܐܝܢ ܐܝܢ ܚܚܝܬܐ ܐܝܢ ܚܚܝܬܐ

6p.12* 7n1

8n1.2 9n1.2.3.4.5 *9x2.3* 10n1.2.3 **10p1**

11n1 mas

12n1.2.3.4 13n1.2 13x1 16n1

■ #51 ■ 1Co 9,7 ■

Lac 7x1 7p2.4 **10p2** 13p1

A

ܐܝܢ ܐܝܢ ܚܚܝܬܐ ܐܝܢ ܚܚܝܬܐ

6n1 6p1.2.3.4.5.6.7 7p1.3

9n6 *9x1* **10p1**

12n2 13n2

B

محنه ومحنه فحنه

7n1

8n1.2 9n1.2.3.4.5 9x2.3 10n1.2.3 11n1

mas

12n1.3.4 13n1 13x1 16n1

■ #52 ■ 1Co 9,7 ■

Lac 7x1 7p2.4 10p2 13p1

A

اه محنه ومحنه حنا

6n1 6p1.2.3.4.5.6.7 7p1.3

9n6 9x2c

12n2.4 13n1 16n1

B

اه محنه ومحنه حنا

7n1

8n1.2 9n1.2.3.4.5 9x1.2*.3 10n1.2.3

10p1 11n1 mas

12n1.3 13n2 13x1

■ #53 ■ 1Co 9,10 ■

Lac 7x1 7p2.4 10p2 13p1

A

محنه ومحنه محنه فلا حنه
لحنه ومحنه

6p1.3.4.5.6.7 7p1

9n6 9x1.2c 10p1

12n2 13x1

B

محنه ومحنه محنه فلا حنه
لحنه ومحنه

6n1 6p2 7n1 7p3

8n1.2 9n1.2.3.4.5 9x2*.3 10n1.2.3 11n1

mas

12n1.3.4 13n1.2 16n1

■ #54 ■ 1Co 9,25 ■

Lac 7p2.4 10p2 13p1

A

محنه ومحنه محنه

6n1 6p1.2.3.4.6.7 7p1.3

9n6 9x2 10p1

12n2.3 13n2

B

محنه ومحنه محنه

6p5 7n1 7x1

8n1.2 9n1.2.3.4.5 9x1.3 10n1.2.3 11n1

mas

12n4 13n1 13x1 16n1

B-2

محنه ومحنه محنه

12n1

■ #55 ■ 1Co 10,10 ■

Lac 7p2.4 10p2 13p1

A

محنه ومحنه محنه

6n1 6p1.2.3.4.5.7 7p1.3

9n5.6 9x2 10p1 mas

12n2 13n2

B

محنه ومحنه محنه

6p6 7n1 7x1

8n1.2 9n1.2.3.4.5 9x1.3 10n1.2.3 11n1

12n1.3.4 13n1 13x1 16n1

■ #61 ■ 1Co 11,17 ■

Lac 7p2 10n2 10p2 13p1

A

ألا حزينهال سلاه

6n1 6p1.3.5 7p3*

9n4.6 9x1*.2* 10p1

B

ألا حزينهال به سلاه

6p2.4.6s.7 7n1 7x1 7p1.3c.4 Gw

8n1.2 9n1.2.3.5 9x1c.2c.3 10n1.3 11n1

mas

12n1.2.3.4 13n1.2 13x1 16n1

■ #62 ■ 1Co 11,25 ■

Lac 10n2 10p2 13p1

A

هصلا مع حله؛ واسمعه اف صلا
موجد

6n1 6p1.5.7s

9n4.6 9x3 10p1

13n2

B

هصلا مع حله؛ واسمعه اف صلا
موجد

6p2.3.4.6s 7n1 7x1 7p1.2.3.4 Gw

8n1.2 9n1.2.3.4.5 9x1.2 10n1.3 11n1

12n1.2.3.4 13n1 13x1 16n1

■ #63 ■ 1Co 13,5 ■

Lac 9x3 10p2 12n1 13p1

A

هلا فحنه وجهاله هلا خدا ومعه هلا
محلانف

6n1 6p1.4.5.6s 7p1s.2.3.4

9x1.2 10p1

12n4 13n1 16n1

B

هلا فحنه وجهاله هلا خدا ومعه لا
محلانف

6p2.3.7 7n1 7x1

8n1.2 9n1.2.3.4.5.6 10n1.2.3 11n1

12n1.2.3 13n2 13x1

■ #64 ■ 1Co 13,12 ■

Lac 9x3 10p2 12n1 13p1

A

هعلا امي وجهصلاه سميع حقلالا

6p1.4 7p1s.3

9x1c

B

هعلا امي وجهصلاه سميع حقلالا

6n1 6p2.3.5.6s.7 7n1 7x1 7p2.4 Gw

8n1.2 9n1.2.3.4.5.6 9x1*.2 10n1.2.3

10p1 11n1

12n1.2.3.4 13n1.2 13x1 16n1

■ #65 ■ 1Co 14,19 ■

Lac 9x3 10p2 13p1

A

واف لامتلا الحف

6p3.4.5*.7 7n1c 7p1.2.3.4

9n6 9x1*.2

B

واف لامتلا الحف

6n1 6p1.2.5c.6s 7n1* 7x1
 8n1.2 9n1.2.3.4.5 9x1c 10n1.2.3 10p1
 11n1
 12n1.2.3.4 13n1.2 13x1 16n1

■ #66 ■ 1Co 14,37 ■

Lac 9x3 10p2 13p1

A

أنا انا حصص فخذ

6n1 6p1.2.4.5c.7 7p1.4
 9n6 9x1 10p1
 12n2 13n2

B

أنا انا حصص فخذ

6p3.6s 7n1 7x1 7p2.3 Gw
 8n1.2 9n1.2.3.4.5 9x2 10n1.2.3 11n1
 mas
 12n1.3.4 13n1 13x1 16n1

■ #67 ■ 1Co 15,9 ■

Lac 9x3 10p2 13p1

A

أنا انا حصص فخذ

6n1 6p1.2.3.4.5c.6s.7 7p1.2.3.4
 9n6 9x1c.2 10p1

B

أنا انا حصص فخذ

7n1 7x1
 8n1.2 9n1.2.3.4.5 10n1.2.3 11n1
 12n1.2.3.4 13n1.2 13x1 16n1

C

أنا انا حصص فخذ

9x1*

■ #68 ■ 1Co 15,12 ■

Lac 9x3 10p2 13p1

A

أنا انا حصص فخذ
 حصص فخذ

6n1* 6p2.4.5c.6s.7 7p1.3
 9x1.2

B

أنا انا حصص فخذ
 حصص فخذ

6n1c 6p1.3 7n1 7x1 7p2.4
 8n1.2 9n1.2.3.4.5.6 10n1.2.3 10p1 11n1
 12n1.2.3.4 13n1.2 13x1 16n1

■ #69 ■ 1Co 15,14 ■

Lac 9x3 10p2 13p1

A

أنا انا حصص فخذ

6n1 6p1.2.3.4.5c.6s.7 7n1* 7p1.2.3.4
 9n6 9x1.2 10p1
 16n1

B

أنا انا حصص فخذ

7n1c 7x1
 8n1.2 9n1.2.3.4.5 10n1.2.3 11n1
 12n1.2.3.4 13n1.2

B-2

أنا انا حصص فخذ

13x1

■ #70 ■ 1Co 15,27 ■

Lac 9x3 10p2 13p1

A

مبدأ و قی: ص ۱۵ و مبدأ ده
ص

6n1 6p1.2.3.4.5*.6s.7 7p1.2.3.4
9n6 9x1*.2 10p1
12n2

B

مبدأ و قی: ص ۱۵ و مبدأ ده
ص

6p5c 7n1 7x1
8n1.2 9n1.2.3.4.5 9x1c 10n1.2.3 11n1
mas
12n1.3.4 13n1.2 13x1 16n1

■ #71 ■ 1Co 15,39 ■

Lac 9x3 10p2 13p1

A

لا ۱۵ و قی: ص ۱۵

6p2.3.4.5.6s.7 7p1.2.3.4
9n6 9x1.2* 10p1
12n2 13n2

B

لا ۱۵ و قی: ص ۱۵

6n1 6p1 7n1 7x1
8n1.2 9n1.2.4.5 9x2c 10n1.2.3 11n1
mas
12n1.3.4 13n1 13x1 16n1

B-2

لا ۱۵ و قی: ص ۱۵

9n3

■ #72 ■ 1Co 15,41 ■

Lac 9x3 10p2 13p1

A

۱۵ ... ۱۵ مبدأ

۱۵ ... ۱۵ مبدأ

6n1 6p1.2.3.4.5.7 7p1.2.3.4
9n6 9x1*.2

B

۱۵ ... ۱۵ مبدأ
۱۵ ... ۱۵ مبدأ

6p6s 7n1 7x1
8n1.2 9n1.2.3.4.5 9x1c 10n1.2.3 10p1
11n1 mas
12n1.2.3.4 13n1.2 13x1 16n1

■ #73 ■ 1Co 15,55 ■

Lac 6p2 9x3 10p2 13p1

A

۱۵ و قی: ص ۱۵

6p3.4.7 7p1.2.3
9n6
12n2 13n2

B

۱۵ و قی: ص ۱۵

6n1 6p1.5.6s 7n1 7x1 7p4
8n1.2 9n1.2.3.4.5 9x1.2 10n1.2.3 10p1
11n1
12n1.3.4 13n1 13x1 16n1

■ #74 ■ 1Co 16,1 ■

Lac 6p2 9x3 10p2 13p1

A

۱۵ و قی: ص ۱۵

6p3.5*.7 7p3.4
9n6 10p1

B

۱۵ و قی: ص ۱۵

6n1 6p1.4.5c.6s 7n1 7x1 7p1.2 Gw

8n1.2 9n1.2.3.4.5 9x1.2 10n1.2.3 11n1
mas
12n1.2.3.4 13n1.2 13x1 16n1

* * * * *

■ #75 ■ 1Co 16,6 ■

Lac 6p2 9x3 10p2 13p1

A

ܡܚܡܠܐ ܐܢܐ ܕܡܚܡܠܐ

6n1 6p5 7p1.3.4
9n6 9x1 10p1

B

ܡܚܡܠܐ ܐܢܐ ܕܡܚܡܠܐ

6p1.3.4.6s.7 7n1 7x1 7p2 Gw
8n1.2 9n1.2.3.4.5 9x2 10n1.2.3 11n1
12n1.2.3.4 13n1.2 13x1 16n1

* * * * *

■ #76 ■ 1Co 16,8 ■

Lac 9x3 10p2 13p1

A

ܡܚܡܠܐ ܐܢܐ ܕܡܚܡܠܐ

6n1 6p1.2.3.4.5.6.7. 7p1.2.3.4
9n6 9x1.2 10p1
12n2 13n2

B

ܡܚܡܠܐ ܐܢܐ ܕܡܚܡܠܐ

7n1 7x1
8n1.2 9n1.2.3.4.5 10n1.2.3 11n1
12n1.3.4 13n1 13x1 16n1

* * * * *

■ #77 ■ 1Co 16,24 ■

Lac 6p2 9x3 10p2 13p1

A

ܡܚܡܠܐ ܐܢܐ ܕܡܚܡܠܐ

6p1.3.4.6* 7p1.2.3.4
9n6 9x1.2*
12n1.2

B

ܡܚܡܠܐ ܐܢܐ ܕܡܚܡܠܐ

6n1 6p5.6c.7 7n1 7x1
8n1.2 9n1.2.3.4.5 9x2c 10n1.2.3 10p1
11n1 mas
12n3.4 13n1.2 13x1 16n1

* * * * *

2Corinthians

■ #78 ■ 2Co 3,2 ■

Lac 6p2 9x3 10p2 13p1

A

ܡܚܡܠܐ ܐܢܐ ܕܡܚܡܠܐ

6n1 6p1.3.4.5.7 7p1.2.3.4
9n3.6 9x1.2 10p1 11n1
12n2 13n2

B

ܡܚܡܠܐ ܐܢܐ ܕܡܚܡܠܐ

7n1 7x1
8n1.2 9n1.2.4.5 10n1.2.3
12n1.3.4 13n1 13x1 16n1

C

ܡܚܡܠܐ ܐܢܐ ܕܡܚܡܠܐ

6p6

* * * * *

■ #79 ■ 2Co 3,3 ■

Lac 6p2 9x3 10p2 13p1 | incert 7p2

A

مېخوله

6p5.6.7
 9×2^c 10n2 10p1
 12n1.2.3 13n1.2 13x1 16n1

B

مېخوله

6n1 6p1.3.4 7n1 7x1 7p1.3.4
 8n1.2 9n1.2.3.4.5.6 $9 \times 1.2^*$ 10n1.3 11n1
 12n4

■ #80 ■ 2Co 3,14 ■

Lac 9x3 10p2 13p1

A

الا الحوزه مېخوله

6n1 6p1.3.4.5 7p2.3.4*
 $9n6$ 9×1.2 10p1
 12n2 13x1c

B

الا الحوزه مېخوله

6p2.6.7 7n1 7x1 7p1.4c
 8n1.2 9n1.2.3.4.5 10n1.2.3 11n1 mas
 12n1.3.4 13n1.2 13x1* 16n1

■ #81 ■ 2Co 4,4 ■

Lac 9x3 10p2 13p1

A

مېخوله وکله وکله

مېخوله

6n1 6p1.2.3.4.5*.6.7 7p1.2.3.4
 $9n6$ 9×1.2 10p1
 12n2

A-2

مېخوله وکله وکله

مېخوله

12n3c 13x1

B

مېخوله وکله وکله

مېخوله

6p5c 7n1 7x1
 8n1.2 9n1.2.3.4.5 10n1.2.3 11n1 mas
 12n1.3*.4 13n1.2 16n1

■ #82 ■ 2Co 4,8 ■

Lac 9x3 10p2 13p1

A

مېخوله وکله وکله

6n1 6p1.2.3.4.5.6.7 7p1.2.3.4
 $9n6$ 9×1.2 10p1
 12n2 13n2

B

مېخوله وکله وکله

7n1 7x1
 8n1.2 9n1.2.3.4.5 10n1.2.3 11n1
 12n1.3.4 13n1 13x1 16n1

■ #83 ■ 2Co 4,10 ■

Lac 9x3 10p2 13p1

A

مېخوله وکله وکله

مېخوله

6n1 6p2.3.4.5*.6.7 7p1.2.3.4
 $9n6$ 9×1.2 10p1

B

مېخوله وکله وکله

مېخوله

6p1.5c 7n1 7x1
8n1.2 9n1.2.34.5 10n1.2.3 11n1
12n1.2.3.4 13n1.2 13x1 16n1

* * * * *

■ #84 ■ 2Co 4,13 ■

Lac 6p2 9x1.3 10p2 13p1

A

ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ

6n1 6p.13.4.5.6.7 7p1.2.3.4
9n6 9x2 10p1
12n2.3 13n1 13x1

B

ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ

7n1 7x1
8n1.2 9n1.2.34.5 10n1.2.3 11n1
12n1.4 13n2 16n1

* * * * *

■ #85 ■ 2Co 4,18 ■

Lac 6p2 9x3 10n2 10p2 13p1

A

ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ

6n1 6p.13.4.5.6.7 7p1.2.3.4
9n6 9x1 10n3 10p1
12n2 13n2

B

ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ

7n1 7x1
8n1.2 9n1.2.34.5 9x2 10n1.2 11n1
12n1.3.4 13n1 13x1 16n1

* * * * *

■ #86 ■ 2Co 5,11 ■

Lac 6p2 9x3 10n2 10p2 13p1

A

ܡܠܟܐ ܡܠܟܐ

6p1.3.6 7p2.3.4*
9n6 9x.12* 10p1

B

ܡܠܟܐ ܡܠܟܐ

6n1 6p4.5.7 7n1 7x1 7p1.4c Gw
8n1.2 9n1.2.34.5 9x2c 10n13. 11n1
12n1.2c.3.4 13n1.2 13x1 16n1

C

ܡܠܟܐ ܡܠܟܐ

12n2*

* * * * *

■ #87 ■ 2Co 6,16 ■

Lac 7n1 7p3.4 9x3 10p2 13p1

A

ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ
ܡܠܟܐ

6n1 6p2.3.4.5.7 7p1.2
9x1.2
13n2

B

ܡܠܟܐ ܡܠܟܐ ܡܠܟܐ
ܡܠܟܐ

6p1.6 7x1
8n1.2 9n1.2.34.5.6 10n1.2.3 10p1 11n1
12n1.2.3.4 13n1 13x1 16n1

* * * * *

■ #88 ■ 2Co 7,2 ■

Lac 7n1 7p3.4 9x3 10p2 13p1

A

ܡܠܟܐ ܡܠܟܐ

6n1 6p2.3.4.5.6.7 7p1.2

$9n6 \ 9 \times 1c.2$

B

صحیفہ است

$6p1 \ 7x1$

$8n1.2 \ 9n1.2.34.5.6 \ 9 \times 1^* \ 10n1.2.3$

$10p1 \ 11n1 \ mas$

$12n1.2.3.4 \ 13n1.2 \ 13x1 \ 16n1$

■ #89 ■ 2Co 7,6 ■

$Lac \ 7n1 \ 7p3.4 \ 9x3 \ 10p2 \ 13p1$

A

الہا ... صلی صلیانہ و پلہف

$6n1 \ 6p.12.3.4.6s.7 \ 7x1^* \ 7p1.2$

$9n6 \ 9 \times 1.2 \ 10n3 \ 10p1 \ mas$

$12n2.3 \ 13n2 \ 13x1 \ 16n1$

B

الہا ... صلی صلیانہ

و پلہف

$6p5 \ 7x1c$

$8n1.2 \ 9n1.2.34.5 \ 10n1.2 \ 11n1$

$12n1r.4 \ 13n1$

■ #90 ■ 2Co 7,9 ■

$Lac \ 7n1 \ 7p3.4 \ 9x3 \ 10p2 \ 13p1$

A

الہا صلی و صلیانہ و صلیانہ

$6n1 \ 6p1.2.4.7 \ 7p1$

$9n6 \ 9 \times 1$

$12n3.4 \ 13n1.2 \ 13x1 \ 16n1$

B

الہا صلی و صلیانہ و صلیانہ

$6p3.5.6s \ 7x1 \ 7p2$

$8n1.2 \ 9n1.2.34.5 \ 9 \times 2 \ 10n1.2.3 \ 10p1$

$11n1$

$12n1r.2$

■ #91 ■ 2Co 7,14 ■

$Lac \ 7n1 \ 7p3.4 \ 9x3 \ 10p2 \ 13p1$

A

الہا آپ و صلی صلیانہ و صلیانہ

$6n1 \ 6p2.3c.5.7 \ 7p1.2$

$9n6 \ 9 \times 1.2 \ 10p1$

$12n2$

B

الہا آپ و صلی صلیانہ و صلیانہ

$6p1.3^*.4.6s \ 7x1$

$8n1.2 \ 9n1.2.34.5 \ 10n1.2.3 \ 11n1 \ mas$

$12n1.3.4 \ 13n1.2 \ 13x1 \ 16n1$

■ #92 ■ 2Co 7,15 ■

$Lac \ 7n1 \ 7p3.4 \ 9x3 \ 10p2 \ 13p1$

A

الہا و صلیانہ

$6n1 \ 6p1.2.3.4.5.6s.7 \ 7p1.2$

$9n6 \ 9 \times 1.2 \ 10p1$

$12n2 \ 13n2$

B

الہا و صلیانہ

$7x1$

$8n1.2 \ 9n1.2.34.5 \ 10n1.2.3 \ 11n1$

$12n1.3.4 \ 13n1 \ 13x1 \ 16n1$

■ #93 ■ 2Co 8,14 ■

Lac 7n1 7p2.3.4 9x3 10p2 13p1

A

ܡܠܬܐ ܕܡܠܬܐ ܕܡܠܬܐ
ܕܡܠܬܐ ܕܡܠܬܐ ܕܡܠܬܐ

6n1 6p3.4.5.6

9n6 9x1 10p1

12n2

B

ܡܠܬܐ ܕܡܠܬܐ ܕܡܠܬܐ
ܕܡܠܬܐ ܕܡܠܬܐ ܕܡܠܬܐ

6p1.2.7 7x1 7p1

8n1.2 9n1.2.3.4.5 9x2 10n1.2.3 11n1

12n1.3.4 13n1.2 13x1 16n1

■ #94 ■ 2Co 8,18 ■

Lac 7n1 7p2.3.4 9x3 10p2 13p1

A

ܡܠܬܐ ܕܡܠܬܐ ܕܡܠܬܐ
ܕܡܠܬܐ ܕܡܠܬܐ ܕܡܠܬܐ

6n1 6p1.2.3.4.5.6.7. 7p1

9n6 9x1.2* 10p1

12n2

B

ܡܠܬܐ ܕܡܠܬܐ ܕܡܠܬܐ
ܕܡܠܬܐ ܕܡܠܬܐ ܕܡܠܬܐ

7x1

8n1.2 9n1.2.3.4.5 9x2 10n1.2.3 11n1

12n1.3.4 13n1.2 13x1 16n1

■ #95 ■ 2Co 8,21 ■

Lac 7n1 7p2.3.4 8n1 9x3 10p2 13p1

A

ܡܠܬܐ ܕܡܠܬܐ ܕܡܠܬܐ
ܕܡܠܬܐ ܕܡܠܬܐ ܕܡܠܬܐ

6n1 6p1.2.3.4.5.6.7. 7p1

9n6 9x1 10p1

12n2 13n2

B

ܡܠܬܐ ܕܡܠܬܐ ܕܡܠܬܐ
ܕܡܠܬܐ ܕܡܠܬܐ ܕܡܠܬܐ

7x1

8n2 9n1.2.3.4.5 9x2 10n1.2.3 11n1 mas

12n1.3.4 13n1 13x1 16n1

■ #96 ■ 2Co 9,3 ■

Lac 7n1 7p2.3.4 8n1 9x3 10p2 13p1

A

ܡܠܬܐ ܕܡܠܬܐ ܕܡܠܬܐ
ܕܡܠܬܐ ܕܡܠܬܐ ܕܡܠܬܐ

6n1 6p1.2.3.4.5.6.7. 7p1

9n6 9x1.2 10p1

12n2

B

ܡܠܬܐ ܕܡܠܬܐ ܕܡܠܬܐ
ܕܡܠܬܐ ܕܡܠܬܐ ܕܡܠܬܐ

7x1

8n2 9n1.2.3.4.5 10n1.2.3 11n1 mas

12n1.3.4 13n1.2 13x1 16n1

■ #97 ■ 2Co 9,5 ■

Lac 7n1 7p2.3.4 8n1 9x3 10p2 13p1

A

ܡܠܬܐ ܕܡܠܬܐ ܕܡܠܬܐ
ܕܡܠܬܐ ܕܡܠܬܐ ܕܡܠܬܐ

6p2.3.5

9n6 9x1 10p1

12n2 13n2 13x1 16n1

B

ܡܠܬܐ ܕܡܠܬܐ ܕܡܠܬܐ
ܕܡܠܬܐ ܕܡܠܬܐ ܕܡܠܬܐ

6n1 6p1.4.6.7 7x1 7p1 Gw

8n2 9n1.2.3.4.5 9x2 10n1.2.3 11n1 mas

12n1.3.4 13n1

* * * * *

■ #98 ■ 2Co 9,6 ■

Lac 7n1 7p2.3.4 8n1 9x3 10p2 13p1

A

فخ وړو: حصه: اف حصه
 شو. هغه وړو: حصه: اف
 حصه: سږو

6p1.2c.3.4.5*.6.7 7p1

9n6 9x1.2* 10p1

B

فخ وړو: حصه: اف حصه
 شو. هغه وړو: حصه: اف
 حصه: سږو

6n1 6p2*.5c 7x1

8n2 9n1.2..34.5 9x2c 10n1.2.3 11n1

12n1.2.3.4 13n1.2 13x1 16n1

* * * * *

■ #99 ■ 2Co 9,7 ■

Lac 7n1 7p2.3.4 8n1 9x3 10p2 13p1

A

لا اې وېحه: حصه

6n1 6p1.2.3.4.5.6.7 7p1

9n6 9x1*.2*

B

لا اې وېحه: حصه

7x1

8n2 9n1.2..34.5 9x1c.2c 10n1.2.3 10p1

11n1 mas

12n1.2.3.4 13n1.2 13x1 16n1

* * * * *

■ #100 ■ 2Co 9,8 ■

Lac 7n1 7p2.3.4 8n1 9x3 10p2 13p1

A

حصه: اې وېحه: حصه

6n1 6p1.2c.3.4.5.6.7 7p1

9n6 9x1.2 10p1

13n2

B

حصه: اې وېحه: حصه

6p2* 7x1

8n2 9n1.2..34.5 10n1.2.3 11n1 mas

12n1.2.3.4 13n1 13x1 16n1

* * * * *

■ #101 ■ 2Co 10,7 ■

Lac 7n1 7p3.4 9x3 10p2 13p1

A

اې وېحه: حصه: اف سږو

6n1 6p1.2.3.4.5*.7 7p1.2

9n6 9x1*.2* 10p1

12n2

A-2

اې وېحه: حصه: اف سږو

6p6

B

اې وېحه: حصه: اف سږو
 سږو

6p5c 7x1

8n.12 9n1.2..34.5 9x1c.2c 10n1.2.3 11n1

12n1.3.4 13n1.2 13x1 16n1

* * * * *

■ #102 ■ 2Co 10,8 ■

Lac 7n1 7p3.4 9x3 10p2 13p1

A

حصه: اې وېحه: حصه

6n1 6p1.23.4.5*.6.7 7p1.2
 9n6 9x1*.2 10p1
 12n2

B

ܡܠܟܐ ܕܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ
 ܡܫܝܚ ܕܡܫܝܚ

6p5c 7x1
 8n.12 9n1.2.34.5 9x1c 10n1.2.3 11n1
 12n1.3.4 13n1.2 13x1 16n1

■ #103 ■ 2Co 11,16 ■

Lac 7n1 7p3.4 9x3 10p2 13p1

A

ܐܢܝ ܐܡܝ ܡܫܬܐ ܡܫܬܐ

6n1 6p1.23.4.5.6.7 7p1.2
 9n6 9x1.2 10p1

B

ܐܢܝ ܐܡܝ ܡܫܬܐ ܡܫܬܐ

7x1
 8n.12 9n1.2.34.5 10n1.2.3 11n1 mas
 12n1.2.3.4 13n1.2 13x1 16n1

■ #104 ■ 2Co 11,18 ■

Lac 7n1 7p3.4 9x3 10p2 13p1

A

ܐܢܝ ܐܡܝ ܡܫܬܐ

6n1 6p1.23.4.5.6.7 7p1.2
 9n6 9x1.2 10p1
 13n2

B

ܐܢܝ ܐܡܝ ܡܫܬܐ

7x1
 8n.12 9n1.2.34.5 10n1.2.3 11n1 mas

12n1.2.3.4 13n1 13x1 16n1

■ #105 ■ 2Co 11,19 ■

Lac 7n1 7p3.4 9x3 10p2 13p1

A

ܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ
 ܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ

6n1 6p2.4.5 7p2

B

ܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ
 ܡܫܝܚ ܕܡܫܝܚ

6p1.3.6.7 7x1 7p1
 8n.12 9n1.2.34.5.6 9x1c.2 10p1
 10n1.2.3 11n1
 12n1.2.3.4 13n1.2 13x1 16n1

C

ܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ
 ܡܫܝܚ ܕܡܫܝܚ

9x1*

■ #106 ■ 2Co 12,2 ■

Lac 7n1 7p3.4 10p2 13p1

A

ܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ
 ܡܫܝܚ

[Gw by error the unattested ܡܫܝܚ
 ܡܫܝܚ]

6n1 6p1.2.3.4.5.6.7 7x1* 7p1.2
 9n6 9x1.2 10p1
 12n2

B

ܡܫܝܚ ܕܡܫܝܚ ܕܡܫܝܚ
 ܡܫܝܚ

7x1c
8n.12 9n1c.2.34.5 9x3 10n1.2.3 11n1
12n1.3.4 13n1.2 13x1 16n1

B-2

والاسف به هلا جهلا حلا
بمعلا

9n1*

■ #107 ■ 2Co 12,9 ■

Lac 7n1 7p3.4 10p2 13p1

A

سد جن حنوهلا ه
ملاص

6p3.4.5.6.7 7p1.2
9n6 9x2

B

سد جن حنوهلا ملاص

6n1 6p1.2 7x1
8n.12 9n1.2.34.5 9x1.3 10p1 10n1.2.3
11n1
12n1.2.3.4 13n1.2 13x1 16n1

■ #108 ■ 2Co 12,10 ■

Lac 7n1 7p3.4 10p2 13p1

A

حرجا. حاقرجا. حوهلا

6p3.4.5.6 7p1.2
9n6 9x2 10p1

B

حرجا. حاقرجا. حوهلا

6n1 6p1.2.7 7x1
8n.12 9n1.2.34.5 9x1.3 10n1.2.3 11n1
mas
12n1.2.3.4 13n1.2 13x1 16n1

■ #109 ■ 2Co 12,11 ■

Lac 7n1 7p3.4 10p2 13p1

A

هاف لا هولا حبر

6n1 6p2.3.4.5.6s.7 7p1.2
9n6 9x1.2.3 10p1
12n2

B

هاف لا هولا حبر

6p1.7x1
8n.12 9n1.2.3.4.5 10n1.2.3 11n1 mas
12n1.3.4 13n1.2 13x1 16n1

■ #110 ■ 2Co 12,18 ■

Lac 7n1 7p3.4 10p2 13p1

A

حلا حبر اام حنوهلا

6n1 6p1.2.3.4.5*.7 7p1.2
9n6 9x2 10p1
12n2

B

حلا حبر اام حنوهلا

6p5c.6s 7x1
8n.12 9n1.2.3.4.5 9x1.3 10n1.2.3 11n1
mas
12n1.3.4 13n1.2 13x1 16n1

■ #111 ■ 2Co 13,1 ■

Lac 7n1 7p2.3.4 10p2 13p1

A

■ #115 ■ Gal 1,10 ■

Lac 7n1 7p2.3.4 **10p2** 13p1

A

خجرا وحصص لا اذلا اوسا

6n1 6p1.2.3.4.5.6.7 7p1

9n6 *9x1.2* **10p1**

12n2

B

خجرا حصص لا اذلا اوسا

7x1

8n.12 9n1.2.3.4.5 *9x3* 10n1.2.3 11n1

12n1.3.4 13n1.2 13x1 16n1

■ #116 ■ Gal 1,14 ■

Lac 7n1 7p2.3.4 **10p2** 13p1

A

لحد مع صكتلا حتة حتة

6p2.4.5 7p1

B

لحد مع صكتلا حتة حتة

6n1 6p1.3.6.7 7x1

8n.12 9n1.2.3.4.5.6 *9x3* *9x1.2* 10n1.2.3

10p1 11n1 mas

12n1.2.3.4 13n1.2 13x1 16n1

■ #117 ■ Gal 1,14 ■

Lac 7n1 7p2.3.4 **10p2** 13p1

A

اوسا اوسا حله صد

6n1 6p1.2.3.4.5.6.7 7p1

9n6 *9x1c.2*

12n2 13n2

B

اوسا اوسا حله صد

7x1

8n.12 9n1.2.3.4.5 *9x1*.3c* 10n1.2.3

10p1 11n1 mas

12n1.3.4 13n1 13x1 16n1

C

اوسا حله صد

*9x3**

■ #118 ■ Gal 1,21 ■

Lac 7n1 7p2.3.4 **10p2** 13p1

A

مع حلا; اوسا

6p1.2.3.4.5*.6.7 7p1

9n6 *9x1*

B

مع حلا; اوسا

6n1 6p5c 7x1

8n.12 9n1.2.3.4.5 *9x2.3* 10n1.2.3 **10p1**

11n1

12n1.2.3.4 13n1.2 13x1 16n1

■ #119 ■ Gal 2,4 ■

Lac 7n1 7p2.3.4 9n5 **10p2**

A

اصلا وبعصه صد

6n1 6p1.2.4.5 7p1

9n3.6* *9x3*

12n2 13n2

B

اصلا وبعصه صد

6p3.6.7 7x1

8n.12 9n1.2.3c.4 *9x1.2* 10n1.2.3 **10p1**

11n1 mas

12n1.3.4 13n1 13x1 13p1 16n1

■ #120 ■ Gal 2,5 ■

Lac 7n1 7p2.3.4 9n5 10p2

A

ⲁⲩⲗⲁ ⲙⲓⲗⲁ

6p1.3.5.6.7 7p1

9n6 9x1.2

B

ⲁⲩⲗⲁ ⲙⲓⲗⲁ

6n1 6p2.4 7x1 Gw

8n.12 9n1.2.3.4 9x3 10n1.2.3 10p1

11n1 mas

12n1.2.3.4 13n1.2 13x1 13p1 16n1

■ #121 ■ Gal 2,12 ■

Lac 7n1 7p2.3.4 9n5 10p2

A

ⲙⲓⲗⲁ ⲙⲓⲗⲁ ⲙⲓⲗⲁ

6p2

12n2 13n2

B

ⲙⲓⲗⲁ ⲙⲓⲗⲁ ⲙⲓⲗⲁ

6n1 6p3.4.5.6 7x1 7p1

8n.12 9n1.2.3.4.6 9x1.2.3 10n1.2.3

11n1 mas

12n1.3.4 13n1 13x1 13p1 16n1

A/B

ⲙⲓⲗⲁ ⲙⲓⲗⲁ ⲙⲓⲗⲁ (no diacr.)

6p1.7

10p1

■ #122 ■ Gal 2,15 ■

Lac 7n1 7p2.3.4 9n5 10p2

A

ⲙⲓⲗⲁ ⲙⲓⲗⲁ ⲙⲓⲗⲁ ⲙⲓⲗⲁ

6p1.2c.3.4.6*.7 7p1

9n6 9x1*

12n2*

B

ⲙⲓⲗⲁ ⲙⲓⲗⲁ ⲙⲓⲗⲁ ⲙⲓⲗⲁ

6n1 6p2*.5.6c 7x1

8n.12 9n1.2.3.4 9x1c.2.3 10n1.2.3 10p1

11n1 mas

12n1.2c.3.4 13n1.2 13x1 13p1 16n1

■ #123 ■ Gal 2,20 ■

Lac 7n1 7p2.3.4 9n5 10p2

A

ⲙⲓⲗⲁ ⲙⲓⲗⲁ ⲙⲓⲗⲁ ⲙⲓⲗⲁ

6p2.5

9n6 9x1 10p1 mas

12n2 13n2 16n1

B

ⲙⲓⲗⲁ ⲙⲓⲗⲁ ⲙⲓⲗⲁ ⲙⲓⲗⲁ

6n1 6p1.3.4.7 7x1 7p1

8n.12 9n1.2.3.4 9x2.3 10n1.2.3 11n1

12n3.4 13p1

C

ⲙⲓⲗⲁ ⲙⲓⲗⲁ ⲙⲓⲗⲁ ⲙⲓⲗⲁ

6p6

12n1 13n1 13x1

■ #124 ■ Gal 3,4 ■

Lac 7n1 7p2.3.4 9n5 10p2 13n2

A

ⲙⲓⲗⲁ ⲙⲓⲗⲁ ⲙⲓⲗⲁ ⲙⲓⲗⲁ

6n1 6p1.2.3.4.5*.6 7p1

9n6 9x1*

B

هـ حـ مـ هـ اـ هـ هـ مـ حـ اـ هـ

6p5c.7 7x1

8n.12 9n1.2.3.4 9x1c.2.3 10n1.2.3 10p1

11n1

12n1.2.3.4 13n1 13x1 13p1 16n1

■ #125 ■ Gal 4,7 ■

Lac 7n1 7p2.3.4 9n5 10p2

A

حـ مـ حـ مـ

6p1.2*.3.4.5*.7 7p1

9n6 9x1.2 10p1

B

حـ مـ حـ مـ حـ مـ

6n1 6p2c.5c.6 7x1 Gw

8n.12 9n1.2.3.4 9x3 10n1.2.3 11n1

12n1.2.3.4 13n1.2 13x1 13p1 16n1

■ #126 ■ Gal 4,20 ■

Lac 7n1 7p2.3.4 9n5 10p2

A

رـ خـ اـ هـ هـ رـ

6n1 6p1.2.3.4.5.6.7 7p1

9n6 9x2

12n2 13n2

B

رـ خـ اـ هـ هـ رـ

7x1

8n.12 9n1.2.3.4 9x1.3 10n1.2.3 10p1

11n1

12n1.3.4 13n1 13x1 13p1 16n1

■ #127 ■ Gal 5,3 ■

Lac 7p2.3.4 9n5 10p2

A

وـ سـ اـ هـ وـ مـ هـ مـ حـ

6n1*(?) 6p1.2.3.4.5.6.7 7p1

8n1*(?) 9n6 9x1*.2

B

وـ سـ اـ هـ وـ مـ هـ مـ حـ

6n1c 7n1 7x1

8n1c2 9n1.2.3.4 9x1c.3 10n1.2.3 10p1

11n1

12n1.2.3.4 13n1.2 13x1 13p1 16n1

■ #128 ■ Gal 5,13 ■

Lac 7p2.3.4 9n5 10p2

A

اـ هـ حـ حـ حـ اـ هـ اـ هـ

6n1 6p1.2*.6.7

13n2

B

اـ هـ حـ حـ حـ اـ هـ اـ هـ

6p2c.3.4.5 7n1 7x1 7p1 Gw

8n.12 9n1.2.3.4.6 9x1.2.3 10n1.2.3

10p1 11n1

12n1.2.3c.4 13n1 13x1 13p1 16n1

C

اـ هـ حـ حـ حـ اـ هـ اـ هـ

12n3*

■ #129 ■ Gal 5,17 ■

Lac 7p2.3.4 9n5 10p2

A

ⲉⲙⲁⲩⲉⲙⲉ ⲛⲉⲩⲉⲩⲗⲁ ⲁⲛⲉ ⲛⲉ ⲛⲉⲛ

6n1c 6p5.6

11n1

12n1.2.3 13n1.2

B

ⲉⲙⲁⲩⲉⲙⲉ ⲛⲉⲩⲉⲩⲗⲁ ⲁⲛⲉ ⲛⲉ ⲛⲉⲛ

6n1* 6p1.2.3.4.7 7n1 7x1 7p1

8n.12 9n1.2.3.4.6 9x1.2.3 10n1.2.3

10p1

12n4 13x1 13p1 16n1

■ #130 ■ Gal 6,3 ■

Lac 7p4 9n5 10p2

A

ⲁⲓ ⲛⲉⲛ ⲁⲛⲉ ⲛⲉⲛ

6n1 6p1.2.3.4.6.7 7p1.2.3

9x1.2 10p1c

12n2 13n2

B

ⲁⲓ ⲛⲉⲛ ⲁⲛⲉ ⲛⲉⲛ

6p5 7n1 7x1

8n.12 9n1.2.3.4.6 9x3 10n1.2.3

12n1.3.4 13n1 13x1 16n1

C

ⲁⲓ ⲛⲉⲛ ⲁⲛⲉ ⲛⲉⲛ

11n1

D

ⲁⲓ ⲛⲉⲛ ⲁⲛⲉ ⲛⲉⲛ

13p1

E

ⲁⲓ ⲛⲉⲛ ⲁⲛⲉ ⲛⲉⲛ

10p1*

■ #131 ■ Gal 6,14 ■

Lac 7p4 9n5 10p2

A

ⲁⲓ ⲛⲉⲛ ⲁⲛⲉ ⲛⲉⲛ

6n1 6p1.2.3.4.5.6.7 7p1.2.3

9n6 9x1.2 10p1

12n2

B

ⲁⲓ ⲛⲉⲛ ⲁⲛⲉ ⲛⲉⲛ

7n1 7x1

8n.12 9n1.2.3.4 9x3 10n1.2.3 11n1

12n1.3.4 13n1.2 13x1 13p1 16n1

■ #132 ■ Gal 6,17 ■

Lac 7p4 9n5 10p2

A

ⲛⲉⲛ

6n1* 6p1.2.3.4.5*.6.7 7p2.3

9n6 9x1.2 10n3

12n2

B

ⲛⲉⲛ ⲛⲉⲛ

6n1c 6p5c 7n1 7x1 7p1

8n.12 9n1.2.3.4 9x3 10n1.2 10p1 11n1

12n1.3.4 13n1.2 13x1 13p1 16n1

Ephesians

■ #133 ■ Eph 1,8 ■

Lac 7p2.4 9n5 10p2

A

ⲛⲉⲛ ⲛⲉⲛ ⲛⲉⲛ ⲛⲉⲛ

6p1.3.4.5*.6 7p1.3

9n6 9x1.2

B

חלל מפתח חלל מפתח

וְזוֹמָה

6n1 6p2.5c7 7n1 7x1
8n.12 9n1.2.3.4 9x3 10n1.2.3 10p1
11n1
12n1.2.3.4 13n1.2 13x1 13p1 16n1

■ #134 ■ Eph 1,15 ■

Lac 7p2.4 9n5 10p2

A

מפתח חלל מפתח

6p1.2.3.7 7p3
9x1.2*

B

מפתח חלל מפתח

6n1 6p4.5.6 7n1 7x1 7p1 Gw
8n.12 9n1.2.3.4.6 9x2c.3 10n1.2.3 10p1
11n1
12n1.2.3.4 13n1.2 13x1 13p1 16n1

■ #135 ■ Eph 2,2 ■

Lac 7n1 7p2.4 9n5 10p2

A

וְזוֹמָה חלל מפתח חלל מפתח

וְזוֹמָה חלל מפתח חלל מפתח

6n1c 6p1.2c.3.5*.6 7p1.3
9n6 9x1.2

A-2

וְזוֹמָה חלל מפתח חלל מפתח

וְזוֹמָה חלל מפתח חלל מפתח

6p7 Gw
12n2

B

וְזוֹמָה חלל מפתח חלל מפתח

וְזוֹמָה חלל מפתח חלל מפתח

6p2*.4.5c 7x1
8n.12 9n1.2.3.4 9x3 10n1.2.3 10p1
11n1
12n1.3.4 13n1.2 13x1 13p1 16n1

B-2

וְזוֹמָה חלל מפתח חלל מפתח

וְזוֹמָה חלל מפתח חלל מפתח

6n1*

■ #136 ■ Eph 2,12 ■

Lac 7n1 7p2.4 9n5 10p2

A

מפתח חלל מפתח חלל מפתח

וְזוֹמָה חלל מפתח חלל מפתח

6n1 6p1.2.3.5.6.7 7p3
9n6 9x2
12n2 13n2

B

מפתח חלל מפתח חלל מפתח

וְזוֹמָה חלל מפתח חלל מפתח

6p4 7x1 7p1

8n.12 9n1.2.3.4 9x1.3 10n1.2.3 10p1
11n1
12n1.3.4 13n1 13x1 13p1 16n1

■ #137 ■ Eph 4,30 ■

Lac 7n1 7x1 7p4 8n1 9n5 10p2

A

חלל מפתח חלל מפתח

6n1 6p1.2.3.4.5.6.7 7p1.2.3
9n6 9x.12
12n2

B

ܕܚܝܣܐ ܡܒܝܠܐ ܕܠܐܗ

8n2 9n1.2.3.4 9x3 10n1.2.3 10p1 11n1
12n1.3.4 13n1.2 13x1 13p1 16n1

■ #138 ■ Eph 4,30 ■

Lac 7n1 7x1 7p4 8n1 9n5 10p2

A

ܕܠܐܣܡܥܠܐ ܕܥܠ ܕܡܠܟܐ ܕܥܡܐ

6p6 7p2.3

9n6 9x2

12n2 16n1

B

ܕܠܐܣܡܥܠܐ ܕܥܠ ܕܡܠܟܐ ܕܥܡܐ

6n1 6p1.2.3.4.5.7 7p1

8n2 9n1.2.3.4 9x1.3 10n1.2.3 10p1

11n1

12n1.3.4 13n1.2 13x1 13p1

■ #139 ■ Eph 5,23 ■

Lac 7n1 7x1 7p4 8n1 9n5 10p2

A

ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

6p3.5.6 7p3

13x1 16n1

B

ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

ܕܠܐܗ

6n1 6p1.2.4.7 7p1.2 Gw

8n2 9n1.2.3.4.6 9x1.2.3 10n1.2.3 10p1

11n1

12n1.2.3.4 13n1.2 13p1

■ #140 ■ Eph 5,29 ■

Lac 7n1 7x1 7p4 8n1 9n5 10p2

A

ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

6p1.3.6*.7 7p3

9n6 9x.12

B

ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

6n1 6p2.4.5.6c 7p1.2 Gw

8n2 9n1.2.3.4 9x3 10n1.2.3 10p1 11n1

mas

12n1.2.3.4 13n1.2 13x1 13p1 16n1

■ #141 ■ Eph 6,8 ■

Lac 7n1 7p4 8n1 9n5 10p2

A

ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

6n1 6p1.2.3.4.5*.6 7p1.2.3

9n6 9x.12

13n1*

B

ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

6p5c.7 7x1

8n2 9n1.2.3.4 9x3 10n1.2.3 10p1 11n1

12n1.2.3.4 13n1c.2 13x1 13p1 16n1

■ #142 ■ Eph 6,8 ■

Lac 7n1 7p4 8n1 9n5 10p2

A

ܡܠܟܐ ܕܡܠܟܐ ܕܡܠܟܐ

6p2c.3.5.6 7x1 7p1.2

9n6 9x1c.2*

12n2

B

أَلْ خَبْرَا هَلْ حَ سَاوَا

6n1 6p1.2*.4.7 7p3
8n2 9n1.2.3.4 9x1*.2c.3 10n1.2.3 10p1
11n1
12n1.3.4 13n1.2 13x1 13p1 16n1

* * * * *

Philippians

■ #143 ■ Php 1,12 ■

Lac 7n1 7p4 9n5 10p2

A

أَلْ حَبْرَهْ هَم

6n1 6p1.3.4.5.6.7 7x1 7p1.2.3
9n6 9x2
13x1 16n1

B

أَلْ حَبْرَهْ هَم

6p2
8n1.2 9n1.2.3.4 9x1.3 10n1.2.3 10p1
11n1
12n1.2.3.4 13n1.2 13p1

* * * * *

■ #144 ■ Php 1,19 ■

Lac 6p2 7n1 7p4 9n5 10p2

A

وَهْلَمْ حَسْتَا مَعْلَقْس

6n1 6p1.3.4.5*.6.7 7p1.2.3
9n6 9x1*.2*
12n2

B

وَهْلَمْ حَسْتَا هَم مَعْلَقْس

6p5c 7x1
8n1.2 9n1.2.3.4 9x1c.2c.3 10n1.2.3

10p1 11n1

12n1.3.4 13n1.2 13x1 13p1 16n1

* * * * *

■ #145 ■ Php 2,6 ■

Lac 7n1 7p4 9n5 10p2

A

لَا هَمَا سَلَهْصَا سَعْدَهْ هَم

6n1c 6p1.2c.3.4.5*.6 7p1.2.3
9n6 9x1
12n2

B

لَا هَمَا سَلَهْصَا سَعْدَهْ حَمَهْ

6n1* 6p2*.5c.7 7x1
8n1.2 9n1.2.3.4 9x2.3 10n1.2.3 10p1
11n1
12n1.3.4 13n1.2 13x1 13p1 16n1

* * * * *

■ #146 ■ Php 2,18 ■

Lac 7n1 7p4 9n5 10p2

A

هَمَا اِفْ اَنَلَم

6n1 6p2.3.4.5 7x1 7p1.2.3
8n1.2 9x1.2
12n2.3 13n2

B

هَمَا هَمَا اِفْ اَنَلَم

6p1.6.7
9n1.2.3.4.6 9x3 10n1.2.3 10p1 11n1
12n1.4 13n1 13x1 13p1 16n1

* * * * *

■ #147 ■ Php 3,19 ■

Lac 7n1 7p4 9n5 10p2

A

ܡܨܢܐܚܐ ܐܚܒܐ ܐܚܒ

6n1 6p1.2.3.4.5*.6.7 7p1.2.3
9n6 9x1.2 10p1

B

ܡܨܢܐܚܐ ܐܚܒܐ ܐܚܒ

6p5c 7x1
8n1.2 9n1.2.3.4 9x3 10n1.2.3 11n1
12n1.2.3.4 13n1.2 13x1 13p1 16n1

■ #148 ■ Php 3,19 ■

Lac 7n1 7p4 9n5 10p2

A

ܐܚܒ ܐܚܒܐܚܒܐ ܥܐܘܕܐ ܐܚܒ

6n1 6p1.2c.3.5.6.7 7p1.2.3
9n6 9x1c 10p1

B

ܐܚܒ ܐܚܒܐܚܒܐ ܥܐܘܕܐ ܐܚܒ

6n1 6p2*.4 7x1
8n1.2 9n1.2.3.4 9x1*.2.3 10n1.2.3 11n1
12n1.2.3.4 13n1.2 13x1 13p1 16n1

■ #149 ■ Php 3,20 ■

Lac 7n1 7p4 9n5 10p2

A

ܡܨܢܐ ܐܚܒ ܡܨܢܐ ܐܚܒܐ

6n1 6p1.2.3.4.5.6.7 7p1.2.3
9n6 9x1.2 10p1
12n2

B

ܡܨܢܐ ܐܚܒ ܡܨܢܐ ܐܚܒܐ

7x1
8n1.2 9n1.2.3.4 9x3 10n1.2.3 11n1
12n1.3.4 13n1.2 13x1 13p1 16n1

■ #150 ■ Php 4,1 ■

Lac 7n1 7p4 9n5 10p2

A

ܡܨܢܐ ܡܨܢܐ ܡܨܢܐ ܡܨܢܐ

6n1 6p4.5.6 7p2
13x1 16n1

B

ܡܨܢܐ ܡܨܢܐ ܡܨܢܐ ܡܨܢܐ

6p1.2.3.7 7x1 7p1.3
8n1.2 9n1.2.3.4.6 9x1.2.3 10n1.2.3
10p1 11n1 mas
12n1.2.3.4 13n1.2 13p1

■ #151 ■ Php 4,12 ■

Lac 7n1 7p4 9n5 10p2

A

ܡܨܢܐ ܐܚܒ ܐܚܒ

6n1* 6p1.2.3.4.5.6 7p1.2.3
8n1* 9n6 9x1*.2
12n2.3*

B

ܡܨܢܐ ܐܚܒ ܐܚܒ

6n1c 6p7 7x1
8n1c.2 9n1.2.3.4 9x1c.3 10n1.2.3 10p1
11n1
12n1.3c.4 13n1.2 13x1 13p1 16n1

Colossians

■ #152 ■ Col 3,1 ■

Lac 7n1 7p4 9n5 10n2 10p2

A

أناؤ وخصلا نأد حلا خصلا
والله

6n1 6p3.4.7 7p1.3
12n1.2.3 13n2* 13x1 16n1

B

أناؤ وخصلا بآد حلا خصلا
والله

6p2.5.6 7x1 7p2
8n1.2 9n1.2.3.4.6 9x1.2.3 10n1.3 10p1
11n1
12n4 13n1.2c 13p1

A/B

(no diacr.)

أناؤ وخصلا نأد حلا خصلا
والله

6p1

■ #153 ■ Col 3,5 ■

Lac 6p2 7n1 7p3.4 9n5 10n2 10p2

A

أناؤ وخصلا نأد حلا خصلا

6n1 6p1.3.4.5.6 7p1.2
9n6 9x2 10p1
12n2

B

أناؤ وخصلا نأد حلا خصلا

6p7 7x1
8n1.2 9n1.2.3.4 9x1.3 10n1.3 11n1 mas
12n1.3.4 13n1.2 13x1 13p1 16n1

■ #154 ■ Col 3,17 ■

Lac 6p2 7n1 7p3.4 9n5 10p2

A

أناؤ وخصلا نأد حلا خصلا

6p7

B

أناؤ وخصلا نأد حلا خصلا

6n1 6p1.3.4.5.6 7x1 7p1.2
8n1.2 9n1.2.3.4.6 9x1.2.3 10n1.2.3
10p1 11n1
12n1.2.3.4 13n1.2 13x1 13p1 16n1

■ #155 ■ Col 4,13 ■

Lac 7n1 7p4 9n5 10p2

A

أناؤ وخصلا نأد حلا خصلا

6p1.4.5 7p1.2c.3
9n6 9x1*.2
12n2

B

أناؤ وخصلا نأد حلا خصلا

6n1 6p2.3.6.7 7x1 7p2* Gw
8n1.2 9n1.2.3.4 9x1c.3 10n1.2.3 10p1
11n1 mas
12n1.3.4 13n1.2 13x1 13p1 16n1

■ #156 ■ Col 4,16 ■

Lac 7n1 7p4 9n5 10p2

A

أناؤ وخصلا نأد حلا خصلا

6p1.3.7

B

أناؤ وخصلا نأد حلا خصلا

6n1 6p2.4.5.6 7x1 7p1.2.3
8n1.2 9n1.2.3.4.6 9x1.2.3 10n1.2.3
10p1 11n1 mas

12n1.2.3.4 13n1.2 13x1 13p1 16n1

1Thessalonians

■ #157 ■ 1Th 2,17 ■

Lac 7n1 7p4 9n5 *10p2*

A

ܡܠܝܢ ܐܡܬܝܢ

6p2.3.4.5.6.7 7p2.3

9n6 *9x1.2.3* mas

13n2 13x1

B

ܡܠܝܢ ܐܡܬܝܢ

6n1 6p1 7x1 7p1

8n1.2 9n1.2.3.4 10n1.2.3 *10p1* 11n1

12n1.2.3.4 13n1 13p1 16n1

■ #158 ■ 1Th 3,13 ■

Lac 7n1 7p4 9n5 *10p2*

A

ܡܡܬܡ ܠܡܚܬܐܬܝܢ ܐܠܐ ܐܡܝܢ

6n1 6p3.5 7p1.2.3

9n6 *9x1.2*

12n1.3 13n1.2 13x1

B

ܡܡܬܡ ܠܡܚܬܐܬܝܢ ܐܠܐ ܐܡܝܢ

6p7 7x1

8n1.2 9n1.2.3.4 9x3 10n1.2.3 11n1

mas

12n2.4 13p1 16n1

A/B

ܡܡܬܡ ܠܡܚܬܐܬܝܢ ܐܠܐ ܐܡܝܢ

(no diacr.)

6p1.2.4.6

10p1

■ #159 ■ 1Th 4,1 ■

Lac 7n1 7p4 9n5 *10p2*

A

ܡܡܬܡ ܐܡܬܝܢ ܡܡܬܡ

6p3.5 7p1.2

9x3

13n1

B

ܡܡܬܡ ܐܡܬܝܢ ܡܡܬܡ

6n1 6p1.2.4.6.7 7x1 7p3 Gw

8n1.2 9n1.2.3.4.6 *9x1.2* 10n1.2.3*10p1* 11n1 mas

12n1.2.3.4 13n2 13x1 13p1 16n1

■ #160 ■ 1Th 4,1 ■

Lac 7n1 7p4 9n5 *10p2*

A

ܡܡܬܡ ܐܡܬܝܢ ܡܡܬܡ

6n1 6p2.3.4.5.7 7p1.2.3

9n6 *9x1*.2*

B

ܡܡܬܡ ܐܡܬܝܢ ܡܡܬܡ

6p6 7x1

8n1.2 9n1.2.3.4 *9x1a.3* 10n1.2.3 *10p1*

11n1 mas

12n1.2.3.4 13n1.2 13x1 13p1 16n1

C

ܡܡܬܡ ܐܡܬܝܢ ܡܡܬܡ

6p1

■ #161 ■ 1Th 4,15 ■

Lac 7n1 7p4 9n5 10p2

A

وسع امكنه وجمعنا سنه

6n1 6p2.4.5 7p1

9x2c

12n3 13n1.2 13p1 16n1

B

وسع امكنه وجمعنا سنه

6p1.3.6.7 7x1 7p2.3

8n1.2 9n1.2.3.4.6 9x1.2*.3 10n1.2.3

10p1 11n1

12n1.2.4 13x1

■ #162 ■ 1Th 5,3 ■

Lac 7n1 7p4 9n5 10p2

A

اسم مطلقا ولا حليلا

6p2.3.4.5.6 7p1.3

9n2.6 9x1.2

12n1.2.3 13n1.2c 13x1

B

اسم مطلقا ولا حليلا

6n1 6p1.7 7x1 7p2

8n1.2 9n1.3.4 9x3 10n1.2.3 10p1 11n1

mas

12n4 13n2* 13p1 16n1

2Thessalonians

■ #163 ■ 2Th 1,3 ■

Lac 7n1 7p4 9n5 10p2

A

لجمعنا لا اكدنا صرحه

6p2c.3.4.5 7p2.3

9n6 9x1.2 10p1

B

لجمعنا لا اكدنا صرحه

6p1.6.7 7x1

8n1.2 9n1.2.3.4 9x3 10n1.2.3 11n1 mas

12n1.2.3.4 13n1.2 13x1 13p1 16n1

C

لجمعنا لا اكدنا صرحه

6n1 6p2* 7p1

■ #164 ■ 2Th 1,7 ■

Lac 7n1 7p4 9n5 10p2

A

لجمعنا لا اكدنا صرحه

6n1 6p1.2*.6.7 7p1

B

لجمعنا لا اكدنا صرحه

6p2c.3.4.5 7x1 7p2.3 Gw

8n1.2 9n1.2.3.4.6 9x1.2.3 10n1.2.3

10p1 11n1

12n1.2.3.4 13n1.2 13x1 13p1 16n1

■ #165 ■ 2Th 2,4 ■

Lac 7n1 7p4 9n5 10p2

A

لجمعنا لا اكدنا صرحه

7x1

B

لجمعنا لا اكدنا صرحه

6n1 6p1.2.3.4.5.6.7 7p1.2.3

8n1.2 9n1.2.3.4.6 9x1.2.3 10n1.2.3

10p1 11n1

12n1.2.3.4 13n1.2 13x1 13p1 16n1

■ #166 ■ 2Th 2,13 ■

Lac 7n1 7p4 9n5 *10p2*

A

ⲕⲗⲁⲩⲧⲧⲉⲥⲁ ⲁⲩⲧⲉ ⲥⲧⲧⲉⲥⲉⲙ ⲛⲉⲛⲓ

6p3.4 7p1.2.3

9x2

B

ⲕⲗⲁⲩⲧⲧⲉⲥⲁ ⲁⲩⲧⲉ ⲥⲧⲧⲉⲥⲉⲙ ⲛⲉⲛⲓ

6n1 6p1.2.5.6.7 7x1

8n1.2 9n1.2.3.4.6 *9x1.3* 10n1.2.3 *10p1*
11n1

12n1.2.3.4 13n1.2 13x1 13p1 16n1

■ #167 ■ 2Th 3,1 ■

Lac 7n1 7p4 9n5 *10p2*

A

ⲙⲉ ⲉⲙⲁ ⲁⲩⲧⲉ

6n1 6p1.2.6.7 7p1

9n6 9x1.2 10n2 *10p1*

B

ⲙⲉ ⲉⲙⲁ ⲁⲩⲧⲉ

6p3.4.5 7x1 7p2.3 Gw

8n1.2 9n1.2.3.4 *9x3* 10n1.3 11n1

12n1.2.3.4 13n1.2 13x1 13p1 16n1

■ #168 ■ 2Th 3,5 ■

Lac 7n1 7p4 9n5 *10p2*

A

ⲉⲕⲕⲉⲥⲧⲉⲛⲁⲉ ⲛⲉⲛⲓ ⲛⲉⲛⲓ

6n1 6p2.3.4 7p1.2.3

8n2 *9n6 9x1.2* *10p1*

12n2 13x1 16n1

B

ⲉⲕⲕⲉⲥⲧⲉⲛⲁⲉ ⲛⲉⲛⲓ ⲛⲉⲛⲓ

6p1.5.6.7 7x1

8n1 9n1.2.3.4 *9x3* 10n1..23 11n1

12n1.3.4 13n1.2 13p1

■ #169 ■ 2Th 3,6 ■

Lac 7n1 7p4 9n5 *10p2*

A

ⲙⲁ ⲁⲙⲓ ⲕⲉⲩⲧⲉⲛⲁ

6n1 6p1.2.4.5

9n6 9x1

B

ⲙⲁ ⲁⲙⲓ ⲕⲉⲩⲧⲉⲛⲁ

6p3.6.7 7x1 7p1.2.3 Gw

8n1.2 9n1.2.3.4 *9x2.3* 10n1..23 11n1

12n1.2.3.4 13n1 13x1 13p1 16n1

B-2

ⲙⲁ ⲁⲙⲓ ⲕⲉⲩⲧⲉⲛⲁ

10p1

13n2

■ #170 ■ 2Th 3,6 ■

Lac 7n1 7p4 9n5 *10p2*

A

ⲙⲁⲕⲁ ⲙⲉⲛⲓ

6n1 6p1.2.4.6.7 7p3

8n2 *9n6 9x1* 11n1

13n1.2

B

ⲙⲁⲕⲁ ⲙⲉⲛⲓ

6p3.5 7x1 7p1.2

8n1 9n1.2.3.4 9x2.3 10n1..23 10p1
12n1.2.3.4 13x1 13p1 16n1

* * * * *

■ #171 ■ 2Th 3,18 ■

Lac 7n1 7p4 9n5 **10p2**

A

حمر حلف

6n1* 6p1*.2*.4.6 7p1.3
9n6 9x1* 10p1
13n1.2

B

حکم ملحق امت

6n1c 6p1c.2c.3.5.7 7x1 7p2
8n1.2 9n1.2.3.4 9x1c.2.3 10n1..23 11n1
12n1.2.3.4 13x1 13p1 16n1

* * * * *

1 Timothy

■ #172 ■ 1T_m 3,1 ■

Lac 7n1 7p4 9n5 10n2 **10p2**

A

حقاً لها

6n1 6p1.2.3.4.5.7 7p1.2.3
9n6 9x2 10p1
12n2.3 13n2

B

حبها لها

6p6 7x1
8n1.2 9n1.2.3.4 9x1.3 10n1.3 11n1
12n1.4 13n1 13x1 13p1 16n1

* * * * *

■ #173 ■ 1Tm 3,8 ■

Lac 7n1 7p4 9n5 10n2 **10p2**

A

۹۱ مصقعا

6n1* 6p2 7p1.3
10p1

B

۹۱۵ مصقعا

6n1c 6p1.3.4.5.6.7 7x1 7p2 Gw
8n1.2 9n1.2.3.4.6 9x1.2.3 10n1.3 11n1
12n1.2.3.4 13n1.2 13x1 13p1 16n1

* * * * *

■ #174 ■ 1Tm 4,9 ■

Lac 7n1 7p4 9n5 10n2 **10p2**

A

مَدِينَةُ مَكَّةَ الْمُكَرَّمَةِ
الْمَكَّةَ الْمُكَرَّمَةُ

6n1 6p1.3.6.7 7p2.3
9n6 9x1.2 10p1
13n2

B

مقدمه و بیان مسئله
روش تحقیق

6p2.4.5 7x1 7p1 Gw
8n1.2 9n1.2.3.4 9x3 10n1.3 11n1
12n1.2.3.4 13n1 13x1 13p1 16n1

* * * * *

■ #175 ■ 1Tm 6,10 ■

Lac 7n1 7p4 9n5 10n2 10p2

A

حمنا وھ وکلہم حتھا

6p2c.3.4.5c.7 7p1.2
10p1

13n2

B

هذا كذا ومعه ختعا

6n1 6p1.2*.5*.6 7x1 7p3 Gw
8n1.2 9n1.2.3.4.6 9x1.2.3 10n1.3 11n1
12n1.2.3.4 13n1 13x1 13p1 16n1

■ #176 ■ 1Tm 6,10 ■

Lac 7n1 7p4 9n5 10n2 10p2 | *illeg*
12n3

A

هذا اما باننا كذا

6p6 7p2

B

هذا اما باننا كذا

6n1 6p1.2.3.4.5.7 7x1 7p1.3
8n1.2 9n1.2.3.4.6 9x1.2.3 10n1.3 10p1
11n1
12n1.2.4 13n1.2 13x1 13p1 16n1

2Timothy

■ #177 ■ 2Tm 1,12 ■

Lac 7p4 9n5 10n2 10p2

A

هذا مصدق اما

6n1 6p1.2.3.4.5.6.7 7p1.2.3
9x6 9x1*

B

هذا مصدق اما

7n1 7x1
8n1.2 9n1.2.3.4 9x1c.2.3 10n1.3 10p1
11n1
12n1.2.3.4 13n1.2 13x1 13p1 16n1

■ #178 ■ 2Tm 2,2 ■

Lac 7p4 9n5 10n2 10p2

A

هذا لانا مصدقا

6p7

9x2*

16n1c

B

هذا لانا مصدقا

6n1 6p2.3 7n1 7x1 7p1.2.3
8n1c.2 9n1.2.3.4.6 9x1.2c.3 10n1.3
11n1
12n1.2.3.4 13n1.2 13x1 13p1 16n1*

C

هذا لانا مصدقا

6p5

D

هذا لانا مصدقا

8n1*^v Gw

B/D

هذا لم يرد مصدقا

(no diacr.)

6p1.4.6

10p1

■ #179 ■ 2Tm 2,16 ■

Lac 7p4 9n5 10n2 10p2

A

هذا قلا متصدا ... اما

6n1 6p1.2.3.4.5.6.7 7p1.2.3
9n6 9x1.2 10p1
12n2 13n2

B

هذا قلا متصدا ... اما

7n1 7x1
8n1.2 9n1.2.3.4 9x3 10n1.3 11n1 mas
12n1.3.4 13n1 13x1 13p1 16n1

* * * * *

■ #180 ■ 2Tm 2,16 ■

Lac 7p4 9n5 10n2 10p2

A

وَحَلَجْ وَحَسْبْ حَصْ قَدَا

6n1 6p1.2.3.4.5.6 7p1.2.3
9n1*.2.6 9x1.2 10p1
12n2

B

وَحَلَجْ وَحَسْبْ حَصْ

6p7 7n1 7x1
8n1.2 9n1.2.3.4 9x3 10n1.3 11n1 mas
12n1.3.4 13n1.2 13x1 13p1 16n1

* * * * *

■ #181 ■ 2Tm 3,5 ■

Lac 7p4 9n5 10n2 10p2 12n3

A

وَأَسْ حَصْ اَصْحَصْ وَوَسَلْ اَلَا
هَمْ سَلْهَ وَسَمِ

6p4.5.6.7
13n1.2 13x1

B

وَأَسْ حَصْ اَصْحَصْ وَوَسَلْ اَلَا
هَمْ سَلْهَ وَسَمِ

6n1 6p1.2.3 7n1 7x1 7p1.2.3
8n1.2 9n1.2.3.4.6 9x1.2.3 10n1.3 10p1
11n1
12n1.2.4 13p1 16n1

* * * * *

■ #182 ■ 2Tm 3,6 ■

Lac 7p4 9n5 10n2 10p2 12n3

A

وَحَلَجْ وَحَسْبْ حَصْ قَدَا

6n1 6p2.4.5 7p1.3

B

وَحَلَجْ وَحَسْبْ حَصْ قَدَا

6p3.6.7 7n1 7x1 7p2
8n1.2 9n1.2.3.4.6 9x1.2.3 10n1.3 10p1
11n1 mas
12n1.2.4 13n1.2 13x1 13p1 16n1

A/B

وَحَلَجْ وَحَسْبْ حَصْ قَدَا (no diacr.)

6p1

* * * * *

■ #183 ■ 2Tm 3,7 ■

Lac 7p4 9n5 10n2 10p2 12n3

A

وَحَلَجْ حَقْ هَمَصْ هَمْ
حَبْ اَلَا وَغَزَا اَلَا لَا مَعَصْ
6n1 6p1.2.3.5.6 7p2

B

وَحَلَجْ حَقْ هَمَصْ هَمْ
حَبْ اَلَا وَغَزَا اَلَا لَا مَعَصْ
6p4.7 7n1 7x1 7p1.3
8n1.2 9n1.2.3.4.6 9x1.2.3 10n1.3 10p1
11n1
12n1.2.4 13n1.2 13x1 13p1 16n1

* * * * *

■ #184 ■ 2Tm 3,15 ■

Lac 7p4 9n5 10n2 10p2 12n3

A

ܕܗܡܝܬܐ ܕܝܥܥܐ ܡܥܣܐ

6n1 6p1.2.3.4.5.6.7 7p1.2.3

9n6 9x1.2.3 10p1

12n2

B

ܕܗܡܝܬܐ ܕܝܥܥܐ ܡܥܣܐ

7n1 7x1

8n1.2 9n1.2.3.4 10n1.3 11n1

12n1.4 13n1.2 13x1 13p1 16n1

■ #185 ■ 2Tm 3,17 ■

Lac 7p4 9n5 10n2 10p2 12n3

A

ܗܠܠܐ ܕܡܥܣܐ

6p1.2.3.4.5.6 7p1.2

9n6 9x1.2

12n2

B

ܗܠܠܐ ܕܡܥܣܐ

6n1 6p7 7n1 7x1 7p3

8n1.2 9n1.2.3.4 9x3 10n1.3 10p1 11n1

mas

12n1.4 13n1.2 13x1 13p1 16n1

■ #186 ■ 2Tm 3,17 ■

Lac 7p4 9n5 10n2 10p2 12n3

A

ܗܠܠܐ ܕܡܥܣܐ

6n1* 6p1.2.3*.4.6.7 7p1.2

9n6 9x1

12n2

B

ܗܠܠܐ ܕܡܥܣܐ

6n1c 6p3c.5 7n1 7x1 7p3

8n1.2 9n1.2.3.4 9x2.3 10n1.3 10p1

11n1 mas

12n1.4 13n1.2 13x1 13p1 16n1

■ #187 ■ 2Tm 4,1 ■

Lac 7p4 9n5 10n2 10p2 12n3

A

ܕܗܡܝܬܐ ܕܝܥܥܐ ܡܥܣܐ

6p3.4.6 7p1.3

13n2

B

ܕܗܡܝܬܐ ܕܝܥܥܐ ܡܥܣܐ

6n1 6p1.2.5.7 7n1 7x1 7p2 Gw

8n1.2 9n1.2.3.4.6 9x1.2.3 10n1.3 10p1

11n1

12n1.2.4 13n1 13x1 13p1 16n1

■ #188 ■ 2Tm 4,3 ■

Lac 7p4 9n5 10n2 10p2 12n3

A

ܕܗܡܝܬܐ ܕܝܥܥܐ ܡܥܣܐ

ܕܗܡܝܬܐ ܕܝܥܥܐ ܡܥܣܐ

6n1 6p3.4.5.6.7 7p3

8n1 9n3

12n2 13p1

B

ܕܗܡܝܬܐ ܕܝܥܥܐ ܡܥܣܐ

ܕܗܡܝܬܐ ܕܝܥܥܐ ܡܥܣܐ

6p1.2 7n1 7x1 7p1.2 Gw

8n2 9n1.2.4.6 9x1.2.3 10n1.3 10p1

11n1 mas

12n1.4 13n1.2 13x1 16n1

■ #194 ■ Tit 2,5 ■

Lac 7p4 9n5 10n2 10p2 12n3 13n1

A

هصعتقب لحتكهم

6p1.3.5.6*.7 7p3

9n6

B

هصعتقب لحتكهم

6n1 6p2.4.6c 7n1 7x1 7p1.2 Gw

8n1.2 9n1.2.3.4 9x1.2.3 10n1.3 10p1

11n1

12n1.2.4 13n2 13x1 13p1 16n1

■ #195 ■ Tit 3,7 ■

Lac 7p4 9n5 10n2 10p2 12n2.3 13n1

A

هوهه متال صعدال حتمل ولحلم

6n1 6p1.3.5.6 7p3

B

هوهه متال صعدال بتسا ولحلم

6p2.4.7 7n1 7x1 7p1.2

8n1.2 9n1.2.3.4.6 9x1.2.3 10n1.3 10p1

11n1

12n1.4 13n2 13x1 13p1 16n1

■ #196 ■ Tit 3,8 ■

Lac 7p4 9n5 10n2 10p2 12n2.3 13n1

A

انت لهق هصعتاق لحتسما

6n1 6p1.2.4.5.6.7 7p1.2.3

9n6 9x2.3

B

انت لهق هصعتاق لحتسما

6p3 7n1 7x1

8n1.2 9n1.2.3.4 9x1 10n1.3 10p1 11n1

12n4 13n2 13x1 13p1 16n1

C

لهق

12n1

Philemon

■ #197 ■ 25 ■

Lac 7x1 7p4 9n5 10n2 10p2 12n3 13n2

A

حمر وهسحق

6n1 6p1.2.3.4.5.6.7 7p1.2.3.

9n6 9x1*.2*

12n2

B

حمر وهسحق است

7n1

8n1.2 9n1.2.3.4 9x1c.2c.3 10n1.3 10p1

11n1 mas

12n1.4 13n1 13x1 13p1 16n1

Hebrews

■ #198 ■ Heb 1,14 ■

Lac 6p3 7x1 7p2.4 9n5 10n2 13n2

A

وهسا ولصعدال

6n1 6p1.7 7p3

8n1 10p2

B

וְהָיָה וְאֵלֶיךָ

6p2.4.5.6 7n1 7p1 Gw
8n2 9n1.2.3.4.6 9x1.2.3 10n1.3 10p1
11n1
12n1.2.3.4 13n1 13x1 13p1 16n1

■ #199 ■ Heb 2,10 ■

Lac 6p3 7x1 7p4 9n5 9x3 10n2 13n2

A

וְהָיָה וְאֵלֶיךָ
וְהָיָה וְאֵלֶיךָ

6n1 6p1.2.4.5.6.7 7p1.2.3
9n4* 9x1.2 10p1.2
12n2

B

וְהָיָה וְאֵלֶיךָ
וְהָיָה וְאֵלֶיךָ

7n1
8n1.2 9n1.2.3.4.6 10n1.3 11n1 mas
12n1.3.4 13n1 13x1 13p1 16n1

■ #200 ■ Heb 2,16 ■

Lac 6p3 7x1 7p4 9n5 9x3 10n2 13n2

A

לֹא הָיָה כִּי חָלַץ מִלְּפָנֶיךָ
וְהָיָה מִלְּפָנֶיךָ לֹא חָלַץ רֹדֶה וְאֵלֶיךָ
מִלְּפָנֶיךָ

6n1 6p1.2.4.5.6.7 7p1.2.3
9n4*.6 9x1*.2 10p1.2

B

לֹא הָיָה כִּי חָלַץ מִלְּפָנֶיךָ
מִלְּפָנֶיךָ רֹדֶה וְאֵלֶיךָ מִלְּפָנֶיךָ

7n1

8n1.2 9n1.2.3.4.6 9x1.2 10n1.3 11n1 mas
12n1.2.3.4 13n1 13x1 13p1 16n1

■ #201 ■ Heb 2,17 ■

Lac 6p3 7x1 7p4 9n5 9x3 10n2 13n2

A

וְהָיָה וְאֵלֶיךָ

6p4 7p2
9n6 9x1
12n2.3

B

וְהָיָה וְאֵלֶיךָ

6n1 6p1.2.5.6.7 7n1 7p1.3
8n1.2 9n1.2.3.4 9x2 10n1.3 10p1.2
11n1
12n1.4 13n1 13x1 13p1 16n1

■ #202 ■ Heb 3,6 ■

Lac 6p3 7x1 7p4 9n5 9x3 10n2 12n3
13n2

A

וְהָיָה וְאֵלֶיךָ

6p2.5 7p2.3
9n6 9x1.2 10p1.2 11n1
12n2

B

וְהָיָה וְאֵלֶיךָ

6n1 6p1.4.6.7 7n1 7p1 Gw
8n1.2 9n1.2.3.4 10n1.3
12n1.4 13n1 13x1 13p1 16n1

■ #203 ■ Heb 3,7 ■

Lac 6p3 7x1 7p4 9n5 9x3 10n2 12n3
13n2

A

صلحلا واصلنا وصالا وصالا
وصالا وصالا وصالا

6n1 6p4.5 7p1.3c
10p1
12n2

B

صلحلا واصلنا وصالا وصالا
وصالا وصالا وصالا

6p1.2.6.7 7n1c 7p2.3*
8n1.2 9n1.2.3.4.6 9x1.2 10n1.3 10p2
11n1
12n1.4 13n1 13x1 13p1 16n1

B-2

صلحلا واصلنا وصالا وصالا
وصالا وصالا وصالا

7n1*

■ #204 ■ Heb 3,11 ■

Lac 6p3 7x1 7p4 9n5 9x3 10n2 12n3
13n2

A

هالسا وصالا وصالا

6n1 6p1.2.4.5.6.7 7p1.2.3
9n6 9x1.2 10p2
12n2

B

هالسا وصالا وصالا

7n1
8n1.2 9n1.2.3.4 10n1.3 10p1 11n1
12n1.4 13n1 13x1 13p1 16n1

■ #205 ■ Heb 3,11 ■

Lac 6p3 7x1 7p4 9n5 9x3 10n2 12n3
13n2

A

لا صلحلا وصالا

6n1 6p1.4.5 7p2
9x1.2

B

لا صلحلا وصالا

6p2.6.7 7n1 7p1.3 Gw
8n1.2 9n1.2.3.4.6 10n1.3 10p1.2 11n1
12n1.2.4 13n1 13x1 13p1 16n1

■ #206 ■ Heb 3,16 ■

Lac 6p3 7x1 7p4 9n5 9x3 10n2 12n3
13n2

A

لا صلحلا وصالا وصالا

6p1.2.5.6 7p2.3
9n6 9x1*.2 10p2
12n2

B

لا صلحلا وصالا وصالا

6n1 6p4.7 7n1 7p1
8n1.2 9n1.2.3.4 9x1c 10n1.3 10p1 11n1
12n1.4 13n1 13x1 13p1 16n1

■ #207 ■ Heb 5,5 ■

Lac 6p3 7p4 9n5 9x3 10n2 12n3

A

لا صلحلا وصالا وصالا

6n1 6p4.6 7p1.2.3
9n2.6 9x1s.2 10p1.2
12n1.2 13n1.2

B

אלא נזה ואבנ: דה חב: אב

6p1.2.5.7 7n1 7x1
8n1.2 9n1.3.4 10n1.3 11n1 mas
12n4 13x1 13p1 16n1

■ #208 ■ Heb 7,4 ■

Lac 6p3 7n1 7p4 9n5 9x3 10n2 12n3

A

דה מוד מנכט: וועל

6n1 6p1.2.4.5 7p1.2.3
9n6 9x1s.2 10p2
12n2

A-2

דה מוד מנכט: וועל

6p6.7

B

דה מוד מנכט: וועל

7x1
8n1.2 9n1.2.3.4 10n1.3 11n1 mas
12n1.4 13n1.2 13x1 13p1 16n1

B-2

דה מוד מנכט: וועל

10p1

■ #209 ■ Heb 7,27 ■

Lac 6p3 7n1 7p4 9n5 9x3 10n2

A

אב: זת מנכט:

6n1 6p1 7p1
9n6 9x1s.2 10p2
12n2.3 13x1 16n1

B

אב: זת מנכט:

6p2.4.5.6.7 7x1 7p2.3 Gw
8n1.2 9n1.2.3.4 10n1.3 10p1 11n1
12n1.4 13n1.2 13p1

■ #210 ■ Heb 8,5 ■

Lac 6p3 7n1 7p4 9n5 9x3 10n2

A

והלחט: וועל: וועל

6n1 6p1.2.4.5.6 7p1.2.3
9n6 9x1s.2 10p1.2
12n2 13n1.2

B

והלחט: וועל: וועל

6p7 7x1
8n1.2 9n1.2.3.4 10n1.3 11n1 mas
12n1.3.4 13x1 13p1 16n1

■ #211 ■ Heb 8,6 ■

Lac 6p3 7n1 7p4 9n5 9x3 10n2

A

אב: וועל: אב: וועל: אב:

6n1 6p1.2.4.5.6.7 7p1.2.3
9n6 10p1.2
12n3 13x1 16n1

B

אב: וועל: אב: וועל: אב:

7x1
8n1.2 9n1.2.3.4 9x1s.2 10n1.3 11n1
12n1.2.4 13n1.2 13p1

■ #212 ■ Heb 9,17 ■

Lac 6p3 7n1 7p4 9n5 9x3 10n2 12n3

A

ⲕⲁ ⲙⲉⲗⲓ ⲓⲥⲉⲛⲓ ⲙⲉⲗⲓⲟⲩⲁ

6p2.5.6.7 7p2*.3
12n2

B

ⲕⲁ ⲙⲉⲗⲓ ⲓⲥⲉⲛⲓ ⲙⲉⲗⲓⲟⲩⲁ

6n1 6p4 7x1 7p1.2c
8n1.2 9n1.2.3.4.6 9x1s.2 10n1.3 10p2
11n1
12n1.4 13n1.2 13x1 13p1 16n1

C

ⲕⲁ ⲙⲉⲗⲓ ⲓⲥⲉⲛⲓ ⲙⲉⲗⲓⲟⲩⲁ

10p1

D

ⲕⲁ ⲓⲥⲉⲛⲓ ⲙⲉⲗⲓⲟⲩⲁ

6p1s

* * * * *

■ #213 ■ Heb 9,24 ■

Lac 6p3 7p4 9n5 9x3 10n2 12n3 | *illeg*
13p1

A

ⲁⲗⲁ ⲕⲁ ⲕⲉⲙⲉⲗⲓ ⲕⲁ

6n1 6p1s.2.4.5.6.7 7p1.2.3
9x1s.2 10n3 10p2
12n1.2 13n1.2 13x1 16n1

B

ⲁⲗⲁ ⲕⲁ ⲕⲉⲙⲉⲗⲓ ⲕⲁ

7n1 7x1 Gw
8n1.2 9n1.2.3.4.6 10n1 10p1 11n1 mas
12n4

* * * * *

■ #214 ■ Heb 10,5 ■

Lac 6p3 7x1 7p4 9n5 9x3 10n2 12n1.3

A

ⲕⲁ ⲙⲉⲗⲓ ⲓⲥⲉⲛⲓ ⲙⲉⲗⲓⲟⲩⲁ

6n1 6p1s.2.7 7p2
10p2
12n2 13x1 13p1 16n1

B

ⲕⲁ ⲙⲉⲗⲓ ⲓⲥⲉⲛⲓ ⲙⲉⲗⲓⲟⲩⲁ

6p4.5.6 7n1 7p1.3 Gw
8n1.2 9n1.2.3.4.6 9x1s.2 10n1.3 10p1
11n1
12n4 13n1.2

* * * * *

■ #215 ■ Heb 10,9 ■

Lac 6p3 7x1 7p4 9n5 9x3 10n2 12n3

A

ⲕⲁ ⲙⲉⲗⲓ ⲓⲥⲉⲛⲓ ⲙⲉⲗⲓⲟⲩⲁ

6p1s.2.5.6
9n1.3 10n3 10p1 11n1
12n1.2 13n1.2 13x1 13p1 16n1

B

ⲕⲁ ⲙⲉⲗⲓ ⲓⲥⲉⲛⲓ ⲙⲉⲗⲓⲟⲩⲁ

6n1 6p4.7 7n1 7p1.2.3
8n1.2 9n2.4.6 9x1s.2 10n1 10p2
12n4

* * * * *

■ #216 ■ Heb 10,11 ■

Lac 6p3 7x1 7p4 9n5 9x3 10n2 12n3

A

ⲕⲁ ⲙⲉⲗⲓ ⲓⲥⲉⲛⲓ ⲙⲉⲗⲓⲟⲩⲁ

6p7 7n1 7p2
9n6 9x1s.2* 10p2

B

בְּנֵי כֹהֵן וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל

6n1 6p1s.2.4.5.6 7n1 7p1.3
8n1.2 9n1.2.3.4 9x2c 10n1.3 10p1 11n1
12n1.2.4 13n1.2 13x1 13p1 16n1

■ #217 ■ Heb 10,16 ■

Lac 6p3 7x1 7p4 9n5 9x3 10n2 12n1.3

A

חַלָּה; מִקְדָּשׁ אֱלֹהִים

6p1.2.7 7p3
9n6 9x1s.2* 10p2

B

מִחַ חַלָּה; מִקְדָּשׁ אֱלֹהִים

6n1 6p4.5.6 7n1 7p1.2 Gw
8n1.2 9n1.2.3.4 9x2c 10n1.3 10p1 11n1
12n2.4 13n1.2 13x1 13p1 16n1

■ #218 ■ Heb 10,25 ■

Lac 6p3 7x1 7p4 9n5 9x3 10n2 12n1.3

A

וְיָבִיט מֵעַל אֵלֶיךָ

6p4 7p3
8n2 9x2c 10p2
13n1.2 13x1 16n1

B

וְיָבִיט מֵעַל אֵלֶיךָ

6n1 6p2.7 7n1 7p1.2
8n1 9n1.2.3.4.6 9x1s.2* 10n1.3 10p1
11n1
12n2.4 13p1

A/B

וְיָבִיט מֵעַל אֵלֶיךָ (no diacr.)

6p1.5.6

■ #219 ■ Heb 10,28 ■

Lac 6p3 7x1 7p4 9n5 9x3 10n2 12n3

A

אֵלֶיךָ אֵלֶיךָ וְיָבִיט מֵעַל אֵלֶיךָ

6n1 6p2.5 7p1.2.3c
9x6 9x2 10p1.2
12n1.2.4 13n1.2 13x1 16n1

B

אֵלֶיךָ אֵלֶיךָ וְיָבִיט מֵעַל אֵלֶיךָ

6p4.6.7 7n1 7p3* Gw
8n1.2 9n1.2.3.4 9x1s 10n1.3 11n1 mas
13p1

A/B

אֵלֶיךָ אֵלֶיךָ וְיָבִיט מֵעַל אֵלֶיךָ

(no diacr.)

6p1

■ #220 ■ Heb 10,29 ■

Lac 6p3 7x1 7p4 9n5 9x3 10n2 12n3

A

מִסֵּב וְעַל וְעַל וְעַל וְעַל
וְעַל וְעַל וְעַל וְעַל

6n1 6p4.5.6 7p1.2.3

B

מִסֵּב וְעַל וְעַל וְעַל וְעַל
וְעַל וְעַל וְעַל וְעַל

6p1.2p.7s 7n1
8n1.2 9n1.2.3.4.6 9x1s.2 10p1.2 10n1.3
11n1
12n1.2.4 13n1.2 13x1 13p1 16n1

■ #221 ■ Heb 10,33 ■

Lac 6p3 7x1 7p4 9n5 9x3 10n2 12n1.3

A

لا ابي صعبت ويعق: لا ابا

6p1.2.4.6.7s 7p2

9n6 9x1s 10p1.2

12n2

B

لا ابي صعبت ويعق: لا ابا

6n1 6p5 7n1 7p1.3 Gw

8n1.2 9n1.2.3.4 9x2 10n1.3 11n1

12n4 13n1.2 13x1 13p1 16n1

■ #222 ■ Heb 10,34 ■

Lac 6p3 7x1 7p4 9n5 9x3 10n2 12n3

A

ويعق: لا حن:

6n1 6p1.2.4.5.6.7s 7p1.2.3

9n3 9n6

12n2

B

ويعق: لا حن:

7n1

8n1.2 9n1.2.4 9x1s.2 10n1.3 10p1.2

11n1

12n1.4 13n1.2 13x1 13p1 16n1

■ #223 ■ Heb 11,6 ■

Lac 6p3 7x1 7p4 9n5 9x3 10n2 12n3

A

لا ابي صعبت ويعق: لا ابا

6n1 6p1.2c.4.5.7s 7p1.2.3

9n6 9x1s 10p2

12n1.2 13p1

B

لا صعبت ابي ويعق: لا ابا

6p2*.6 7n1

8n1.2 9n1.2.3.4 9x2 10n1.3 10p1 11n1

12n4 13n1.2 13x1 16n1

■ #224 ■ Heb 11,17 ■

Lac 6p3 7x1 7p4 9n1.5 9x3 10n2 12n3

A

حنه ويعق: لا صعبت

6n1 6p4.5 7p1.2*.3

9x2

12n1 13n2

B

حنه ويعق: لا صعبت

6p1.2.6.7 7n1 7p2c

8n1.2 9n2.3.4.6 9x1s 10n1.3 10p1.2

11n1 mas

12n2.4 13n1 13x1 13p1 16n1

■ #225 ■ Heb 11,34 ■

Lac 6p3 7x1 7p4 9n1.5 9x3 10n2 12n3
13n1

A

هو حن سلا ويد:

6n1 6p4.5 7p3

12n1 13n2 13x1 13p1 16n1

B

هو حن سلا ويد:

6p1.2.6.7 7n1 7p1.2
 8n1.2 9n2.3.4.6 9x1s.2 10n1.3 10p1.2
 11n1 mas
 12n2.4

* * * * *

■ #226 ■ Heb 12,5 ■

Lac 6p3 7x1 7p4 9n1.5 9x2.3 10n2
 12n3 13n1

A

وَأَسْوَاحُتْنَا أَجْنُوحَهُ

6n1 6p2.5 7p1.2.3
 9n6 9x1s
 12n2 13x1

A-2

وَأَسْوَاحُتْنَا أَجْنُوحَهُ

6p4.6 7n1 Gw
 8n2 9x2 10p1.2 mas
 12n1 13n2 16n1

A/A-2

وَأَسْوَاحُتْنَا أَجْنُوحَهُ

(no diacr.)

6p1.7 11n1

B

* * * * *

وَأَسْوَاحُتْنَا أَجْنُوحَهُ

8n1 9n2.3.4 10n1.3s
 12n4 13p1

* * * * *

■ #227 ■ Heb 12,6 ■

Lac 6p3.6 7x1 7p4 9n1.5 9x2.3 10n2
 12n3 13n1

A

لَحْفَ وَنَمْرَ حَهْ كَهْ مَحْمَا

6n1* 6p1.2.4.5.7 7p1.2.3
 10p2
 12n1 13n2

B

لَحْفَ وَنَمْرَ حَهْ كَهْ مَحْمَا

6n1e 7n1
 8n1.2 9n2.3.4.6 9x1s 10n1.3s 10p1
 11n1
 12n2v.4 13x1 13p1 16n1

* * * * *

3. THE VARIANT TABLE (TEST UNITS, SELECTED MSS)

<i>Rom</i>	1	2	3	4	5	6	7	8	9	10
7n1	B	B	B	B	B	B	B	B	B	B
7x1	lac	lac	lac	lac	lac	lac	lac	lac	lac	lac
9n6	A	A	A	A	A	A	A	A	A	A
9x1	B	A _s	A	A	A*	A	A*	A	B	A
9x2	lac	lac	lac	lac	lac	lac	lac	lac	lac	lac
10p1	B	B	A	B	A	B	B	B	B	B
12n2	B	B	B	B	B	B	A	B	B	A
13n2	B	A	A	B	A	B	B	A	B	A
<i>Rom</i>	11	12	13	14	15	16	17	18	19	20
7n1	B	B	B	B	B	B	B	B	B	B
7x1	lac	lac	lac	lac	lac	lac	lac	lac	lac	lac
9n6	A	A	A	A	A	A	A	A	B	B
9x1	A2	A	A	A	A*	A*	B	A	B	B
9x2	lac	lac	lac	A	A	A	lac	lac	lac	lac
10p1	B	A	A	B	A	B	B	B	A	A/B
12n2	B	A	B	A	B	A	A	B	B	B
13n2	A	B	B	B	B	A	B	A	B	B
<i>Rom</i>	21	22	23	24	25	26	27	28	29	30
7n1	B	B	B	B	B	B	B	B	B	B
7x1	lac	lac	lac	lac	lac	lac	lac	lac	lac	lac
9n6	B	A	B	B	A	A	A	A*	A	A
9x1	A	A*	A*	B	B	A*	A	A*	B	A*
9x2	lac	lac	lac	lac	lac	lac	lac	lac	lac	lac
10p1	A	B	B	B	B	A	A	A	B	A
12n2	B	B	B	A	B	A	A	B*	B	A
13n2	A	B	B	B	B	B	A	B	B	B

<i>Rom</i>	<i>31</i>	<i>32</i>	<i>33</i>	<i>34</i>	<i>35</i>		<i>36</i>	<i>37</i>	<i>38</i>	<i>39</i>
7n1	B	B	B	B	B	<i>1Co</i>	B	B	B	B
7x1	lac	lac	lac	lac	lac		lac	lac	lac	lac
9n6	B	A	A	B	A	<i>1Co</i>	B	A	B	A
9x1	A*	A*	B	A	B		A	A	B	A
9x2	lac	lac	lac	lac	lac	<i>1Co</i>	lac	lac	lac	lac
10p1	B	A	B	A	A		A	B	A	A
12n2	A	A	B	A	A	<i>1Co</i>	B	B	B	A
13n2	B	B	B	B	A		B	B	B	A
<i>1Co</i>	<i>40</i>	<i>41</i>	<i>42</i>	<i>43</i>	<i>44</i>	<i>45</i>	<i>46</i>	<i>47</i>	<i>48</i>	<i>49</i>
7n1	B	B	B	B	B	B	B	B	B	B
7x1	lac	lac	lac	lac	lac	lac	lac	lac	lac	lac
9n6	A	A	A	A	A	A	B	A	B	A
9x1	A*	B	A*	A*	B	B	A	A*	A	A
9x2	lac	lac	lac	lac	lac	B	B*	A	A	A
10p1	A	A	A/B	A	A	A	B	A	A/B	A
12n2	A	B	A	A	A	B	B	A	B	A
13n2	B	B	B	B	A	B	A	B	A	A
<i>1Co</i>	<i>50</i>	<i>51</i>	<i>52</i>	<i>53</i>	<i>54</i>	<i>55</i>	<i>56</i>	<i>57</i>	<i>58</i>	<i>59</i>
7n1	B	B	B	B	B	B	B	B	B	B
7x1	lac	lac	lac	lac	B	B	B	B	B	B
9n6	A	A	A	A	A	A	A	B	A	A
9x1	A	A	B	A	B	B _s	A _s	B	A	A
9x2	B	B	B*	B*	A	A	A*	B	A	A
10p1	B	A	B	A	A	A	B	B	A	A
12n2	B	A	A	A	A	A	A	B	B	A
13n2	B	A	B	B	A	A	A	B	B	A

<i>1C₀</i>	<i>60</i>	<i>61</i>	<i>62</i>	<i>63</i>	<i>64</i>	<i>65</i>	<i>66</i>	<i>67</i>	<i>68</i>	<i>69</i>
7n1	B	B	B	B	B	B*	B	B	B	A*
7x1	B	B	B	B	B	B	B	B	B	B
9n6	B	A	A	B	B	A	A	A	B	A
9x1	B	A*	B	A	B*	A*	A	C*	A	A
9x2	B	A*	B	A	B	A	B	A	A	A
10p1	A	A	A	A	B	B	A	A	B	A
12n2	B	B	B	B	B	B	A	B	B	B
13n2	A	B	A	B	B	B	A	B	B	B
<i>1C₀</i>	<i>70</i>	<i>71</i>	<i>72</i>	<i>73</i>	<i>74</i>	<i>75</i>	<i>76</i>	<i>77</i>		<i>78</i>
7n1	B	B	B	B	B	B	B	B	<i>2C₀</i>	B
7x1	B	B	B	B	B	B	B	B		B
9n6	A	A	A	A	A	A	A	A	<i>2C₀</i>	A
9x1	A*	A	A*	B	B	A	A	A		A
9x2	A	A*	A	B	B	B	A	A*	<i>2C₀</i>	A
10p1	A	A	B	B	A	A	A	B		A
12n2	A	A	B	A	B	B	A	A	<i>2C₀</i>	A
13n2	B	A	B	A	B	B	A	B		A
<i>2C₀</i>	<i>79</i>	<i>80</i>	<i>81</i>	<i>82</i>	<i>83</i>	<i>84</i>	<i>85</i>	<i>86</i>	<i>87</i>	<i>88</i>
7n1	B	B	B	B	B	B	B	B	lac	lac
7x1	B	B	B	B	B	B	B	B	B	B
9n6	B	A	A	A	A	A	A	A	B	A
9x1	B	A	A	A	A	A	A	A	A	B*
9x2	B*	A	A	A	A	A	B	A*	A	A
10p1	A	A	A	A	A	A	A	A	B	B
12n2	A	A	A	A	B	A	A	C*	B	B
13n2	A	B	B	A	B	B	A	B	A	B

<i>2Co</i>	<i>89</i>	<i>90</i>	<i>91</i>	<i>92</i>	<i>93</i>	<i>94</i>	<i>95</i>	<i>96</i>	<i>97</i>	<i>98</i>
7n1	lac	lac	lac	lac	lac	lac	lac	lac	lac	lac
7x1	A*	B	B	B	B	B	B	B	B	B
9n6	A	A	A	A	A	A	A	A	A	A
9x1	A	A	A	A	A	A	A	A	A	A
9x2	A	B	A	A	B	A*	B	A	B	A*
10p1	A	B	A	A	A	A	A	A	A	A
12n2	A	B	A	A	A	A	A	A	A	B
13n2	A	A	B	A	B	B	A	B	A	B
<i>2Co</i>	<i>99</i>	<i>100</i>	<i>101</i>	<i>102</i>	<i>103</i>	<i>104</i>	<i>105</i>	<i>106</i>	<i>107</i>	<i>108</i>
7n1	lac	lac	lac	lac	lac	lac	lac	lac	lac	lac
7x1	B	B	B	B	B	B	B	A*	B	B
9n6	A	A	A	A	A	A	B	A	A	A
9x1	A*	A	A*	A*	A	A	C*	A	B	B
9x2	A*	A	A*	A	A	A	B	A	A	A
10p1	B	A	A	A	A	A	B	A	B	A
12n2	B	B	A	A	B	B	B	A	B	B
13n2	B	A	B	B	B	A	B	B	B	B
<i>2Co</i>	<i>109</i>	<i>110</i>	<i>111</i>	<i>112</i>	<i>113</i>	<i>114</i>		<i>115</i>	<i>116</i>	<i>117</i>
7n1	lac	lac	lac	lac	lac	lac	<i>Gal</i>	lac	lac	lac
7x1	B	B	B	B	B	B		B	B	B
9n6	A	A	A	A	A	A	<i>Gal</i>	A	B	A
9x1	A	B	A	A	B	A*		A	B	B*
9x2	A	A	A*	A	A	A	<i>Gal</i>	A	B	A
10p1	A	A	A	A	A	A		A	B	B
12n2	A	A	B	A	A	B2	<i>Gal</i>	A	B	A
13n2	B	B	B	B	A	A2		B	B	A

<i>Gal</i>	118	119	120	121	122	123	124	125	126	127
7n1	lac	lac	lac	lac	lac	lac	lac	lac	lac	B
7x1	B	B	B	B	B	B	B	B	B	B
9n6	A	A	A	B	A	A	A	A	A	A
9x1	A	B	A	B	A*	A	A*	A	B	A*
9x2	B	B	A	B	B	B	B	A	A	A
10p1	B	B	B	A/B	B	A	B	A	B	B
12n2	B	A	B	A	A*	A	B	B	A	B
13n2	B	A	B	A	B	A	lac	B	A	B
<i>Gal</i>	128	129	130	131	132		133	134	135	136
7n1	B	B	B	B	B	<i>Eph</i>	B	B	lac	lac
7x1	B	B	B	B	B		B	B	B	B
9n6	B	B	B	A	A	<i>Eph</i>	A	B	A	A
9x1	B	B	A	A	A		A	A	A	B
9x2	B	B	A	A	A	<i>Eph</i>	A	A*	A	A
10p1	B	B	E*	A	B		B	B	B	B
12n2	B	A	A	A	A	<i>Eph</i>	B	B	A2	A
13n2	A	A	A	B	B		B	B	B	A
<i>Eph</i>	137	138	139	140	141	142		143	144	145
7n1	lac	lac	lac	lac	lac	lac	<i>Php</i>	lac	lac	lac
7x1	lac	lac	lac	lac	B	A		A	B	B
9n6	A	A	B	A	A	A	<i>Php</i>	A	A	A
9x1	A	B	B	A	A	B*		B	A*	A
9x2	A	A	B	A	A	A*	<i>Php</i>	A	A*	B
10p1	B	B	B	B	B	B		B	B	B
12n2	A	A	B	B	B	A	<i>Php</i>	B	A	A
13n2	B	B	B	B	B	B		B	B	B

<i>Plp</i>	146	147	148	149	150	151		152	153	154
7n1	lac	lac	lac	lac	lac	lac	<i>Col</i>	lac	lac	lac
7x1	A	B	B	B	B	B		B	B	B
9n6	B	A	A	A	B	A	<i>Col</i>	B	A	B
9x1	A	A	B*	A	B	A*		B	B	B
9x2	A	A	B	A	B	A	<i>Col</i>	B	A	B
10p1	B	A	A	A	B	B		B	A	B
12n2	A	B	B	A	B	A	<i>Col</i>	A	A	B
13n2	A	B	B	B	B	B		A*	B	B

<i>Col</i>	155	156		157	158	159	160	161	162	
7n1	lac	lac	<i>1Tb</i>	lac	lac	lac	lac	lac	lac	<i>2Tb</i>
7x1	B	B		B	B	B	B	B	B	
9n6	A	B	<i>1Tb</i>	A	A	B	A	B	A	<i>2Tb</i>
9x1	A*	B		A	A	B	A*	B	A	
9x2	A	B	<i>1Tb</i>	A	A	B	A	B*	A	<i>2Tb</i>
10p1	B	B		B	A/B	B	B	B	B	
12n2	A	B	<i>1Tb</i>	B	B	B	B	B	A	<i>2Tb</i>
13n2	B	B		A	A	B	B	A	B*	

<i>2Tb</i>	163	164	165	166	167	168	169	170	171	
7n1	lac	lac	lac	lac	lac	lac	lac	lac	lac	<i>1Tm</i>
7x1	B	B	A	B	B	B	B	B	B	
9n6	A	B	B	B	A	A	A	A	A	<i>1Tm</i>
9x1	A	B	B	B	A	A	A	A	A*	
9x2	A	B	B	A	A	A	B	B	B	<i>1Tm</i>
10p1	A	B	B	B	A	A	B2	B	A	
12n2	B	B	B	B	B	A	B	B	B	<i>1Tm</i>
13n2	B	B	B	B	B	B	B2	A	A	

<i>Heb</i>	198	199	200	201	202	203	204	205	206	207
7n1	B	B	B	B	B	B2*	B	B	B	B
7x1	lac	lac	lac	lac	lac	lac	lac	lac	lac	B
9n6	B	B	A	A	A	B	A	B	A	A
9x1	B	A	A*	A	A	B	A	A	A*	A _s
9x2	B	A	A	B	A	B	A	A	A	A
10p1	B	A	A	B	A	A	B	B	B	A
12n2	B	A	B	A	A	A	A	B	A	A
13n2	lac	lac	lac	lac	lac	lac	lac	lac	lac	A
<i>Heb</i>	208	209	210	211	212	213	214	215	216	217
7n1	lac	lac	lac	lac	lac	B	B	B	B	B
7x1	B	B	B	B	B	B	lac	lac	lac	lac
9n6	A	A	A	A	B	B	B	B	A	A
9x1	A _s	A _s	A _s	B _s	B _s	A _s	B _s	B _s	A _s	A _s
9x2	A	A	A	B	B	A	B	B	A*	A*
10p1	B2	B	A	A	C	B	B	A	B	B
12n2	A	A	A	B	A	A	A	A	B	B
13n2	B	B	A	B	B	A	B	A	B	B
<i>Heb</i>	218	219	220	221	222	223	224	225	226	227
7n1	B	B	B	B	B	B	B	B	B	B
7x1	lac	lac	lac	lac	lac	lac	lac	lac	lac	lac
9n6	B	A	B	A	A	A	B	B	A	B
9x1	B _s	B _s	B _s	A _s	B _s	A _s	B _s	B _s	A _s	B _s
9x2	B*	A	B	B	B	B	A	B	B	lac
10p1	B	A	B	A	B	B	B	B	A2	B
12n2	B	A	B	A	A	A	B	B	A	B
13n2	A	A	B	B	B	B	A	A	A2	A

4. THE TEXTUAL PROFILES

framed: the participation in the Eastern standard text;

test units in *supplements* and those with an *ambiguous* reading (A/B) are excluded from the percentages

<i>Ms</i>	7n1	7x1	9n6	9x1	9x2	10p1	12n2	13n2
<i>TestUnits</i>	140	146	227	215	185	221	225	216
A	0	4	165	97	97	107	112	70
A*	1	2	1	36	17		1	1
<i>As(suppl)</i>				12				
A2	1			1		1	1	2
B	136	140	60	62	64	109	108	141
B*	1		1	5	7		1	1
B %	<i>98</i>	<i>96</i>	<i>27</i>	<i>33</i>	<i>38</i>	<i>49</i>	<i>48</i>	<i>66</i>
<i>Bs(suppl)</i>				12				
B2						2	1	1
B2*	1							
C						1		
C*				2			1	
E*						1		
[A/B]						[5]		
[B/D]						[1]		