

# A GUIDE TO MANUSCRIPTS OF THE PESHITTA NEW TESTAMENT<sup>1</sup>

ANDREAS JUCKEL

UNIVERSITY OF MÜNSTER

## 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.<sup>2</sup> In the very

---

<sup>1</sup> 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.

<sup>2</sup> 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 8<sup>th</sup> 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 5<sup>th</sup> to the 16<sup>th</sup> 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 7<sup>th</sup>/8<sup>th</sup> 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,<sup>3</sup> 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.<sup>4</sup> 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

---

<sup>3</sup> 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.

<sup>4</sup> 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,<sup>5</sup> 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 (*Urtext*) stimulated the development of textual criticism. Since the 18<sup>th</sup> 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.<sup>6</sup> 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

<sup>5</sup> 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.

<sup>6</sup> 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 20<sup>th</sup> 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,<sup>7</sup> 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.<sup>8</sup> 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’.<sup>9</sup> Gwilliam declared,

---

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

<sup>8</sup> 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 Tetraevangelium, 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.

<sup>9</sup> 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*.<sup>10</sup>

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 7<sup>th</sup> 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.

<sup>10</sup> 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.<sup>11</sup>

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

<sup>11</sup> '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 *Crawford II* [of the 12<sup>th</sup>/13<sup>th</sup> 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.<sup>12</sup> 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 5<sup>th</sup>/7<sup>th</sup> century (three of the 8<sup>th</sup> cent., one of the 9<sup>th</sup>, three of the 10<sup>th</sup>/12<sup>th</sup> 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) manuscript<sup>13</sup> and the Peshitta; the origins of the Peshitta he could imagine only in terms of an 'Ur-Peshitta',<sup>14</sup> not in terms of a revisional history.

---

<sup>12</sup> See the analysis of Gwilliam's manuscript evidence in my introduction to the reprint of the *Tetraeuangelium sanctum* (2003).

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

<sup>14</sup> '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 19<sup>th</sup> 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.<sup>15</sup> 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

---

<sup>15</sup> 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,<sup>16</sup> 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 7<sup>th</sup>/8<sup>th</sup> century that is still dominant in the second millennium. This text developed out of an earlier stage represented by 5<sup>th</sup>/6<sup>th</sup>-century manuscripts of neither ecclesiastical qualification. After the manuscripts unmistakeably 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 8<sup>th</sup>/10<sup>th</sup> 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

---

<sup>16</sup> *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 8<sup>th</sup>/9<sup>th</sup> 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.<sup>17</sup>

The *Byzantine* period (450-640) is the period of the *pre-masoretic* Peshitta text.<sup>18</sup> 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 inculcation 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 11<sup>th</sup> century) and a later phase (since the 12<sup>th</sup>

<sup>17</sup> 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.

<sup>18</sup> There is an *Aramaic period*, which ended up in the first half of the 5<sup>th</sup> century. The proof of an Old Syriac (i.e., ante-Peshitta) text of the *Corpus Paulinum* was given by J. Kerschensteiner, *Der Altyrische 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 11<sup>th</sup> 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 12<sup>th</sup> century, the inculcation 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 Ṣalibi (d. 1171), Ja‘qub (Severus) bar Šakko (d. 1241), and Bar ‘Ebroyo (d. 1286) participated in the scholastic formation of natural science and theology in those times, which scholars qualified as ‘the Syrian Renaissance’.<sup>19</sup> 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

---

<sup>19</sup> *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 7<sup>th</sup>/8<sup>th</sup> century; it is rather the still undeveloped early text, contrasting the Eastern standard text.<sup>20</sup>

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.<sup>21</sup> 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.<sup>22</sup> 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.

---

<sup>20</sup> 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.

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

<sup>22</sup> 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 distinguish<sup>23</sup> 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.<sup>24</sup>

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 5<sup>th</sup>/16<sup>th</sup> 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 7<sup>th</sup>/8<sup>th</sup> 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

---

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

<sup>24</sup> ‘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 absorbtion 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 absorbtion 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 7<sup>th</sup>/8<sup>th</sup> 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 instrument<sup>25</sup> 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 absorbtion 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 7<sup>th</sup>/8<sup>th</sup> century. The significance refers to the attestation of the variant(s), not to the variation as such. *The List of Variants* below explicitly

---

<sup>25</sup> 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 5<sup>th</sup>/7<sup>th</sup>-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 7<sup>th</sup> 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**<sup>26</sup> **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 5<sup>th</sup>/7<sup>th</sup>-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

---

<sup>26</sup> 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 7<sup>th</sup>/8<sup>th</sup> century. In *Parole de l’Orient* 19 (1994), Ms 12/1 is said to be earlier than the 10<sup>th</sup> century (‘semble dater d’avant le X<sup>e</sup> siècle’, 603).

reason, they escaped from the influence of the Eastern standard, which even provided the basis for the *editio princeps* of 1555.<sup>27</sup>

## 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 Pehitta 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 (5<sup>th</sup>/7<sup>th</sup> 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 (8<sup>th</sup>/11<sup>th</sup> cent. and 12<sup>th</sup>/16<sup>th</sup> 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 8<sup>th</sup> to the 11<sup>th</sup> 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-

---

<sup>27</sup> 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;<sup>28</sup> 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 7<sup>th</sup> century.<sup>29</sup> 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.<sup>30</sup> 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

<sup>28</sup> 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 11<sup>th</sup>/12<sup>th</sup> century.

<sup>29</sup> ‘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.

<sup>30</sup> H. Zotenberg, *Manuscrits orientaux. Catalogue des manuscrits syriaques et sabéens (mandaiques) 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.<sup>31</sup>

### 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 7<sup>th</sup>/8<sup>th</sup> 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 absorbtion of the early text (on which the ‘Western’ textual tradition is based) by the Eastern standard text. The process of absorbtion 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 *Tetraeuangelium* will result in a similar Guide to the history of the Peshitta Gospels.

---

<sup>31</sup> 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.

## BIBLIOGRAPHY

- Aland, K. & B. *The Text of the New Testament. An Introduction to the Critical Editions and to the Theory and Practice of Modern Textual Criticism.* Translated by Erroll F. Rhodes. Grand Rapids: W. B. Eerdmans/ Leiden: Brill, 1987.
- Buck, E. *Manuscript Studies in the Syriac Version of Romans* (S. T. D. Diss., The Lutheran School of Theology). Chicago, 1978.
- Clemons, J. T. *An Index of Syriac Manuscripts Containing the Epistles and the Apocalypse*. Salt Lake City: Univ. of Utah Press, 1968.
- Classical Scholarship. A Biographical Encyclopedia*, ed. by W. W. Briggs & W. M. Calder III. New York: Garland Pub., 1990.
- Darlow, T. H. /Moule, H. F. *Historical catalogue of the printed editions of Holy Scripture in the Library of the British and Foreign Bible Society, vol. I and II, 1-3.* London: Bible House, 1903-1911.
- Grierson, R. “‘Without Note or Comment’: British Library Or. 11360 and the Text of the Peshitta New Testament’, *Oriens Christianus* 82 (1998), 88-98.
- Gudorf, M. E. *Research on the Early Syriac Text of the Epistle to the Hebrews* (Ph. D. Diss.) Chicago 1992.
- Gwilliam, G. H. ‘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’, *Studia Biblica et Ecclesiastica* 1 (1885), 151-74.
- \_\_\_\_\_ ‘The Ammonian Sections, the Eusebian Canons, and harmonizing tables in the Syriac Tetraevangelium, with notices of Peshitto and other MSS. which exhibit these accessories of the text’, *Studia Biblica et Ecclesiastica* 2 (1890), 241-72.
- \_\_\_\_\_ ‘The Materials for the criticism of the Peshitto New Testament, with specimens of the Syriac Massorah’, *Studia Biblica et Ecclesiastica* 3 (1891), 47-104.
- \_\_\_\_\_ ‘The Place of the Peshitto version in the Apparatus Criticus of the Greek New Testament’, *Studia Biblica et Ecclesiastica* 5 (1903), 189-237.
- Juckel, A. ‘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: Brill, 2006, 107–121.
- \_\_\_\_\_ ‘Research on the Old Syriac Heritage of the Peshitta Gospels. A Collation of Ms Bibl. Nationale syr. 30 (Paris)’, *Hugoye* 12,1 (2009).

- Kerschensteiner, J. *Der Altsyrische Paulustext* (CSCO 315). Louvain: Secrétariat du CSCO, 1970.
- Leroy, J. *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.
- Metzger, B. M. *The Text of the New Testament*. Oxford: Clarendon Press, 1964.
- Pusey, Ph. E/Gwilliam, G. H. *Tetraeuangelium Sanctum juxta simplicem Syrorum versionem ad fidem codicum, Massorae, editionum denuo recognitum ... Oxford: The Clarendon Press, 1901. Reprinted under the title: Tetraeuangelium Sanctum. The Fourfold Holy Gospel in the Peshitta Syriac Version. As revised in accordance with the readings of ancient manuscripts and early editions. With an introduction by Andreas Juckel*. Piscataway: Gorgias Press, 2003.
- Sandys, J. E. *A History of Classical Scholarship*, vol. 3. Cambridge: Univ. Press, 1908.
- Text und Textwert der griechischen Handschriften des Neuen Testaments II. Die Paulinischen Briefe*. In Verbindung mit A. Benduhn-Mertz, G. Mink u. H. Bachmann hrg. von K. Aland. Band 1: *Allgemeines, Römerbrief und Ergänzungsliste*; Band 2: *Der 1. und 2. Korintherbrief*; Band 3: *Galaterbrief bis Philippiperbrief*; Band 4: *Kolosserbrief bis Hebräerbrief*. [Arbeiten zur neutestamentlichen Textforschung, 16-19]. Berlin: de Gruyter, 1991.
- 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. Parkerliet-Flesseman*. Piscataway-NJ: Gorgias Press, forthcoming.
- 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.
- Zotenberg, H. *Manuscrits orientaux. Catalogue des manuscrits syriaques et sabéens (mandaiites) de la Bibliothèque Nationale*. Paris, 1874.

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

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

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

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

### Mss of the Islamic (Late Masoretic) Period

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

## 2. THE LIST OF VARIANTS

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

**B** = the Eastern standard text, dominant since the 7<sup>th</sup>/8<sup>th</sup> cent.

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

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

<p style="text-align: center;"><i>Romans</i></p> <p>■ #1 ■ Rom 1,13 ■  <i>Lac</i> 6p1.3.4 7x1 7p2 9x2.3 13p1</p> <p style="text-align: center;"><b>A</b></p> <p style="text-align: center;">رَخَا اُنَا وَيْ أَتَسْ بِأَوْحَدٍ</p> <p>6n1 6p2.6s.7s 7p3.4  <math>9_{n6}</math></p> <p style="text-align: center;"><b>B</b></p> <p style="text-align: center;">رَخَا اُنَا وَيْ أَتَسْ بِأَوْحَدٍ</p> <p>6p5 7n1 7p1  8n1.2 9n1.2.3.4.5 9x1 10n1.2.3 10p1  11n1  12n1.2.3.4 13n1.2 13x1 16n1</p> <p style="text-align: center;"><b>B-2</b></p> <p style="text-align: center;">رَخَا اُنَا وَيْ أَتَسْ</p> <p>10p2</p> <p style="text-align: center;">* * * * *</p> <p>■ #2 ■ Rom 2,1 ■  <i>Lac</i> 6p1.3.4 7x1 7p4 9x2.3 13p1</p> <p style="text-align: center;"><b>A</b></p> <p style="text-align: center;">عَنْهُمْ لَعْنَهُمْ</p> <p>6n1 6p2.5.7s 7p1.2.3  <math>9_{n6} 9_{x1s} 10p2</math>  13n2</p> <p style="text-align: center;"><b>B</b></p> <p style="text-align: center;">عَنْهُمْ لَعْنَهُمْ</p> <p>6p6s 7n1  8n1.2 9n1.2.3.4.5 10n1.2.3 10p1 11n1</p>	<p style="text-align: right;">12n1.2.3.4 13n1 13x1 16n1</p> <p style="text-align: right;">* * * * *</p> <p>■ #3 ■ Rom 3,2 ■  <i>Lac</i> 6p1.3.4 7x1 7p4 9x2.3 13p1</p> <p style="text-align: center;"><b>A</b></p> <p style="text-align: center;">عَنْهُمْ لَعْنَهُمْ مَلَكُوت السَّمَاوَاتِ</p> <p>6p5.6s.7s 7p1.2  <math>9_{n6} 9_{x1} 10p1.2</math>  12n3 13n2 13x1 16n1</p> <p style="text-align: center;"><b>B</b></p> <p style="text-align: center;">عَنْهُمْ لَعْنَهُمْ مَلَكُوت السَّمَاوَاتِ</p> <p>6n1 6p2 7n1 7p3  8n1.2 9n1.2.3.4.5 10n1.2.3 11n1 mas  12n1.2.4 13n1</p> <p style="text-align: right;">* * * * *</p> <p>■ #4 ■ Rom 4,16 ■  <i>Lac</i> 6p1.4 7x1 7p4 9x2.3 10p2 13p1</p> <p style="text-align: center;"><b>A</b></p> <p style="text-align: center;">عَنْهُمْ مَلَكُوت السَّمَاوَاتِ</p> <p>6n1* 6p2.3.5*.6s.7s 7p1.2.3  <math>9_{n6} 9_{x1}</math></p> <p style="text-align: center;"><b>B</b></p> <p style="text-align: center;">عَنْهُمْ مَلَكُوت السَّمَاوَاتِ</p> <p>6p6s 7n1  8n1.2 9n1.2.3.4.5 10n1.2.3 10p1 11n1</p>
--	--

6n1c 6p5c 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 مَنْ يَعْمَلْ حَسَنَةً يَرَهُ اللَّهُ

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

B

لَا مَنْ يَعْمَلْ حَسَنَةً يَرَهُ اللَّهُ

6p5c 7n1  
 8n1.2 9n1.2.3.4.5 9x1c 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

وَ لَا يَمْلِكُهُ أَيْمَانُهُ

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

B

وَ لَا يَمْلِكُهُ أَيْمَانُهُ

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 يَعْمَلُ حَسَنًا وَ لَا يَرَاهُ اللَّهُ  
 حَسَنٌ لَّهُ

6n1 6p.12.3.4.5\*.7 7p1.2.3.4

9n6 9x1\*

12n2 16n1

B

لَا يَعْمَلُ حَسَنًا وَ لَا يَرَاهُ اللَّهُ  
 حَسَنٌ لَّهُ

6p5c.6s 7n1

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

11n1

12n1.3.4 13n1.2 13x1

\* \* \* \* \*

■ #8 ■ Rom 8,23 ■

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

A

مَنْ يَصْنَعْ حَسَنَةً حَتَّى  
 يَرَهُ اللَّهُ مَنْ يَفْعَلْ

6n1 6p1.2.3.4.5.6s.7 7p1.3.4

9n2\*.6 9x1 11n1c

12n3c 13n1\*.2 13x1 16n1

B

مَنْ يَصْنَعْ حَسَنَةً حَتَّى  
 يَرَهُ اللَّهُ مَنْ يَفْعَلْ

7n1

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

12n1.2.3\*.4 13n1c

\* \* \* \* \*

■ #9 ■ Rom 8,36 ■

Lac 7x1 9x2.3 10p2 13p1

A

لَا يَمْسِحُ اللَّهُ أَيْمَانَهُ حَسَنَةً

6p3.4.5\*.7 7p4

9n6

<p><b>B</b></p> <p>لَا يَعْلَمُ أَبُوهُ اسْمَاعِيلَ حَمَدًا</p> <p>6n1 6p1.2.5c.6s 7n1 7p1.2.3 Gw      8n1.2 9n1.2.3.4.5 9x1 10n1.2.3 10p1 mas      11n1 mas      12n1.2.3.4 13n1.2 13x1 16n1</p> <p style="text-align: center;">* * * * *</p> <p>■ #10 ■ Rom 8,39 ■</p> <p>Lac 7x1 9x2.3 10p2 13p1   illeg 7p4</p>	<p>لَا يَعْلَمُ أَبُوهُ اسْمَاعِيلَ حَمَدًا</p> <p>سَهَدَهُ وَلَلَّا</p> <p>7n1      8n1.2 9n1.2.3.4.5 10n1.2.3 10p1 mas      12n1.2.4 13n1 13x1*</p> <p><b>B-2</b></p> <p>لَا يَعْلَمُ أَبُوهُ اسْمَاعِيلَ حَمَدًا</p> <p>سَهَدَهُ وَلَلَّا</p> <p>10n3</p> <p style="text-align: center;">* * * * *</p> <p>■ #12 ■ Rom 9,5 ■</p> <p>Lac 7x1 9x2.3 10p2 13p1</p>
<p><b>A</b></p> <p>لَا حَمَدًا اسْمَاعِيلَ</p> <p>6n1 6p1.4.5.7 7p1.2      9n2*.6 9x1      12n2.3 13n2 16n1</p>	<p>لَا حَمَدًا اسْمَاعِيلَ</p> <p>سَهَدَهُ وَلَلَّا</p> <p>6n1 6p2.3.4.6.s.7 7p1.2.3.4      9n6 9x1 10p1 11n1      12n1.2.3 13x1 16n1</p>
<p><b>B</b></p> <p>لَا حَمَدًا اسْمَاعِيلَ</p> <p>6p2.3.6s 7n1 7p3      8n1.2 9n1.2.c.3.4.5 10n1.2.3 10p1 11n1      mas      12n1.4 13n1 13x1</p> <p style="text-align: center;">* * * * *</p>	<p>لَا حَمَدًا اسْمَاعِيلَ</p> <p>سَهَدَهُ وَلَلَّا</p> <p>6p1.5 7n1      8n1.2 9n1.2.3.4.5 10n1.2.3      12n4 13n1.2</p>
<p>■ #11 ■ Rom 8,39 ■</p> <p>Lac 7x1 9x2.3 10p2 13p1</p>	<p>لَا حَمَدًا اسْمَاعِيلَ</p> <p>سَهَدَهُ وَلَلَّا</p> <p>6p1.5 7n1      8n1.2 9n1.2.3.4.5 10n1.2.3      12n4 13n1.2</p> <p style="text-align: center;">* * * * *</p>
<p><b>A</b></p> <p>لَا يَعْلَمُ اسْمَاعِيلَ حَمَدًا</p> <p>6n1 6p1.2.3.4.5.6.s.7 7p1.2.3.4      9n6 11n1      12n3 13n2 13x1.c 16n1</p>	<p>■ #13 ■ Rom 9,7 ■</p> <p>Lac 7x1 9x2.3 10p2 13p1</p>
<p><b>A-2</b></p> <p>لَا يَعْلَمُ اسْمَاعِيلَ حَمَدًا</p> <p>سَهَدَهُ وَلَلَّا</p> <p>9x1</p>	<p><b>A</b></p> <p>لَا</p> <p>6n1 6p1.3.4.5.6s 7p1.2.3.4      9n6 9x1 10p1      12n3 13x1 16n1</p>
<p><b>B</b></p> <p>لَا يَعْلَمُ اسْمَاعِيلَ حَمَدًا</p> <p>سَهَدَهُ وَلَلَّا</p> <p>6p2.7 7n1</p>	<p><b>B</b></p> <p>لَا</p> <p>6p2.7 7n1</p>

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

**صَحْنَةُ الْجَنَّةِ وَحَسَنَةُ فَعَلَا**

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

B

**صَحْنَةُ الْجَنَّةِ وَحَسَنَةُ فَعَلَا**

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

**أَمْ لِمَذْهَنٍ حَتَّىٰ لِكَاهٌ سَا**

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

B

**أَمْ لِمَذْهَنٍ حَتَّىٰ لِكَاهٌ سَا**

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

\* \* \* \*

■ #16 ■ Rom 10,3 ■

Lac 7x1 7p4 10p2 13p1

A

**حَلَبَةُ الْجَنَّةِ وَحَلَبَةُ**

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

B

**حَلَبَةُ الْجَنَّةِ وَحَلَبَةُ**

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

**\٥٥٩٥٨٦ \١٠٥٥ بَلْ أَمْ لَهُنَّ**

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

B

**\٥٥٩٥٨٦ \١٠٥٥ بَلْ أَمْ لَهُنَّ**

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

**\٤٥ بَلْ وَعِدَةٌ صَبِيعًا**

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

B

**\٤٥ بَلْ وَعِدَةٌ صَبِيعًا**

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

*مَلَكٌ مُّلْكٌ لِّلَّا مُحَمَّدٌ*

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

B

*مَلَكٌ مُّلْكٌ لِّلَّا مُحَمَّدٌ*

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

*مَلَكٌ مُّلْكٌ لِّلَّا مُحَمَّدٌ*

6p4.7s

\* \* \* \* \*

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

A

*صَاحِبٌ مُّصَاحِّي*

6n1 6p6 7p1r

B

*صَاحِبٌ مُّصَاحِّي*

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

*صَاحِبٌ مُّصَاحِّي* (no diacr.)  
6p1  
10p1

\* \* \* \* \*

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

A

*رَخَا نَاهٌ مُّلْكٌ وَلَوْهُ أَنْتَ*

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

B

*رَخَا نَاهٌ مُّلْكٌ وَلَوْهُ أَنْتَ*

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

*أَنْتَ رَحْمَانٌ وَلَهُ*

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

B

*أَنْتَ رَحْمَانٌ وَلَهُ*

6p5.7 7n1  
8n1.2 9n1.2.3.4.5 9x1.3 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

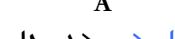
*أَنْتَ رَحْمَانٌ وَلَهُ*

6n1 6p2.3.4.6.7 7p1.3

$9_{x1^*}$   
**B**  
 ملخص حسابات  $\text{L}_{\text{L}} \text{L}_{\text{L}}$ ,  $\text{L}_{\text{L}} \text{L}_{\text{L}}$ ,  $\text{L}_{\text{L}}$   
 6p5 7n1  
 8n1.2 9n1.2.3.4.5.6  $9_{x1^*.3}$  10n1.2.3  
 $10p^1$  11n1  
 12n1.2.3.4 13n1.2 13x1 16n1

■ #24 ■ Rom 13,1 ■  
Lac 6p1 7x1 7p2.4 9x2 10p2 13p1  
**A**  
صَلَوةٌ لِمُحَمَّدٍ وَّلِإِنْجِيلِهِ  
أَعْلَمُ بِهِ

**B**  
مَا يَعْلَمُ حَمَّةٌ لِهَا وَمَا لَهَا  
**أَعْلَمُ**

■ #25 ■ Rom 13,4 ■  
*Lac* 6p1 7x1 7p2.4 9x2 10p2 13p1  
**A**  
  
 6n1 6p2s.3.4.6\* 7p1  
 9n6  
 16n1  
**B**  
  
 6p5.6c.7 7n1 7p3 Gw  
 8n1.2 9n1.2.3.4.5 9x1.3 10n1.2.3 10j  
 11n1 mas

12n1.2.3.4 13n1.2 13x1

\* \* \* \* \*

■ #26 ■ Rom 13,8 ■

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

**A**

فَهُوَ مَسْتَحِنٌ مَسْتَحِنٌ

6p1.2.3.4.5.6.7 7p1.3  
*9n6 9x1\* 10p1*  
 12n2

**B**

فَهُوَ مَسْتَحِنٌ مَسْتَحِنٌ

6n1s 7n1  
 8n1.2 9n1.2.3.4.5      *9x1c.3 10n1.2.3*  
 11n1 mas  
 12n1.3.4 13n1.2 13x1 16n1

\* \* \* \* \*

■ #27 ■ Rom 13,9 ■

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

**A**

فَهُوَ مَسْتَحِنٌ وَاجِدٌ

6n1s 6p1.2.3.4.5.7 7p1  
*9n6 9x1 10p1*  
 12n2.3 13n2

**B**

فَهُوَ مَسْتَحِنٌ وَاجِدٌ

6p6 7n1 7p3  
 8n1.2 9n1.2.3.4.5 9x3 10n1.2.3 11n1  
 12n1.4 13n1 13x1 16n1

\* \* \* \* \*

■ #28 ■ Rom 13,9 ■

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

**A**

فَلَا يَعْلَمُ مَنْ هُوَ لَهُ عَلَيْهِ لِلْمُلْكُ

6n1s 6p.12.3.4.5..67 7p13.

9n6\* 9x1\* 10p1

12n2c

**B**

،مَوْلَىٰ لِلَّهِ مَوْلَىٰ لِلَّهِ

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**

كُلُّ وَلِيٍّ

6n1s 6p6 7p1.3

9n6

**B**

كُلُّ وَلِيٍّ

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**

سَبِيلٌ حَقِيبَةٌ وَسَعْدَةٌ

6n1s 6p1.2.3.4.5.6.7 7p1.3

9n6 9x1\* 10p1

12n2

**B**

سَبِيلٌ حَقِيبَةٌ وَسَعْدَةٌ

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**

كُلُّ هُنَّا كُلُّ هُنَّا

6n1s 6p1.2.3.5 7p1.3

9x1\*

12n2

**B**

كُلُّ هُنَّا كُلُّ هُنَّا

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**

سَبِيلٌ حَقِيبَةٌ

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

9n6 9x1\* 10p1

12n2

**B**

سَبِيلٌ هُنَّا

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**

مَلَّا مُهْلِلٌ مُهَاجِرٌ بَعْدَ حَيَا  
وَكَانَ

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

**B**

مَلَّا مُهْلِلٌ مُهَاجِرٌ بَعْدَ حَيَا  
وَكَانَ

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**

مَلَّا مُهْلِلٌ بَعْدَ حَيَا

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

**B**

مَلَّا مُهْلِلٌ بَعْدَ حَيَا

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**

مَلَّا بَعْدَ حَيَا

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

**B**

مَلَّا بَعْدَ حَيَا

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**

مَلَّا بَعْدَ حَيَا

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

**B**

مَلَّا بَعْدَ حَيَا

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**

مَلَّا بَعْدَ حَيَا

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

**B**

مَلَّا بَعْدَ حَيَا

6p6c.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 ■



حَدَّقَاهُ لَا سَلْفَقَا  
(no diacr.)

6p1  
10p1

\* \* \* \* \*

■ #43 ■ 1Co 5,3 ■  
*Lac* 7x1 7p4 9x2 10p2 13p1

A

لَهُمْ فِي هَذِهِ

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

B

لَهُمْ فِي هَذِهِ

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

A/B

لَهُمْ فِي هَذِهِ (no diacr.)  
6p1

\* \* \* \* \*

■ #44 ■ 1Co 5,10 ■  
*Lac* 7x1 7p4 9x2 10p2 13p1

A

وَلَا إِسْلَامٌ حِلٌّ لِّتَأْتِيَ لَا وَلِيَأْتِي  
لَا لَهُمْ مِنْ أَنْتَ وَلَا حِلٌّ لِّهُمْ مِنْ أَنْتَ  
حَدَّقَاهُ لَا سَلْفَقَا

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

B

وَلَا إِسْلَامٌ حِلٌّ لِّتَأْتِيَ لَا وَلِيَأْتِي  
لَا حِلٌّ لِّهُمْ مِنْ أَنْتَ وَلَا حِلٌّ لِّهُمْ مِنْ أَنْتَ

حَدَّقَاهُ لَا سَلْفَقَا

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

لَا سَلْفَقَا وَلَا حَدَّقَا

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

B

لَا سَلْفَقَا وَلَا حَدَّقَا

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

حَدَّقَاهُ مِنْ لَهَا

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

B

حَدَّقَاهُ مِنْ لَهَا

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

\* \* \* \* \*

<p>■ #47 ■ 1Co 7,28 ■  <i>Lac</i> 7x1 7p2.4 8n1 <b>10p2</b> 13p1</p> <p><b>A</b></p> <p>اَهْكِرِيَا ئِنْ حَفَنْ</p> <p>6n1s 6p1.2.3.4.5.7 7p1.3  <math>9_{n6} 9_{x1^*} .2</math> <b>10p1</b>  12n2</p> <p><b>B</b></p> <p>اَهْكِرِيَا ئِنْ حَفَنْ</p> <p>6p6 7n1  8n2 9n1.2.3.4.5 <math>9_{x1^*} .3</math> 10n1.2.3 11n1  12n1.3.4 13n1.2 13x1 16n1</p>	<p>■ #49 ■ 1Co 8,6 ■  <i>Lac</i> 7x1 7p2.4 <b>10p2</b> 13p1</p> <p><b>A</b></p> <p>بَلْ حَابِهِ اَهْ مِسْ حَابِهِ</p> <p>6n1 6p1.2.3.4.6.7s  <math>9_{n6} 9_{x1^*} .2</math> <b>10p1</b>  12n2 13n2</p> <p><b>B</b></p> <p>بَلْ حَابِهِ اَهْ مِسْ حَابِهِ</p> <p>6p5s 7n1 7p1.3  8n1.2 9n1.2.3.4.5 <math>9_{x3}</math> 10n1.2.3 11n1  12n1.3.4 13n1 13x1 16n1</p>
* * * * *	* * * * *
<p>■ #48 ■ 1Co 8,2 ■  <i>Lac</i> 7x1 7p2.4 <b>10p2</b> 13p1</p> <p><b>A</b></p> <p>اَهْ وَ حَفَنْ بِهِ مِنْ</p> <p>6p4.5.s.7s 7p1  8n2 <math>9_{x1^*} .2</math> mas  12n1 13n2 13x1 16n1</p> <p><b>B</b></p> <p>اَهْ وَ حَفَنْ بِهِ مِنْ</p> <p>6n1 7n1 7p3r  8n1 9n1.2.3.4.5.6 <math>9_{x3}</math> 10n1.2.3 11n1  12n2.3.4 13n1</p> <p><b>A/B</b></p> <p>اَهْ وَ حَفَنْ بِهِ مِنْ  (no diacr.)</p> <p>6p2.3.6  <b>10p1</b></p> <p><b>C</b></p> <p>اَهْ وَ حَفَنْ بِهِ مِنْ  (no diacr.)</p> <p>6p1</p>	<p>■ #50 ■ 1Co 8,7 ■  <i>Lac</i> 7x1 7p2.4 <b>10p2</b> 13p1</p> <p><b>A</b></p> <p>اَلْ لِلْ حَكْمَهِ مِنْ</p> <p>6n1 6p2.c.3.4.5.s.6.7s 7p1.3  <math>9_{n6} 9_{x1^*}</math></p> <p><b>B</b></p> <p>اَلْ لِلْ حَكْمَهِ اَلْ بِحَدَادِ</p> <p>6p12* 7n1  8n1.2 9n1.2.3.4.5 <math>9_{x2.3}</math> 10n1.2.3 <b>10p1</b>  11n1 mas  12n1.2.3.4 13n1.2 13x1 16n1</p>
* * * * *	* * * * *
<p>* * * * *</p>	<p>■ #51 ■ 1Co 9,7 ■  <i>Lac</i> 7x1 7p2.4 <b>10p2</b> 13p1</p> <p><b>A</b></p> <p>مِنْ بِهِ حَكْمَهِ</p> <p>6n1 6p1.2.3.4.5.6.7 7p1.3  <math>9_{n6} 9_{x1^*}</math> <b>10p1</b></p>

12n2 13n2

**B***حَسَنَةٌ وَمُعْذِلَةٌ حَسَنَةٌ*

7n1

8n1.2 9n1.2.3.4.5 9<sub>x</sub>2.3 10n1.2.3 11n1  
mas

12n1.3.4 13n1 13x1 16n1

\* \* \* \* \*

■ #52 ■ 1Co 9,7 ■

Lac 7x1 7p2.4 10p2 13p1

**A***أَهُوَ حَسَنَةٌ وَفَحْدًا حَسَنَةٌ*

6n1 6p1.2.3.4.5.6.7 7p1.3

9<sub>n</sub>6 9<sub>x</sub>2c

12n2.4 13n1 16n1

**B***أَهُوَ حَسَنَةٌ وَفَحْدًا حَسَنَةٌ*

7n1

8n1.2 9n1.2.3.4.5 9<sub>x</sub>1.2\*.3 10n1.2.3  
10p1 11n1 mas

12n1.3 13n2 13x1

\* \* \* \* \*

■ #53 ■ 1Co 9,10 ■

Lac 7x1 7p2.4 10p2 13p1

**A***حَسَنَةٌ وَلَا حَسَنَةٌ هُوَ حَسَنَةٌ لَا حَسَنَةٌ*

6p1.3.4.5.6.7 7p1

9<sub>n</sub>6 9<sub>x</sub>1.2c 10p1

12n2 13x1

**B***حَسَنَةٌ وَلَا حَسَنَةٌ هُوَ حَسَنَةٌ لَا حَسَنَةٌ*

6n1 6p2 7n1 7p3

8n1.2 9n1.2.3.4.5 9<sub>x</sub>2\*.3 10n1.2.3 11n1

mas

12n1.3.4 13n1.2 16n1

\* \* \* \* \*

■ #54 ■ 1Co 9,25 ■

Lac 7p2.4 10p2 13p1

**A***حَلَالٌ هُوَ وَلَا حَنِيمٌ حَلَالٌ*

6n1 6p1.2.3.4.6.7 7p1.3

9<sub>n</sub>6 9<sub>x</sub>2 10p1

12n2.3 13n2

**B***حَلَالٌ هُوَ وَلَا حَنِيمٌ حَلَالٌ*

6p5 7n1 7x1

8n1.2 9n1.2.3.4.5 9<sub>x</sub>1.3 10n1.2.3 11n1  
mas

12n4 13n1 13x1 16n1

**B-2***حَلَالٌ هُوَ وَلَا حَنِيمٌ حَلَالٌ*

12n1

\* \* \* \* \*

■ #55 ■ 1Co 10,10 ■

Lac 7p2.4 10p2 13p1

**A***أَهُوَ حَلَالٌ أَمْ حَنِيمٌ*

6n1 6p1.2.3.4.5.7 7p1.3

9<sub>n</sub>5.6 9<sub>x</sub>1.2c 10p1 mas

12n2 13n2

**B***أَهُوَ حَلَالٌ أَمْ حَنِيمٌ*

6p6 7n1 7x1

8n1.2 9n1.2.3.4.5 9<sub>x</sub>1.3 10n1.2.3 11n1

12n1.3.4 13n1 13x1 16n1

\* \* \* \* \*

■ #56 ■ 1Co 10,17 ■  
*Lac* 7p2.4 10p2 13p1

A

*لِمَّا وَبَرَ حَسْدًا هُوَ*

6n1 6p2.3.4.5.6.7 7p1.3  
 9x6 9x1.2.2\*  
 12n2 13n2

B

*لِمَّا وَبَرَ حَسْدًا هُوَ*

6p1.6.7n1 7x1  
 8n1.2 9n1.2.3.4.5 9x2.3 10n1.2.3 10p1  
 11n1 mas  
 12n1.3.4 13n1 13x1 16n1

\* \* \* \* \*

■ #57 ■ 1Co 10,24 ■  
*Lac* 7p2.4 10p2 13p1

A

*لِمَّا وَسْأَلَهُ*

6p1.3.5\*.6.7

B

*لِمَّا وَسْأَلَهُ*

6n1 6p2.4.5.7n1 7x1 7p1.3 Gw  
 8n1.2 9n1.2.3.4.5.6 9x1.2.3 10n1.2.3  
 10p1  
 12n1.2.3.4 13n1.2 13x1 16n1

B-2

*لِمَّا وَسْأَلَهُ*

11n1

\* \* \* \* \*

■ #58 ■ 1Co 11,9 ■  
*Lac* 7p2 10p2 13p1

A

*لِمَّا*

6p2.3.4.5.6.7 7p1.3.4  
 9x6 9x1.2 10p1

B

*لِمَّا*

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

\* \* \* \* \*

■ #59 ■ 1Co 11,12 ■  
*Lac* 7p2 10n2 10p2 13p1

A

*لِمَّا وَجَدَهُ*

6n1 6p1.2.3.4.5.6.7 7p1.3.4  
 9x6 9x1.2 10p1  
 12n2 13n2

B

*لِمَّا وَجَدَهُ*

7n1 7x1  
 8n1.2 9n1.2.3.4.5 9x3 10n1.3 11n1  
 12n1.3.4 13n1 13x1 16n1

\* \* \* \* \*

■ #60 ■ 1Co 11,16 ■  
*Lac* 7p2 10n2 10p2 13p1

A

*لِمَّا حَبِبَهُ*

6n1 6p1.2.3.5  
 9n2\* 10p1 mas  
 13n2

B

*لِمَّا حَبِبَهُ*

6p4. 6.7 7n1 7x1 7p1.3.4 Gw  
 8n1.2 9n1.2.3.4.5.6 9x1.2.3 10n1.3  
 11n1  
 12n1.2.3.4 13n1 13x1 16n1

\* \* \* \*

■ #61 ■ 1Co 11,17 ■  
*Lac* 7p2 10n2 10p2 13p1

**A**

*حَرْبَةٌ مِّنْ سَلَامٍ* ۖ  
 6n1 6p1.3.5 7p3\*  
 9n4.6 9x1\*.2\* 10p1

**B**

*حَرْبَةٌ مِّنْ سَلَامٍ* ۖ  
 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**

*صَلَاةٌ مِّنْ حَمْدٍ وَسُبْحَانٍ أَوْ صَلَاةٌ مِّنْ*  
 6n1 6p1.5.7s  
 9n4.6 9x3 10p1  
 13n2

**B**

*صَلَاةٌ مِّنْ حَمْدٍ وَسُبْحَانٍ أَوْ صَلَاةٌ مِّنْ*  
 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**

*ۚ لَا خَدُودٌ وَلَا حَدَادٌ لَا خَدُودٌ وَلَا حَدَادٌ*  
**صَلَاةٌ**

6n1 6p1.4.5.6s 7p1.s.2.3.4  
 9x1.2 10p1  
 12n4 13n1 16n1

**B**

*ۚ لَا خَدُودٌ وَلَا حَدَادٌ لَا خَدُودٌ وَلَا حَدَادٌ*  
**صَلَاةٌ**

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**

*ۚ حَمْدٌ لِلَّهِ وَحْدَهُ وَسُبْحَانَهُ وَحْدَهُ*  
 6p1.4 7p1.s.3  
 9x1c

**B**

*ۚ حَمْدٌ لِلَّهِ وَحْدَهُ وَسُبْحَانَهُ وَحْدَهُ*  
 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**

*ۖ وَلَمْ يَأْتِهِمْ بِكُلِّ شَيْءٍ*  
 6p3.4.5\*.7 7n1c 7p1.2.3.4  
 9n6 9x1\*.2

**B**

*ۖ وَلَمْ يَأْتِهِمْ بِكُلِّ شَيْءٍ*  
 6p3.4.5\*.7 7n1c 7p1.2.3.4

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

\* \* \* \*

■ #66 ■ 1Co 14,37 ■  
*Lac* 9x3 10p2 13p1

A

اَنَّهُ صَحِحٌ فَهُوَ

6n1 6p1.2.4.5.s.7 7p1.4  
 9n6 9<sub>x1</sub> 10p1  
 12n2 13n2

B

اَنَّهُ بِهِ صَحِحٌ فَهُوَ

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

\* \* \* \*

■ #67 ■ 1Co 15,9 ■  
*Lac* 9x3 10p2 13p1

A

لَا لَا يَعْلَمُونَ وَمُكْسَى

6n1 6p1.2.3.4.5.s.7 7p1.2.3.4  
 9n6 9<sub>x1c.2</sub> 10p1

B

لَا لَا يَعْلَمُونَ وَمُكْسَى

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

C

لَا لَا يَعْلَمُونَ وَمُكْسَى

9<sub>x1\*</sub>

\* \* \* \*

■ #68 ■ 1Co 15,12 ■

*Lac* 9x3 10p2 13p1

A

اَمْسَأْلَمْ حَصَرْ اَنْعَالْ وَأَخْنَمْ

اَمْسَأْلَمْ سَدْ مَتَّلْ

6n1\* 6p2.4.5.s.6.s.7 7p1.3  
 9<sub>x1.2</sub>

B

اَمْسَأْلَمْ حَصَرْ اَنْعَالْ وَأَخْنَمْ

اَمْسَأْلَمْ سَدْ مَتَّلْ

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

مَنْعَلْ اَوْ مَعْنَى حَصَرْ

6n1 6p1.2.3.4.5.s.6.s.7 7n1\* 7p1.2.3.4  
 9n6 9<sub>x1.2</sub> 10p1  
 16n1

B

مَنْعَلْ اَوْ مَعْنَى حَصَرْ

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

B-2

مَنْعَلْ اَوْ مَعْنَى حَصَرْ

13x1

\* \* \* \*

■ #70 ■ 1Co 15,27 ■

*Lac* 9x3 10p2 13p1

A

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الْحُكْمُ لِلَّهِ رَبِّ الْعَالَمِينَ

6n1 6p1.2.3.4.5\*.6x7 7p1.2.3.4

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

12n2

**B**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الْحُكْمُ لِلَّهِ رَبِّ الْعَالَمِينَ

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**

إِنَّمَا الْحُكْمُ لِلَّهِ رَبِّ الْعَالَمِينَ

6p2.3.4.5.6.7 7p1.2.3.4

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

12n2 13n2

**B**

إِنَّمَا الْحُكْمُ لِلَّهِ رَبِّ الْعَالَمِينَ

6n1 6p1 7n1 7x1

8n1.2 9n1.2.4.5 9x2c 10n1.2.3 11n1  
mas

12n1.3.4 13n1 13x1 16n1

**B-2**

إِنَّمَا الْحُكْمُ لِلَّهِ رَبِّ الْعَالَمِينَ

9n3

\* \* \* \* \*

■ #72 ■ 1Co 15,41 ■

Lac 9x3 10p2 13p1

**A**

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا أَوْ شَرًّا

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا أَوْ شَرًّا

6n1 6p1.2.3.4.5.7 7p1.2.3.4

**9n6 9x1\*.2**

**B**

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا أَوْ شَرًّا

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا أَوْ شَرًّا

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**

إِنَّمَا الْحُكْمُ لِلَّهِ رَبِّ الْعَالَمِينَ

6p3.4.7 7p1.2.3

**9n6**

12n2 13n2

**B**

إِنَّمَا الْحُكْمُ لِلَّهِ رَبِّ الْعَالَمِينَ

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**

إِنَّمَا الْحُكْمُ لِلَّهِ رَبِّ الْعَالَمِينَ

6p3.5\*.7 7p3.4

**9n6 10p1**

**B**

إِنَّمَا الْحُكْمُ لِلَّهِ رَبِّ الْعَالَمِينَ

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

8n1.2 9n1.2.3.4.5 9<sub>x</sub>1.2 10n1.2.3 11n1  
mas  
12n1.2.3.4 13n1.2 13x1 16n1

\* \* \* \* \*

■ #75 ■ 1Co 16,6 ■  
*Lac* 6p2 9x3 10p2 13p1

A

*مَوْلَانَا يَهُوَهُ*

6n1 6p5 7p1.3.4  
9<sub>n</sub>6 9<sub>x</sub>1 10p1

B

*مَوْلَانَا يَهُوَهُ*

6p1.3.4.6.7 7n1 7x1 7p2 Gw  
8n1.2 9n1.2.3.4.5 9<sub>x</sub>2 10n1.2.3 11n1  
12n1.2.3.4 13n1.2 13x1 16n1

\* \* \* \* \*

■ #76 ■ 1Co 16,8 ■

*Lac* 9x3 10p2 13p1

A

*مَهْمَّا لَا يَرَى حَافِظًا*

6n1 6p1.2.3.4.5.6.7 7p1.2.3.4  
9<sub>n</sub>6 9<sub>x</sub>1.2 10p1  
12n2 13n2

B

*مَهْمَّا لَا يَرَى حَافِظًا*

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

*عَزَّلَهُمْ*  
6p1.3.4.6\* 7p1.2.3.4  
9<sub>n</sub>6 9<sub>x</sub>1.2\*  
12n1.2

B

*عَزَّلَهُمْ*

6n1 6p5.6c.7 7n1 7x1  
8n1.2 9n1.2.3.4.5 9<sub>x</sub>2c 10n1.2.3 10p1  
11n1 mas  
12n3.4 13n1.2 13x1 16n1

\* \* \* \* \*

*2Corinthians*

■ #78 ■ 2Co 3,2 ■

*Lac* 6p2 9x3 10p2 13p1

A

*لَكُنْلَ وَ مَنْ لَمْ يَرَهُ أَنْهُ*

6n1 6p1.3.4.5.7 7p1.2.3.4  
9n3.6 9<sub>x</sub>1.2 10p1 11n1  
12n2 13n2

B

*لَكُنْلَ وَ مَنْ لَمْ يَرَهُ أَنْهُ*

7n1 7x1

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

C

*لَكُنْلَ وَ مَنْ لَمْ يَرَهُ أَنْهُ*

6p6

\* \* \* \* \*

■ #79 ■ 2Co 3,3 ■

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

A

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

6p5.6.7

9<sub>x2</sub>c 10n2 10p1

12n1.2.3 13n1.2 13x1 16n1

B

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

6n1 6p1.3.4 7n1 7x1 7p1.3.4

8n1.2 9n1.2.3.4.5.6 9<sub>x1.2\*</sub> 10n1.3 11n1

12n4

\* \* \* \* \*

■ #80 ■ 2Co 3,14 ■

Lac 9x3 10p2 13p1

A

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ

6n1 6p1.3.4.5 7p2.3.4\*

9<sub>n6</sub> 9<sub>x1.2</sub> 10p1

12n2 13x1c

B

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ

6p2.6.7 7n1 7x1 7p1.4c

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

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

\* \* \* \* \*

■ #81 ■ 2Co 4,4 ■

Lac 9x3 10p2 13p1

A

أَللَّهُمَّ بِسْمِكَ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا

صَلِّ عَلَيْهِ

6n1 6p1.2.3.4.5\*.6.7 7p1.2.3.4

9<sub>n6</sub> 9<sub>x1.2</sub> 10p1

12n2

A-2

أَللَّهُمَّ بِسْمِكَ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا

صَلِّ عَلَيْهِ

12n3c 13x1

B

أَللَّهُمَّ بِسْمِكَ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا

صَلِّ عَلَيْهِ

6p5c 7n1 7x1

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

12n1.3\*.4 13n1.2 16n1

\* \* \* \* \*

■ #82 ■ 2Co 4,8 ■

Lac 9x3 10p2 13p1

A

صَلِّ عَلَيْهِ مَنْ صَلَّيْتَ

6n1 6p1.2.3.4.5.6.7 7p1.2.3.4

9<sub>n6</sub> 9<sub>x1.2</sub> 10p1

12n2 13n2

B

صَلِّ عَلَيْهِ مَنْ صَلَّيْتَ

7n1 7x1

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

12n1.3.4 13n1 13x1 16n1

\* \* \* \* \*

■ #83 ■ 2Co 4,10 ■

Lac 9x3 10p2 13p1

A

صَلِّ عَلَيْهِ مَنْ صَلَّيْتَ

صَلِّ عَلَيْهِ مَنْ صَلَّيْتَ

6n1 6p2.3.4.5\*.6.7 7p1.2.3.4

9<sub>n6</sub> 9<sub>x1.2</sub> 10p1

B

صَلِّ عَلَيْهِ مَنْ صَلَّيْتَ

صَلِّ عَلَيْهِ مَنْ صَلَّيْتَ

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

*صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ*  
 6n1 6p1.3.4.5.6.7 7p1.2.3.4  
 9n6 9x2 10p1  
 12n2.3 13n1 13x1

B

*صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ*  
 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

*وَصَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ*  
 6n1 6p1.3.4.5.6.7 7p1.2.3.4  
 9n6 9x1 10n3 10p1  
 12n2 13n2

B

*وَصَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ*  
 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

*حَتَّىٰ مَنْ*

6p1.3.6 7p2.3.4\*  
 9n6 9x1.2\* 10p1

B

*حَتَّىٰ هُوَ مَنْ*

6n1 6p4.5.7 7n1 7x1 7p1.4c Gw  
 8n1.2 9n1.2.34.5 9x2 10n13. 11n1  
 12n1.2.3.4 13n1.2 13x1 16n1

C

*حَتَّىٰ مَنْ*

12n2\*

\* \* \* \* \*

■ #87 ■ 2Co 6,16 ■  
*Lac* 7n1 7p3.4 9x3 10p2 13p1

A

*أَنْ يَرَى مَعْدَهُ أَنْ يَهُوَ وَلَا إِلَهَ إِلَّا*

سَيِّدٌ

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

B

*أَنْ يَرَى مَعْدَهُ أَنْ يَهُوَ وَلَا إِلَهَ إِلَّا*

سَيِّدٌ

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

*صَحَّهُ أَسْتَ*

6n1 6p2.3.4.5.6.7 7p1.2

**9n6 9x1c.2****B****صَحْفَهُ، مُسْتَ**

6p1 7x1  
 8n1.2 9n1.2..34.5.6 9x1\* 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**

**كِلَّا ... حَلَّ** **صَحْفَهُ، مُسْتَ**  
 6n1 6p1.2.3.4.6.7 7x1\* 7p1.2  
**9n6 9x1.2** 10n3 **10p1** mas  
 12n2.3 13n2 13x1 16n1

**B**

**كِلَّا ... حَلَّ** **صَحْفَهُ، مُسْتَ**

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**

**كِلَّا ... حَلَّ** **صَحْفَهُ، مُسْتَ**

6n1 6p1.2.4.7 7p1  
**9n6 9x1**  
 12n3.4 13n1.2 13x1 16n1

**B**

**كِلَّا ... حَلَّ** **صَحْفَهُ، مُسْتَ**

6p3.5.6.7 7x1 7p2

**8n1.2 9n1.2..34.5 9x2 10n1.2.3 **10p1****

11n1  
 12n1r.2

\* \* \* \* \*

■ #91 ■ 2Co 7,14 ■

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

**كِلَّا ... حَلَّ** **صَحْفَهُ، مُسْتَ**

6n1 6p2.3c.5.7 7p1.2  
**9n6 9x1.2** **10p1**  
 12n2

**B**

**كِلَّا ... حَلَّ** **صَحْفَهُ، مُسْتَ**

6p1.3\*.4.6.7 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**

**كِلَّا ... قَسْطَنْتَنْ**

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

**B**

**كِلَّا ... قَسْطَنْتَنْ**

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**

وَلِمَنْهَا حَصْرٌ وَمَخْفُونٌ  
 حَسْنَةٌ وَمَنْهَا حَصْرٌ  
 ۱۰۵۱  
 ۶n1 6p3.4.5.6  
 ۹n6 ۹x1 ۱۰p1  
 ۱۲n2

**B**

وَلِمَنْهَا حَصْرٌ وَمَخْفُونٌ  
 حَسْنَةٌ وَمَنْهَا حَصْرٌ  
 ۱۰۵۱  
 ۶p1.2.7 7x1 7p1  
 ۸n1.2 ۹n1.2.34.5 ۹x2 ۱۰n1.2.3 ۱۱n1  
 ۱۲n1.3.4 ۱۳n1.2 ۱۳x1 ۱۶n1

\* \* \* \*

■ #94 ■ 2Co 8,18 ■  
*Lac* 7n1 7p2.3.4 9x3 10p2 13p1

**A**

عَبْرٌ وَ حَدَّهُ لِلْسَّمِ  
 ۶n1 ۶p1.23.4.5.67. ۷p1  
 ۹n6 ۹x1.2\* ۱۰p1  
 ۱۲n2

**B**

عَبْرٌ وَ حَدَّهُ لِلْسَّمِ  
 ۷x1  
 ۸n1.2 ۹n1.2.34.5 ۹x2 ۱۰n1.2.3 ۱۱n1  
 ۱۲n1.3.4 ۱۳n1.2 ۱۳x1 ۱۶n1

\* \* \* \*

■ #95 ■ 2Co 8,21 ■  
*Lac* 7n1 7p2.3.4 8n1 9x3 10p2 13p1

**A**

مَرْحُبٌ مَنْ وَمَعْتَدٌ  
 ۶n1 ۶p1.23.4.5.67. ۷p1

۹n6 ۹x1 ۱۰p1  
 ۱۲n2 ۱۳n2

**B**

مَرْحُبٌ مَنْ وَمَعْتَدٌ  
 ۷x1  
 ۸n2 ۹n1.2..34.5 ۹x2 ۱۰n1.2.3 ۱۱n1 mas  
 ۱۲n1.3.4 ۱۳n1 ۱۳x1 ۱۶n1

\* \* \* \*

■ #96 ■ 2Co 9,3 ■  
*Lac* 7n1 7p2.3.4 8n1 9x3 10p2 13p1

**A**

وَلَا يَسْلَمُ مَعْدَنٌ  
 ۶n1 ۶p1.23.4.5.67. ۷p1  
 ۹n6 ۹x1.2 ۱۰p1  
 ۱۲n2

**B**

وَلَا يَسْلَمُ مَعْدَنٌ  
 ۷x1  
 ۸n2 ۹n1.2..34.5 ۱۰n1.2.3 ۱۱n1 mas  
 ۱۲n1.3.4 ۱۳n1.2 ۱۳x1 ۱۶n1

\* \* \* \*

■ #97 ■ 2Co 9,5 ■  
*Lac* 7n1 7p2.3.4 8n1 9x3 10p2 13p1

**A**

صَامِتٌ مَنْ  
 ۶p2.3.5  
 ۹n6 ۹x1 ۱۰p1  
 ۱۲n2 ۱۳n2 ۱۳x1 ۱۶n1

**B**

صَامِتٌ مَنْ  
 ۶n1 ۶p1.4.6.7 ۷x1 ۷p1 Gw  
 ۸n2 ۹n1.2..34.5 ۹x2 ۱۰n1.2.3 ۱۱n1 mas  
 ۱۲n1.3.4 ۱۳n1

\* \* \* \* \*

■ #98 ■ 2Co 9,6 ■

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

A

فَخْ وَزَوْ حَسَهْلَا، اَفْ حَسَهْلَا

شِرْ. فَخْ وَزَوْ حَسَهْلَا، اَفْ

حَسَهْلَا سَرْهْ

6p1.2c.3.4.5\*.6.7 7p1  
9n6 9x1.2\* 10p1

B

فَخْ وَزَوْ حَسَهْلَا، اَفْ حَسَهْلَا

شِرْ. فَخْ وَزَوْ حَسَهْلَا، اَفْ

حَسَهْلَا سَرْهْ

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

اَمْ وَصْ حَسَهْلَا

6n1 6p1.2.3.4.5.6.7 7p1  
9n6 9x1\*.2\*

B

اَمْ وَصْ حَسَهْلَا

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

حَلْهَا سَهْ حَاتِبْ حَلْهَا

6n1 6p1.2c.3.4.5.6.7 7p1  
9n6 9x1.2 10p1  
13n2

B

حَلْهَا سَهْ حَاتِبْ حَلْهَا

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

وَامْ وَهْ حَمَسَا، حَصَا اَهْ سَهْ

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

A-2

وَامْ وَهْ حَمَسَا، حَصَا اَهْ سَهْ

6p6

B

وَامْ وَهْ حَمَسَا، حَصَا اَهْ سَهْ

سَهْ

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

حَلْهَا سَهْ حَمَسَا

<p style="text-align: center;">↗</p> <p>6n1 6p1..23.4.5*.6.7 7p1.2  <i>9<sub>n6</sub> 9<sub>x1</sub>*.2 10<sub>p1</sub></i>  12n2</p> <p style="text-align: center;"><b>B</b></p> <p style="text-align: center;">مَلَأَ حَسَنَةً وَحَسَنَةً</p> <p style="text-align: center;">↗ دَوَّ</p> <p>6p5c 7x1  8n.12 9n1.2.34.5 <i>9<sub>x1c</sub> 10n1.2.3 11n1</i>  12n1.2.3.4 13n1.2 13x1 16n1</p> <p style="text-align: center;">* * * * *</p> <p style="text-align: center;">■ #103 ■ 2Co 11,16 ■  <i>Lac</i> 7n1 7p3.4 9x3 <i>10p2 13p1</i></p> <p style="text-align: center;"><b>A</b></p> <p style="text-align: center;">اَفْ اَبْ مُحَمَّدٌ مُحَمَّدٌ</p> <p>6n1 6p1..23.4.5.6.7 7p1.2  <i>9<sub>n6</sub> 9<sub>x1.2</sub> 10<sub>p1</sub></i></p> <p style="text-align: center;"><b>B</b></p> <p style="text-align: center;">اَفْ اَبْ مُحَمَّدٌ مُحَمَّدٌ</p> <p>7x1  8n.12 9n1.2.34.5 <i>10n1.2.3 11n1 mas</i>  12n1.2.3.4 13n1.2 13x1 16n1</p> <p style="text-align: center;">* * * * *</p> <p style="text-align: center;">■ #104 ■ 2Co 11,18 ■  <i>Lac</i> 7n1 7p3.4 9x3 <i>10p2 13p1</i></p> <p style="text-align: center;"><b>A</b></p> <p style="text-align: center;">اَفْ اَبَا اَعْلَمْ</p> <p>6n1 6p1..23.4.5.6.7 7p1.2  <i>9<sub>n6</sub> 9<sub>x1.2</sub> 10<sub>p1</sub></i>  13n2</p> <p style="text-align: center;"><b>B</b></p> <p style="text-align: center;">اَفْ اَبَا اَعْلَمْ</p> <p>7x1  8n.12 9n1.2.34.5 <i>10n1.2.3 11n1 mas</i></p>	<p>12n1.2.3.4 13n1 13x1 16n1</p> <p style="text-align: center;">* * * * *</p> <p style="text-align: center;">■ #105 ■ 2Co 11,19 ■  <i>Lac</i> 7n1 7p3.4 9x3 <i>10p2 13p1</i></p> <p style="text-align: center;"><b>A</b></p> <p style="text-align: center;">مَسِيْحٌ اَهْلٌ وَحَسَنَةٌ</p> <p style="text-align: center;">حَسَنَةٌ حَسَنَةٌ وَحَسَنَةٌ</p> <p>6n1 6p2.4.5 7p2</p> <p style="text-align: center;"><b>B</b></p> <p style="text-align: center;">مَسِيْحٌ اَهْلٌ وَحَسَنَةٌ</p> <p style="text-align: center;">حَسَنَةٌ وَحَسَنَةٌ</p> <p>6p1.3.6.7 7x1 7p1  8n.12 9n1.2.34.5.6 <i>9<sub>x1c.2</sub> 10<sub>p1</sub></i>  10n1.2.3 11n1  12n1.2.3.4 13n1.2 13x1 16n1</p> <p style="text-align: center;"><b>C</b></p> <p style="text-align: center;">مَسِيْحٌ اَهْلٌ وَحَسَنَةٌ</p> <p style="text-align: center;">حَسَنَةٌ وَحَسَنَةٌ</p> <p><i>9<sub>x1</sub>*</i></p> <p style="text-align: center;">* * * * *</p> <p style="text-align: center;">■ #106 ■ 2Co 12,2 ■  <i>Lac</i> 7n1 7p3.4 <i>10p2 13p1</i></p> <p style="text-align: center;"><b>A</b></p> <p style="text-align: center;">وَالْمَسِكَةُ وَهُوَ جَمِيعٌ حَسَنَةٌ</p> <p style="text-align: center;">وَالْمَسِكَةُ وَهُوَ جَمِيعٌ حَسَنَةٌ</p> <p>[Gw by error the unattested <i>حَسَنَةٌ</i>  <i>وَالْمَسِكَةُ</i>]</p> <p>6n1 6p1..23.4.5.6.7 7x1* 7p1.2  <i>9<sub>n6</sub> 9<sub>x1.2</sub> 10<sub>p1</sub></i>  12n2</p> <p style="text-align: center;"><b>B</b></p> <p style="text-align: center;">وَالْمَسِكَةُ وَهُوَ جَمِيعٌ حَسَنَةٌ</p> <p style="text-align: center;">وَالْمَسِكَةُ وَهُوَ جَمِيعٌ حَسَنَةٌ</p>
---	--

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

**B-2**  
  
 وَلَمْ يَرْجِعْ إِلَيْهِ حَصَّةٌ  
 حَصَّةٌ

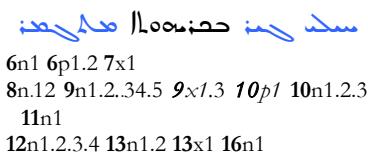
9n1\*

\* \* \* \* \*

■ #107 ■ 2Co 12,9 ■  
*Lac* 7n1 7p3.4 10p2 13p1

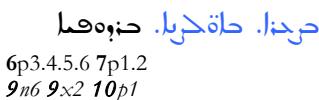
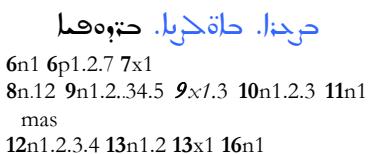
**A**
  
 سَكَنَ حَصَّةً حَصَّةً  
 حَصَّةً حَصَّةً

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

**B**
  
 سَكَنَ حَصَّةً حَصَّةً  
 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**
  
 حَدَّدَاهُ حَادَّهُ  
 6p3.4.5.6 7p1.2  
9n6 9x2 10p1
**B**
  
 حَدَّدَاهُ حَادَّهُ  
 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**
  
 حَصَّةٌ حَصَّةٌ حَصَّةٌ

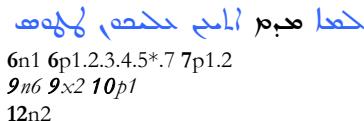
6n1 6p2.3.4.5.6.7 7p1.2  
9n6 9x1.2.3 10p1  
12n2

**B**
  
 حَصَّةٌ حَصَّةٌ حَصَّةٌ

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

**نَجِيْا وَمُعْسِلًا لَا هَوْا**

6n1 6p1.2.3.4.5.6.7 7p1  
 $9_{n6} 9_{x1.2}$  **10p1**  
 12n2

B

**نَجِيْا لَهُمْسًا لَا هَوْا**

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

**لَهُ مِنْ هَمْتَنًا حَتَّى هَمْ**

6p2.4.5 7p1

B

**لَهُ مِنْ هَمْتَنًا حَتَّى هَمْ**

6n1 6p1.3.6.7 7x1  
 8n.12 9n1.2.3.4.5.6 9x3  $9_{x1.2}$  **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

**أَمْهَلًا حَلْمَهْلَةً لَا هَوْا**

6n1 6p1.2.3.4.5.6.7 7p1  
 $9_{n6} 9_{x1.2}$   
 12n2 13n2

B

**أَمْهَلًا حَلْمَهْلَةً لَا هَوْا**

7x1  
 8n.12 9n1.2.3.4.5  $9_{x1^*.3c}$  **10n1.2.3**  
**10p1** 11n1 mas  
 12n1.3.4 13n1 13x1 16n1

C

**أَمْهَلًا حَلْمَهْلَةً لَا هَوْا**

9x3\*

\* \* \* \* \*

■ #118 ■ Gal 1,21 ■  
*Lac* 7n1 7p2.3.4 **10p2** 13p1

A

**مَهْلَةً لَهُ مِنْ هَمْتَنًا حَتَّى هَمْ**

6p1.2.3.4.5\*.6.7 7p1  
 $9_{n6} 9_{x1}$

B

**مَهْلَةً لَهُ مِنْ هَمْتَنًا حَتَّى هَمْ**

6n1 6p5c 7x1  
 8n.12 9n1.2.3.4.5  $9_{x2.3}$  **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

**أَمْهَلًا وَمُعْسِلًا لَا هَوْا**

6n1 6p1.2.4.5 7p1  
 $9_{n3^*.6} 9_{x3}$   
 12n2 13n2

B

**أَمْهَلًا وَمُعْسِلًا لَا هَوْا**

6p3.6.7 7x1  
 8n.12 9n1.2.3.4.4  $9_{x1.2}$  **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****اَعْلَمُ مِنْكُمْ**

6p1.3.5.6.7 7p1

9n6 9x1.2

**B****اَعْلَمُ مِنْكُمْ**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****أَعْلَمُ مِنْكُمْ**

6p2

12n2 13n2

**B****أَعْلَمُ مِنْكُمْ**

6n1 6p3.4.5.6 7x1 7p1

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

11n1 mas

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

**A/B****أَعْلَمُ مِنْكُمْ** (no diacr.)

6p1.7

**10p1**

\* \* \* \* \*

## ■ #122 ■ Gal 2,15 ■

*Lac* 7n1 7p2.3.4 9n5 **10p2****A****سَعَى حَتَّى مَنْ صَرَّفَهُ**

6p1.2.3.4.6\*.7 7p1

9n6 9x1\*

12n2\*

**B****سَعَى حَتَّى مَنْ صَرَّفَهُ**

6n1 6p2\*.5.6x7x1

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

11n1 mas

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

\* \* \* \* \*

## ■ #123 ■ Gal 2,20 ■

*Lac* 7n1 7p2.3.4 9n5 **10p2****A****أَسْبَحَ مَبْدُوتَ تَعْصِيمَ سَلْفِيَّةً**

6p2.5

9n6 9x1 **10p1** mas

12n2 13n2 16n1

**B****أَسْبَحَ مَبْدُوتَ تَعْصِيمَ سَلْفِيَّةً**

6n1 6p1.3.4.7 7x1 7p1

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

12n3.4 13p1

**C****أَسْبَحَ مَبْدُوتَ تَعْصِيمَ سَلْفِيَّةً**

6p6

12n1 13n1 13x1

\* \* \* \* \*

## ■ #124 ■ Gal 3,4 ■

*Lac* 7n1 7p2.3.4 9n5 **10p2** 13n2**A****أَسْبَحَ لَهُ مَدْحُونَاتٍ**

6p1.2.3.4.5\*.6 7p1

9n6 9x1\*

**B**

**مَدْحُوكٌ أَعْلَى ۝ مَحْمَدٌ**

6p5c.7 7x1  
8n.12 9n1.2.3.4 9<sub>x</sub>1c.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**

**صَبْرٌ مَعْسَى**

6p1.2\*.3.4.5\*.7 7p1  
9n6 9<sub>x</sub>1.2 10p1

**B**

**صَبْرٌ مَعْسَى**

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**

**رَخْدٌ مَوْهٌ**

6n1 6p1.2.3.4.5.6.7 7p1  
9n6 9<sub>x</sub>2

12n2 13n2

**B**

**رَخْدٌ مَوْهٌ**

7x1  
8n.12 9n1.2.3.4 9<sub>x</sub>1.3 10n1.2.3 10p1  
11n1  
12n1.3.4 13n1 13x1 13p1 16n1

\* \* \* \* \*

■ #127 ■ Gal 5,3 ■

Lac 7p2.3.4 9n5 10p2

**A**

**مَسْتَقْبَلٌ مَدْحُوكٌ بَطْرٌ**

6n1\*(?) 6p1.2.3.4.5.6.7 7p1  
8n1\*(?) 9n6 9<sub>x</sub>1\*.2

**B**

**مَسْتَقْبَلٌ مَدْحُوكٌ بَطْرٌ**

6n1c 7n1 7x1  
8n1c.2 9n1.2.3.4 9<sub>x</sub>1c.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**

**أَنْجَادٌ حَسَادٌ حَسَادٌ أَنْجَادٌ**

6n1 6p1.2\*.6.7  
13n2

**B**

**أَنْجَادٌ حَسَادٌ حَسَادٌ أَنْجَادٌ**

6p2c.3.4.5 7n1 7x1 7p1 Gw  
8n.12 9n1.2.3.4.6 9<sub>x</sub>1.2.3 10n1.2.3  
10p1 11n1  
12n1.2.3.4 13n1 13x1 13p1 16n1

**C**

**أَنْجَادٌ حَسَادٌ حَسَادٌ أَنْجَادٌ**

12n3\*

\* \* \* \* \*

■ #129 ■ Gal 5,17 ■

Lac 7p2.3.4 9n5 10p2

<b>A</b>	■ #131 ■ Gal 6,14 ■
<b>B</b>	<i>Lac</i> 7p4 9n5 <b>10p2</b>
<b>C</b>	■ #130 ■ Gal 6,3 ■
<b>D</b>	<i>Lac</i> 7p4 9n5 <b>10p2</b>
<b>E</b>	<i>Lac</i> 7p4 9n5 <b>10p2</b>
* * * * *	* * * * *
<b>A</b>	■ #132 ■ Gal 6,17 ■
<b>B</b>	<i>Lac</i> 7p4 9n5 <b>10p2</b>
<b>C</b>	<i>Lac</i> 7p4 9n5 <b>10p2</b>
<b>D</b>	<i>Lac</i> 7p4 9n5 <b>10p2</b>
<b>E</b>	<i>Lac</i> 7p4 9n5 <b>10p2</b>
* * * * *	* * * * *

<b>A</b>	■ #133 ■ Eph 1,8 ■
<b>B</b>	<i>Lac</i> 7p4 9n5 <b>10p2</b>
<b>C</b>	<i>Lac</i> 7p4 9n5 <b>10p2</b>
<b>D</b>	<i>Lac</i> 7p4 9n5 <b>10p2</b>
<b>E</b>	<i>Lac</i> 7p4 9n5 <b>10p2</b>
* * * * *	* * * * *

حَسَدٌ حَسَدٌ حَسَدٌ حَسَدٌ  
وَمَنْهُ

6n1 6p2.5c.7 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

مَبْتَعًا، مَكْتَمِلًا مَكْتَمِلًا

6p1.2.3.7 7p3  
9x1.2\*

B

مَكْتَمِلًا، مَكْتَمِلًا مَبْتَعًا

6n1 6p4.5.6 7n1 7x1 7p1 Gw  
8n.12 9n1.2.3.4.6 9x2.3 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

مَأْمُونٌ مَّا مَعَكُنَا، مَأْمُونٌ مَّا مَعَكُنَا

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

A-2

مَأْمُونٌ مَّا مَعَكُنَا، مَأْمُونٌ مَّا مَعَكُنَا

6p7 Gw  
12n2

B

مَأْمُونٌ رَّحِيمٌ وَّمَنْهُ عَلَيْنَا، مَأْمُونٌ رَّحِيمٌ وَّمَنْهُ عَلَيْنَا

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

مَأْمُونٌ رَّحِيمٌ وَّمَنْهُ عَلَيْنَا، مَأْمُونٌ رَّحِيمٌ وَّمَنْهُ عَلَيْنَا

6n1\*

\* \* \* \* \*

■ #136 ■ Eph 2,12 ■

Lac 7n1 7p2.4 9n5 **10p2**

A

مَصْنَعٌ مَّا مَلَكَتْ أَيْدِيهِ، مَصْنَعٌ مَّا مَلَكَتْ أَيْدِيهِ

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

B

مَصْنَعٌ مَّا مَلَكَتْ أَيْدِيهِ، مَصْنَعٌ مَّا مَلَكَتْ أَيْدِيهِ

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

مَنْهُ عَلَيْنَا، مَنْهُ عَلَيْنَا

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

**B****كِتَابٌ مُبِينٌ**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****كِتَابٌ مُبِينٌ**

6p6 7p2.3

9n6 9x2

12n2 16n1

**B****كِتَابٌ مُبِينٌ**

6n1 6p1.2.3.4.5.7p1

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****كِتَابٌ مُبِينٌ**

6p3.5.6 7p3

13x1 16n1

**B****كِتَابٌ مُبِينٌ**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****كِتَابٌ مُبِينٌ**

6p1.3.6\*.7 7p3

9n6 9x12

**B****كِتَابٌ مُبِينٌ**

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****كِتَابٌ مُبِينٌ**

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

9n6 9x12

13n1\*

**B****كِتَابٌ مُبِينٌ**

6p5c.7 7x1

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

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

\* \* \* \*

■ #142 ■ Eph 6,8 ■

Lac 7n1 7p4 8n1 9n5 10p2

**A****كِتَابٌ مُبِينٌ**

6p2c.3.5.6 7x1 7p1.2

9n6 9x1c.2\*

12n2

**B**

﴿ خُبْرٌ هَذِهِ مَلَائِكَةٌ ﴾

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

\* \* \* \* \*

*Philippians*

■ #143 ■ Php 1,12 ■

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

﴿ حَمْدَهُمْ أَلَّا ﴾

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

**B**

﴿ حَمْدَهُمْ أَلَّا ﴾

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**

﴿ حَسْنٌ حَسْنٌ حَسْنٌ حَسْنٌ ﴾

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

**B**

﴿ حَسْنٌ حَسْنٌ حَسْنٌ حَسْنٌ ﴾

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

**10p1 11n1**  
 12n1.3.4 13n1.2 13x1 13p1 16n1

\* \* \* \* \*

■ #145 ■ Php 2,6 ■

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

﴿ إِلَّا سَلَوْنَى سَعْدَةٌ هَذِهِ مَلَائِكَةٌ ﴾

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

**B**

﴿ إِلَّا سَلَوْنَى سَعْدَةٌ هَذِهِ مَلَائِكَةٌ ﴾

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**

﴿ إِنَّمَا هُوَ حَسْنٌ ﴾

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

**B**

﴿ إِنَّمَا هُوَ حَسْنٌ حَسْنٌ ﴾

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

<p><b>A</b></p> <p>ومني أحبنا ۵۰۱</p> <p>6n1 6p1.2.3.4.5*.6.7 7p1.2.3 9n6 9x1.2 10p1</p> <p><b>B</b></p> <p>ومني أحبنا ۵۰۱</p> <p>6p5c 7x1 8n1.2 9n1.2.3.4 9x3 10n1.2.3 11n1 12n1.2.3.4 13n1.2 13x1 13p1 16n1</p>	<p>***</p> <p>■ #148 ■ Php 3,19 ■</p> <p>Lac 7n1 7p4 9n5 10p2</p> <p><b>A</b></p> <p>بِأَحْبَابِنَا ۵۰۱ حَافِظاً</p> <p>6n1 6p1.2.3.5.6.7 7p1.2.3 9n6 9x1c 10p1</p> <p><b>B</b></p> <p>بِأَحْبَابِنَا ۵۰۱ حَافِظاً</p> <p>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</p>
<p>***</p> <p>■ #149 ■ Php 3,20 ■</p> <p>Lac 7n1 7p4 9n5 10p2</p> <p><b>A</b></p> <p>بِعَصْبَانِنَا ۵۰۱ حَفِظاً</p> <p>6n1 6p1.2.3.4.5.6.7 7p1.2.3 9n6 9x1.2 10p1 12n2</p> <p><b>B</b></p> <p>بِعَصْبَانِنَا ۵۰۱ حَفِظاً</p> <p>7x1 8n1.2 9n1.2.3.4 9x3 10n1.2.3 11n1 12n1.3.4 13n1.2 13x1 13p1 16n1</p>	<p>***</p> <p>■ #149 ■ Php 3,20 ■</p> <p>Lac 7n1 7p4 9n5 10p2</p> <p><b>A</b></p> <p>بِعَصْبَانِنَا ۵۰۱ حَفِظاً</p> <p>6n1* 6p1.2.3.4.5.6 7p1.2.3 8n1*.9n6 9x1*.2 12n2.3*</p> <p><b>B</b></p> <p>بِعَصْبَانِنَا ۵۰۱ حَفِظاً</p> <p>6n1c 6p7 7x1 8n1c.2 9n1.2.3.4 9x1c.3 10n1.2.3 10p1 11n1 12n1.3c.4 13n1.2 13x1 13p1 16n1</p>

<p>***</p> <p>■ #150 ■ Php 4,1 ■</p> <p>Lac 7n1 7p4 9n5 10p2</p> <p><b>A</b></p> <p>سَخْتَهٗ وَقَسْطَهٗ ۵۰۱ مُكْلِمٌ</p> <p>6n1 6p4.5.6 7p2 13x1 16n1</p> <p><b>B</b></p> <p>سَخْتَهٗ وَقَسْطَهٗ ۵۰۱ مُكْلِمٌ</p> <p>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</p>	<p>***</p> <p>■ #151 ■ Php 4,12 ■</p> <p>Lac 7n1 7p4 9n5 10p2</p> <p><b>A</b></p> <p>بِرَبِّنَا ۵۰۱</p> <p>6n1* 6p1.2.3.4.5.6 7p1.2.3 8n1*.9n6 9x1*.2 12n2.3*</p> <p><b>B</b></p> <p>بِرَبِّنَا ۵۰۱</p> <p>6n1 6p7 7x1 8n1c.2 9n1.2.3.4 9x1c.3 10n1.2.3 10p1 11n1 12n1.3c.4 13n1.2 13x1 13p1 16n1</p>
<p>***</p> <p>■ #152 ■ Col 3,1 ■</p> <p>Lac 7n1 7p4 9n5 10n2 10p2</p>	<p>Colossians</p> <p>■ #152 ■ Col 3,1 ■</p> <p>Lac 7n1 7p4 9n5 10n2 10p2</p>

<p><b>A</b></p> <p>لَا وَمُعْسِلٌ لَهُ مَحْسِنٌ</p> <p>لَا وَمُعْسِلٌ لَهُ مَحْسِنٌ</p> <p>6n1 6p3.4.7 7p1.3 12n1.2.3 13n2* 13x1 16n1</p> <p><b>B</b></p> <p>لَا وَمُعْسِلٌ لَهُ مَحْسِنٌ</p> <p>لَا وَمُعْسِلٌ لَهُ مَحْسِنٌ</p> <p>6p2.5.6 7x1 7p2 8n1.2 9n1.2.3.4.6 9x1.2.3 10n1.3 10p1 11n1 12n4 13n1.2c 13p1</p> <p><b>A/B</b></p> <p>(no diacr.)</p> <p>لَا وَمُعْسِلٌ لَهُ مَحْسِنٌ</p> <p>لَا وَمُعْسِلٌ لَهُ مَحْسِنٌ</p> <p>6p1</p>	<p><b>A</b></p> <p>مَحْسِنٌ حَمْدًا</p> <p>6p7</p> <p><b>B</b></p> <p>مَحْسِنٌ حَمْدًا</p> <p>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</p> <p style="text-align: center;">* * * * *</p> <p>■ #155 ■ Col 4,13 ■</p> <p>Lac 7n1 7p4 9n5 10p2</p> <p><b>A</b></p> <p>مَسْكٌ وَجَبَصٌ</p> <p>6p1.4.5 7p1.2c.3 9n6 9x1*.2 12n2</p> <p><b>B</b></p> <p>مَسْكٌ وَجَبَصٌ</p> <p>6n1 6p2.3.6.7 7x1 7p2* Gw 8n1.2 9n1.2.3.4 9x1.3 10n1.2.3 10p1 11n1 mas 12n1.3.4 13n1.2 13x1 13p1 16n1</p> <p style="text-align: center;">* * * * *</p> <p>■ #153 ■ Col 3,5 ■</p> <p>Lac 6p2 7n1 7p3.4 9n5 10n2 10p2</p> <p><b>A</b></p> <p>لَهُمْ لَهُمْ</p> <p>6n1 6p1.3.4.5.6 7p1.2 9n6 9x2 10p1 12n2</p> <p><b>B</b></p> <p>لَهُمْ لَهُمْ</p> <p>6p7 7x1 8n1.2 9n1.2.3.4 9x1.3 10n1.3 11n1 mas 12n1.3.4 13n1.2 13x1 13p1 16n1</p> <p style="text-align: center;">* * * * *</p> <p>■ #154 ■ Col 3,17 ■</p> <p>Lac 6p2 7n1 7p3.4 9n5 10p2</p>
	<p>■ #156 ■ Col 4,16 ■</p> <p>Lac 7n1 7p4 9n5 10p2</p> <p><b>A</b></p> <p>لَهُمْ لَهُمْ حَمْدًا مَحْسِنٌ</p> <p>6p1.3.7</p> <p><b>B</b></p> <p>لَهُمْ لَهُمْ حَمْدًا مَحْسِنٌ</p> <p>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</p>

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

\* \* \* \* \*

*1 Thessalonians*

■ #157 ■ 1Th 2,17 ■

*Lac* 7n1 7p4 9n5 10p2

A

مَسْتَ  
سُلْطَنَةٌ

6p2.3.4.5.6.7 7p2.3

9n6 9x1.2.3 mas

13n2 13x1

B

مَسْتَ  
سُلْطَنَةٌ

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

مَقْتُمٌ حَقَّاصٌ، وَلَا فَعَمٌ

6n1 6p3.5 7p1.2.3

9n6 9x1.2

12n1.3 13n1.2 13x1

B

مَعْبُمٌ حَقَّاصٌ، وَلَا فَعَمٌ

6p7 7x1

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

12n2.4 13p1 16n1

A/B

مَقْتُمٌ حَقَّاصٌ، وَلَا فَعَمٌ  
(no diacr.)

6p1.2.4.6

10p1

\* \* \* \* \*

■ #159 ■ 1Th 4,1 ■

*Lac* 7n1 7p4 9n5 10p2

A

حَصَّلَ مَسْتَ حَسْبَ حَصَّ

6p3.5 7p1.2

9x3

13n1

B

حَصَّلَ مَسْتَ حَسْبَ حَصَّ

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

مَعَ فَلَلَ حَصَّ، وَلَا حَصَّ

6n1 6p2.3.4.5.7 7p1.2.3

9n6 9x1\*.2

B

مَعَ فَلَلَ حَصَّ، وَلَا حَصَّ

6p6 7x1

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

11n1 mas

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

C

فَلَلَ حَصَّ، وَلَا حَصَّ

6p1

\* \* \* \* \*

■ #161 ■ 1Th 4,15 ■

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

A

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

6n1 6p2.4.5 7p1

**9x2c**

12n3 13n1.2 13p1 16n1

B

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

أَبُو مُظَلَّا حَمْدَلًا

6p2.3.4.5.6 7p1.3

**9x1.2**

12n1.2.3 13n1.2c 13x1

B

أَبُو مُظَلَّا حَمْدَلًا

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

حَمْدَلًا لَّهُمَّ سَمِعْتَ

6p2c.3.4.5 7p2.3

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

B

حَمْدَلًا سَمِعْتَ لَكُمْ حَمْدَلًا

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

حَمْدَلًا سَمِعْتَ حَمْدَلًا

6n1 6p2\* 7p1

\* \* \* \* \*

■ #164 ■ 2Th 1,7 ■

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

A

حَمْدَلًا وَهُنَّ مُؤْمِنُونَ

6n1 6p1.2\*.6.7 7p1

B

حَمْدَلًا وَهُنَّ مُؤْمِنُونَ

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

وَهُنَّ حَمْدَلًا، وَهُنَّ

7x1

B

وَهُنَّ حَمْدَلًا، وَهُنَّ

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

**لَا يَقْتُلُ أَمْتَ سَتْهَمَ وَهَنَ**

6p3.4 7p1.2.3  
9x2

B

**لَا يَقْتُلُ أَمْتَ سَتْهَمَ وَهَنَ**

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

**صَلَوةً أَمْتَ**

6n1 6p1.2.6.7 7p1  
9n6 9x1.2 10n2 10p1

B

**صَلَوةً أَمْتَ**

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

**لَا يَمْسِحُهُمْ وَهَنَ**

6n1 6p2.3.4 7p1.2.3

8n2 9n6 9x1.2 10p1

12n2 13x1 16n1

B

**لَا يَمْسِحُهُمْ وَهَنَ**

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

**لَا يَمْسِحُهُمْ وَهَنَ**

6n1 6p1.2.4.5  
9n6 9x1

B

**لَا يَمْسِحُهُمْ وَهَنَ**

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

**لَا يَمْسِحُهُمْ وَهَنَ**

10p1  
13n2

\* \* \* \*

## ■ #170 ■ 2Th 3,6 ■

*Lac* 7n1 7p4 9n5 10p2

A

**مَحْمَدَهُ صَلَوةً**

6n1 6p1.2.4.6.7 7p3  
8n2 9n6 9x1 11n1  
13n1.2

B

**مَحْمَدَهُ صَلَوةً**

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

*بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ*

6n1\* 6p1\*.2\*.4.6 7p1.3

9n6 9x1\* 10p1

13n1.2

B

*بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ*

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

\* \* \* \* \*

*Timothy*

■ #172 ■ 1Tm 3,1 ■

Lac 7n1 7p4 9n5 10n2 10p2

A

*بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ*

6n1 6p1.2.3.4.5.7 7p1.2.3

9n6 9x2 10p1

12n2.3 13n2

B

*بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ*

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

*بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ*

6n1\* 6p2 7p1.3

10p1

B

*بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ*

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

*بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ*

*لَعْنَدَهُمْ أَنَّهُمْ لَا يَشْكُرُونَ*

6n1 6p1.3.6.7 7p2.3

9n6 9x1.2 10p1

13n2

B

*بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ*

*لَعْنَدَهُمْ أَنَّهُمْ لَا يَشْكُرُونَ*

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

*بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ*

6p2c.3.4.5c.7 7p1.2

10p1

13n2

**B****حَمْدَهُ مَلِكُهُ حَمَدَا**

6n1 6p1.2\*.5\*.6 7x1 7p3 Gw  
 8n1.2 9n1.2.3.4.6 9<sub>x1</sub>.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****حَمْدَهُ مَلِكُهُ حَمَدَا**

6p6 7p2

**B****حَمْدَهُ مَلِكُهُ حَمَدَا**

6n1 6p1.2.3.4.5.7 7x1 7p1.3  
 8n1.2 9n1.2.3.4.6 9<sub>x1</sub>.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****حَمْدَهُ مَلِكُهُ حَمَدَا**

6n1 6p1.2.3.4.5.6.7 7p1.2.3  
 9<sub>x6</sub> 9<sub>x7\*</sub>

**B****حَمْدَهُ مَلِكُهُ حَمَدَا**

7n1 7x1  
 8n1.2 9n1.2.3.4 9<sub>x1</sub>.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****لَبَّيْلَةُ لِلْعَامِ حَمَدَتْهَا**

6p7  
 9<sub>x2\*</sub>  
 16n1c

**B****لَبَّيْلَةُ لِلْعَامِ حَمَدَتْهَا**

6n1 6p2.3 7n1 7x1 7p1.2.3  
 8n1.2 9n1.2.3.4.6 9<sub>x1</sub>.2.3 10n1.3  
 11n1  
 12n1.2.3.4 13n1.2 13x1 13p1 16n1\*

**C****لَبَّيْلَةُ لِلْعَامِ حَمَدَتْهَا**

6p5

**D****لَبَّيْلَةُ لِلْعَامِ حَمَدَتْهَا**

8n1\*v Gw

**B/D****لَبَّيْلَةُ لِلْعَامِ حَمَدَتْهَا**

(no diacr.)

6p1.4.6  
 10p1

\* \* \* \*

■ #179 ■ 2Tm 2,16 ■

Lac 7p4 9n5 10n2 10p2

**A****قَلَّا مَتَعْدَلًا ... اَعْدَلًا**

6n1 6p1.2.3.4.5.6.7 7p1.2.3  
 9<sub>n6</sub> 9<sub>x1.2</sub> 10p1  
 12n2 13n2

**B****قَلَّا مَتَعْدَلًا ... اَعْدَلًا**

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

**هـ و مـ سـ بـ حـ دـ قـ لـ**

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

B

**هـ و مـ سـ بـ حـ دـ قـ لـ**

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

**هـ و مـ سـ بـ حـ دـ قـ لـ**  
**هـ و مـ سـ بـ حـ دـ قـ لـ**

6p4.5.6.7  
 13n1.2 13x1

B

**هـ و مـ سـ بـ حـ دـ قـ لـ**  
**هـ و مـ سـ بـ حـ دـ قـ لـ**

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

**هـ و مـ سـ بـ حـ دـ قـ لـ**

6n1 6p2.4.5 7p1.3

B

**هـ و مـ سـ بـ حـ دـ قـ لـ**

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

**هـ و مـ سـ بـ حـ دـ قـ لـ** (no diacr.)

6p1

\* \* \* \* \*

■ #183 ■ 2Tm 3,7 ■

*Lac* 7p4 9n5 10n2 10p2 12n3

A

**هـ و مـ سـ بـ حـ دـ قـ لـ**

**هـ و مـ سـ بـ حـ دـ قـ لـ**

6n1 6p1.2.3.5.6 7p2

B

**هـ و مـ سـ بـ حـ دـ قـ لـ**

**هـ و مـ سـ بـ حـ دـ قـ لـ**

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

**حَمْسَةٌ وَّصَعْدَةٌ** **لِهَمْسَةٍ**  
 6n1 6p1.2.3.4.5.6.7 7p1.2.3  
 $9_{n6} 9_{x1.2.3}$   $10_{p1}$   
 12n2

**B**

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

\* \* \* \* \*

■ #185 ■ 2Tm 3,17 ■  
*Lac* 7p4 9n5 10n2  $10_{p2}$  12n3

**A**

**حَبْلٌ حَمْسَةٌ** **لِهَمْسَةٍ**  
 6p1.2.3.4.5.6 7p1.2  
 $9_{n6} 9_{x1.2}$   
 12n2

**B**

**حَبْلٌ حَمْسَةٌ** **لِهَمْسَةٍ**  
 6n1 6p7 7n1 7x1 7p3  
 8n1.2 9n1.2.3.4 9x3 10n1.3  $10_{p1}$  11n1  
 mas  
 12n1.4 13n1.2 13x1 13p1 16n1

\* \* \* \* \*

■ #186 ■ 2Tm 3,17 ■  
*Lac* 7p4 9n5 10n2  $10_{p2}$  12n3

**A**

**حَبْلٌ حَمْسَةٌ** **لِهَمْسَةٍ**  
 6n1\* 6p1.2.3\*.4.6.7 7p1.2  
 $9_{n6} 9_{x1}$   
 12n2

**B**

**حَمْسَةٌ وَّصَعْدَةٌ** **لِهَمْسَةٍ**  
 6n1\* 6p3.5 7n1 7x1 7p3  
 8n1.2 9n1.2.3.4  $9_{x2.3}$  10n1.3  $10_{p1}$

11n1 mas  
 12n1.4 13n1.2 13x1 13p1 16n1

\* \* \* \* \*

■ #187 ■ 2Tm 4,1 ■  
*Lac* 7p4 9n5 10n2  $10_{p2}$  12n3

**A**

**حَمْسَةٌ وَّصَعْدَةٌ** **لِهَمْسَةٍ**  
 6p3.4.6 7p1.3  
 13n2

**B**

**حَمْسَةٌ وَّصَعْدَةٌ** **لِهَمْسَةٍ**  
 6n1 6p1.2.5.7 7n1 7x1 7p2 **Gw**  
 8n1.2 9n1.2.3.4.6  $9_{x1.2.3}$  10n1.3  $10_{p1}$   
 11n1  
 12n1.2.4 13n1 13x1 13p1 16n1

\* \* \* \* \*

■ #188 ■ 2Tm 4,3 ■  
*Lac* 7p4 9n5 10n2  $10_{p2}$  12n3

**A**

**حَمْسَةٌ وَّصَعْدَةٌ** **لِهَمْسَةٍ**  
 حَمْسَةٌ وَّصَعْدَةٌ

6n1 6p3.4.5.6.7 7p3  
 8n1 9n3  
 12n2 13p1

**B**

**حَمْسَةٌ وَّصَعْدَةٌ** **لِهَمْسَةٍ**  
 حَمْسَةٌ وَّصَعْدَةٌ

6p1.2 7n1 7x1 7p1.2 **Gw**  
 8n2 9n1.2.4.6  $9_{x1.2.3}$  10n1.3  $10_{p1}$   
 11n1 mas  
 12n1.4 13n1.2 13x1 16n1

\* \* \* \* \*



**9n6 9x2.3****B****اَنْتَ وَكُلُّ مُهْمَّةٍ حَتَّىٰ**

\* \* \* \* \*

■ #194 ■ Tit 2,5 ■

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

**A****حَتَّىٰ مُهْمَّةٌ**6p1.3.5.6\*.7 7p3  
9n6**B****مُهْمَّةٌ حَتَّىٰ**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****مُهْمَّةٌ حَتَّىٰ وَكِيدم**

6n1 6p1.3.5.6 7p3

**B****وَكِيدم حَتَّىٰ مُهْمَّةٌ**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****اَنْتَ وَكُلُّ مُهْمَّةٍ حَتَّىٰ**

6n1 6p1.2.4.5.6.7 7p1.2.3

**C****كُلُّ**  
12n1

\* \* \* \* \*

*Philemon*

■ #197 ■ 25 ■

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

**A****كُلُّ مُهْمَّةٍ**6n1 6p1.12..34.5.67 7p1.23.  
9n6 9x1\*.2\*  
12n2**B****كُلُّ مُهْمَّةٍ اَنْتَ**7n1  
8n1.2 9n1.2.3.4 9x1.c.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****وَكُلُّ مُهْمَّةٍ**6n1 6p1.7 7p3  
8n1 10p2

**B**

**وَجَعْدَلَ**  
وَجَعْدَلَ

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**

**وَجَعْدَلَ وَسِنَه**  
وَجَعْدَلَ وَسِنَه

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

**B**

**وَجَعْدَلَ وَسِنَه**  
وَجَعْدَلَ وَسِنَه

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**

**لَا يَمْلِأ مَطَافِرَ مَحْلَلَ**  
لَا يَمْلِأ مَطَافِرَ مَحْلَلَ  
لَا يَمْلِأ مَطَافِرَ مَحْلَلَ

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

**B**

**لَا يَمْلِأ مَطَافِرَ بَعْدَ لَا**  
لَا يَمْلِأ مَطَافِرَ بَعْدَ لَا

7n1

8n1.2 9n1.2.3.4c 9x7c 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**

**لَهُ مَلَأَ وَلَهُ**  
لَهُ مَلَأَ وَلَهُ

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

**B**

**لَهُ مَلَأَ وَلَهُ**  
لَهُ مَلَأَ وَلَهُ

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**

**لَهُ مَلَأَ سَبَقَهُ**  
لَهُ مَلَأَ سَبَقَهُ

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

**B**

**لَهُ مَلَأَ سَبَقَهُ**  
لَهُ مَلَأَ سَبَقَهُ

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**

صَلَّى وَآمَنَ وَسَلَّمَ  
(صَلَّى وَسَلَّمَ)

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

**B**

صَلَّى وَآمَنَ وَسَلَّمَ  
(صَلَّى وَسَلَّمَ)

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**

صَلَّى وَآمَنَ وَسَلَّمَ  
(صَلَّى وَسَلَّمَ)

7n1\*

\* \* \* \* \*

**■ #204 ■ Heb 3,11 ■**

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

**A**

أَمْ وَبِحَمْدِهِ

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

**B**

أَمْ وَبِحَمْدِهِ

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**

أَمْ وَبِحَمْدِهِ

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

**B**

أَمْ وَبِحَمْدِهِ

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**

لَا حَدْنَى وَبِحَمْدِهِ

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

**B**

لَا حَدْنَى وَبِحَمْدِهِ

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**

لَا حَدْنَى وَبِحَمْدِهِ

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

**B**

**لَمْ يَجِدْ لَهُ حِلٌّ**

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**

**لَمْ يَجِدْ مَحْسَنًا وَعَذَابًا**

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

## A-2

**لَمْ يَجِدْ مَحْسَنًا وَعَذَابًا**

6p6.7

**B**

**لَمْ يَجِدْ مَحْسَنًا وَعَذَابًا**

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

## B-2

**لَمْ يَجِدْ مَحْسَنًا وَعَذَابًا**

10p1

\* \* \* \* \*

## ■ #209 ■ Heb 7,27 ■

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

**A**

**أَمْ لَمْ يَصْنَعْ**

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

**B**

**أَمْ لَمْ يَصْنَعْ**

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**

**وَلَكِنْ لَمْ يَجِدْ مَحْسَنًا**

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

**B**

**وَلَكِنْ لَمْ يَجِدْ مَحْسَنًا**

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**

**أَصْنَعَ وَمَسَاءَ أَمْ لَمْ يَصْنَعْ**

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

**B**

**أَصْنَعَ وَمَسَاءَ أَمْ لَمْ يَصْنَعْ**

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

<p><b>A</b></p> <p>لَا مَسْأَلٌ بِهِ حَسْبٌ، مَعْلُومٌ 6p2.5.6.7 7p2*.3 12n2</p> <p><b>B</b></p> <p>لَا مَسْأَلٌ بِهِ حَسْبٌ مَعْلُومٌ 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</p> <p><b>C</b></p> <p>لَا مَسْأَلٌ بِهِ حَسْبٌ، مَعْلُومٌ 10p1</p> <p><b>D</b></p> <p>لَا مَسْأَلٌ بِهِ حَسْبٌ، مَعْلُومٌ 6p1s * * * * *</p> <p>■ #213 ■ Heb 9,24 ■</p> <p>Lac 6p3 7p4 9n5 9x3 10n2 12n3   illeg 13p1</p>	<p><i>Lac</i> 6p3 7x1 7p4 9n5 9x3 10n2 12n1.3</p> <p><b>A</b></p> <p>بِحَسْبٍ مَعْلُومٌ لَا رَجْدٌ 6n1 6p1s.2.7 7p2 10p2 12n2 13x1 13p1 16n1</p> <p><b>B</b></p> <p>بِحَسْبٍ مَعْلُومٌ لَا رَجْدٌ 6p4.5.6 7n1 7p1.3 Gw 8n1.2 9n1.2.3.4.6 9x1s.2 10n1.3 10p1 11n1 12n4 13n1.2</p> <p>* * * * *</p> <p>■ #215 ■ Heb 10,9 ■</p> <p><i>Lac</i> 6p3 7x1 7p4 9n5 9x3 10n2 12n3</p> <p><b>A</b></p> <p>بِحَسْبٍ مَعْلُومٌ 6p1s.2.5.6 9n1.3 10n3 10p1 11n1 12n1.2 13n1.2 13x1 13p1 16n1</p> <p><b>B</b></p> <p>بِحَسْبٍ مَعْلُومٌ 6n1 6p4.7 7n1 7p1.2.3 8n1.2 9n2.4.6 9x1s.2 10n1 10p2 12n4</p> <p>* * * * *</p> <p>■ #216 ■ Heb 10,11 ■</p> <p><i>Lac</i> 6p3 7x1 7p4 9n5 9x3 10n2 12n3</p> <p><b>A</b></p> <p>بِحَسْبٍ مَعْلُومٌ، حَسْبٌ مَعْلُومٌ 6p7 7n1 7p2 9n6 9x1s.2* 10p2</p> <p><b>B</b></p> <p>■ #214 ■ Heb 10,5 ■</p>
---	--

**٥٥ مَنْ وَهَنْتَ مَحْمَدْ**  
 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****حَمْدَةٌ مَعْقِدَةٌ**

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

**B****مَنْ حَمْدَةٌ مَعْقِدَةٌ**

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****مَنْ حَمْدَةٌ**

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

**B****مَنْ حَمْدَةٌ**

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

**A/B****مَنْ حَمْدَةٌ (no diacr.)**

6p1.5.6

\* \* \* \* \*

■ #219 ■ Heb 10,28 ■  
*Lac* 6p3 7x1 7p4 9n5 9x3 10n2 12n3

**A****أَسْلَا، حَمْدَةٌ حَمْدَةٌ**

6n1 6p2.5 7p1.2.3c  
 9x6 9x2c 10p1.2  
 12n1.2.4 13n1.2 13x1 16n1

**B****أَسْلَا، حَمْدَةٌ حَمْدَةٌ**

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

**A/B****أَسْلَا، حَمْدَةٌ حَمْدَةٌ**

(no diacr.)

6p1

\* \* \* \* \*

■ #220 ■ Heb 10,29 ■  
*Lac* 6p3 7x1 7p4 9n5 9x3 10n2 12n3

**A****مَسْبُحٌ وَهَنْتَ مَلَكَةٌ أَمْ****وَكَلْمَةٌ وَهَنْتَ لَامِيَّةٌ**

6n1 6p4.5.6 7p1.2.3

**B****مَسْبُحٌ وَهَنْتَ مَلَكَةٌ أَمْ****وَكَلْمَةٌ وَهَنْتَ لَامِيَّةٌ**

6p1.2r.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***لَا يَعْلَمُ أَعْلَمُهُ لِلْعَالَمِ*

6p1.2.4.6.7s 7p2

9n6 9x1s 10p1.2

12n2

**B***لَا يَعْلَمُ أَعْلَمُهُ لِلْعَالَمِ*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***وَحْدَةٌ مَّا لَا حَكْمٌ*

6n1 6p1.2.4.5.6.7s 7p1.2.3

9n3 9n6

12n2

**B***وَحْدَةٌ مَّا حَكْمٌ*

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***لَا يَعْلَمُ بِعِنْدِهِ لِلْحَمَاءُ*

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

9n6 9x1s 10p2

12n1.2 13p1

**B***لَا يَعْلَمُ بِعِنْدِهِ لِلْحَمَاءُ*

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***لَكُمْ مَّا حَصَدْتُمْ وَلَهُمْ مَا حَصَدُتُمْ*

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

9x2

12n1 13n2

**B***لَكُمْ مَّا حَصَدْتُمْ وَلَهُمْ مَا حَصَدُتُمْ*

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***وَحْدَةٌ سَلَالٌ وَهَذَا*

6n1 6p4.5 7p3

12n1 13n2 13x1 13p1 16n1

**B***وَحْدَةٌ سَلَالٌ وَهَذَا*

6p1.2.6.7 7n1 7p1.2  
 8n1.2 9n2.3.4.6 **9<sub>x</sub>1s.2** 10n1.3 **10p1.2**  
 11n1 mas  
 12n2.4

\* \* \* \* \*

■ #226 ■ Heb 12,5 ■  
*Lac* 6p3 7x1 7p4 9n1.5 **9<sub>x</sub>2.3** 10n2  
 12n3 13n1

**A**

وَاصْرِيْبُوكْتَنَا اَمْنَهْ لَهُ  
 6n1 6p2.5 7p1.2.3  
**9<sub>n</sub>6** **9<sub>x</sub>1s**  
 12n2 13n1

**A-2**

وَاصْرِيْبُوكْتَنَا اَمْنَهْ لَهُ  
 6p4.6 7n1 **Gw**  
 8n2 **9<sub>x</sub>2** **10p1.2** mas  
 12n1 13n2 16n1

**A/A-2**

وَاصْرِيْبُوكْتَنَا اَمْنَهْ لَهُ  
 (no diacr.)  
 6p1.7 11n1

**B**

\* \* \* \* \*

وَاصْرِيْبُوكْتَنَا اَمْنَهْ لَهُ  
 8n1 9n2.3.4 **10n1.3s**  
 12n4 13p1

\* \* \* \* \*

■ #227 ■ Heb 12,6 ■  
*Lac* 6p3.6 7x1 7p4 9n1.5 **9<sub>x</sub>2.3** 10n2  
 12n3 13n1

**A**

لَهُ وَنَمْ لَهُ هَنَى  
 6n1\* 6p1.2.4.5.7 7p1.2.3  
**10p2**  
 12n1 13n2

**B**

لَهُ وَنَمْ لَهُ هَنَى  
 6n1c 7n1  
 8n1.2 9n2.3.4.6 **9<sub>x</sub>1s** 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									
9n6	A	A	A	A	A	A	A	A	A	A
9x1	B	As	A	A	A*	A	A*	A	B	A
9x2	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									
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									
9n6	B	A	B	B	A	A	A	A*	A	A
9x1	A	A*	A*	B	B	A*	A	A*	B	A*
9x2	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>	31	32	33	34	35		36	37	38	39
<b>7n1</b>	B	B	B	B	B	<i>1Co</i>	B	B	B	B
<b>7x1</b>	lac	lac	lac	lac	lac		lac	lac	lac	lac
<b>9n6</b>	B	A	A	B	A	<i>1Co</i>	B	A	B	A
<b>9x1</b>	A*	A*	B	A	B		A	A	B	A
<b>9x2</b>	lac	lac	lac	lac	lac	<i>1Co</i>	lac	lac	lac	lac
<b>10p1</b>	B	A	B	A	A		A	B	A	A
<b>12n2</b>	A	A	B	A	A	<i>1Co</i>	B	B	B	A
<b>13n2</b>	B	B	B	B	A		B	B	B	A
<i>1Co</i>	40	41	42	43	44	45	46	47	48	49
<b>7n1</b>	B	B	B	B	B	B	B	B	B	B
<b>7x1</b>	lac	lac	lac	lac	lac	lac	lac	lac	lac	lac
<b>9n6</b>	A	A	A	A	A	A	B	A	B	A
<b>9x1</b>	A*	B	A*	A*	B	B	A	A*	A	A
<b>9x2</b>	lac	lac	lac	lac	lac	B	B*	A	A	A
<b>10p1</b>	A	A	A/B	A	A	A	B	A	A/B	A
<b>12n2</b>	A	B	A	A	A	B	B	A	B	A
<b>13n2</b>	B	B	B	B	A	B	A	B	A	A
<i>1Co</i>	50	51	52	53	54	55	56	57	58	59
<b>7n1</b>	B	B	B	B	B	B	B	B	B	B
<b>7x1</b>	lac	lac	lac	lac	B	B	B	B	B	B
<b>9n6</b>	A	A	A	A	A	A	A	B	A	A
<b>9x1</b>	A	A	B	A	B	B	A	B	A	A
<b>9x2</b>	B	B	B*	B*	A	A	A*	B	A	A
<b>10p1</b>	B	A	B	A	A	A	B	B	A	A
<b>12n2</b>	B	A	A	A	A	A	A	B	B	A
<b>13n2</b>	B	A	B	B	A	A	A	B	B	A

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

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

<i>Gal</i>	118	119	120	121	122	123	124	125	126	127
7n1	lac	B								
7x1	B	B	B	B	B	B	B	B	B	B
<b>9n6</b>	A	A	A	B	A	A	A	A	A	A
<b>9x1</b>	A	B	A	B	A*	A	A*	A	B	A*
<b>9x2</b>	B	B	A	B	B	B	B	A	A	A
<b>10p1</b>	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
<b>9n6</b>	B	B	B	A	A	<i>Eph</i>	A	B	A	A
<b>9x1</b>	B	B	A	A	A		A	A	A	B
<b>9x2</b>	B	B	A	A	A	<i>Eph</i>	A	A*	A	A
<b>10p1</b>	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
<b>9n6</b>	A	A	B	A	A	A	<i>Php</i>	A	A	A
<b>9x1</b>	A	B	B	A	A	B*		B	A*	A
<b>9x2</b>	A	A	B	A	A	A*	<i>Php</i>	A	A*	B
<b>10p1</b>	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>Php</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	1Tb	lac	lac	lac	lac	lac	lac	2Tb
7x1	B	B		B	B	B	B	B	B	
9n6	A	B	1Tb	A	A	B	A	B	A	2Tb
9x1	A*	B		A	A	B	A*	B	A	
9x2	A	B	1Tb	A	A	B	A	B*	A	2Tb
10p1	B	B		B	A/B	B	B	B	B	
12n2	A	B	1Tb	B	B	B	B	B	A	2Tb
13n2	B	B		A	A	B	B	A	B*	
2Tb	163	164	165	166	167	168	169	170	171	
7n1	lac	lac	lac	1Tm						
7x1	B	B	A	B	B	B	B	B	B	
9n6	A	B	B	B	A	A	A	A	A	1Tm
9x1	A	B	B	B	A	A	A	A	A*	
9x2	A	B	B	A	A	A	B	B	B	1Tm
10p1	A	B	B	B	A	A	B2	B	A	
12n2	B	B	B	B	B	A	B	B	B	1Tm
13n2	B	B	B	B	B	B	B2	A	A	

<i>1Tm</i>	<i>172</i>	<i>173</i>	<i>174</i>	<i>175</i>	<i>176</i>		<i>177</i>	<i>178</i>	<i>179</i>	<i>180</i>
<b>7n1</b>	lac	lac	lac	lac	lac	<i>2Tm</i>	B	B	B	B
<b>7x1</b>	B	B	B	B	B		B	B	B	B
<b>9n6</b>	A	B	A	B	B	<i>2Tm</i>	A	B	A	A
<b>9x1</b>	B	B	A	B	B		A*	B	A	A
<b>9x2</b>	A	B	A	B	B	<i>2Tm</i>	B	A*	A	A
<b>10p1</b>	A	A	A	A	B		B	B/D	A	A
<b>12n2</b>	A	B	B	B	B	<i>2Tm</i>	B	B	A	A
<b>13n2</b>	A	B	A	A	B		B	B	A	B
<i>2Tm</i>	<i>181</i>	<i>182</i>	<i>183</i>	<i>184</i>	<i>185</i>	<i>186</i>	<i>187</i>	<i>188</i>	<i>189</i>	<i>190</i>
<b>7n1</b>	B	B	B	B	B	B	B	B	B	B
<b>7x1</b>	B	B	B	B	B	B	B	B	B	B
<b>9n6</b>	B	B	B	A	A	A	B	B	A	B
<b>9x1</b>	B	B	B	A	A	A	B	B	A	B
<b>9x2</b>	B	B	B	A	A	B	B	B	A	A
<b>10p1</b>	B	B	B	A	B	B	B	B	A	A
<b>12n2</b>	B	B	B	A	A	A	B	A	A	B
<b>13n2</b>	A	B	B	B	B	B	A	B	B	B
<i>Tit</i>	<i>191</i>	<i>192</i>	<i>193</i>	<i>194</i>	<i>195</i>	<i>196</i>		<i>197</i>		
<b>7n1</b>	<i>Tit</i>	B	B	B	B	B	<i>Phm</i>	B		<i>Heb</i>
<b>7x1</b>		B	B	B	B	B			lac	
<b>9n6</b>	<i>Tit</i>	A	A	B*	A	B	<i>Phm</i>	A		<i>Heb</i>
<b>9x1</b>		A	A	A*	B	B			A*	
<b>9x2</b>	<i>Tit</i>	A	A	B	B	A	<i>Phm</i>	A*		<i>Heb</i>
<b>10p1</b>		A	A	A	B	B			B	
<b>12n2</b>	<i>Tit</i>	A	A	A	B	lac	<i>Phm</i>	A		<i>Heb</i>
<b>13n2</b>		B	B	B	B	B			lac	

<i>Heb</i>	198	199	200	201	202	203	204	205	206	207
<b>7n1</b>	B	B	B	B	B	B2*	B	B	B	B
<b>7x1</b>	lac	B								
<b>9n6</b>	B	B	A	A	A	B	A	B	A	A
<b>9x1</b>	B	A	A*	A	A	B	A	A	A*	As
<b>9x2</b>	B	A	A	B	A	B	A	A	A	A
<b>10p1</b>	B	A	A	B	A	A	B	B	B	A
<b>12n2</b>	B	A	B	A	A	A	A	B	A	A
<b>13n2</b>	lac	A								
<i>Heb</i>	208	209	210	211	212	213	214	215	216	217
<b>7n1</b>	lac	lac	lac	lac	lac	B	B	B	B	B
<b>7x1</b>	B	B	B	B	B	B	lac	lac	lac	lac
<b>9n6</b>	A	A	A	A	B	B	B	B	A	A
<b>9x1</b>	As	As	As	Bs	Bs	As	Bs	Bs	As	As
<b>9x2</b>	A	A	A	B	B	A	B	B	A*	A*
<b>10p1</b>	B2	B	A	A	C	B	B	A	B	B
<b>12n2</b>	A	A	A	B	A	A	A	A	B	B
<b>13n2</b>	B	B	A	B	B	A	B	A	B	B
<i>Heb</i>	218	219	220	221	222	223	224	225	226	227
<b>7n1</b>	B	B	B	B	B	B	B	B	B	B
<b>7x1</b>	lac									
<b>9n6</b>	B	A	B	A	A	A	B	B	A	B
<b>9x1</b>	Bs	Bs	Bs	As	Bs	As	Bs	Bs	As	Bs
<b>9x2</b>	B*	A	B	B	B	B	A	B	B	lac
<b>10p1</b>	B	A	B	A	B	B	B	B	A2	B
<b>12n2</b>	B	A	B	A	A	A	B	B	A	B
<b>13n2</b>	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>Mss</i>	<b>7n1</b>	<b>7x1</b>	<b>9n6</b>	<b>9x1</b>	<b>9x2</b>	<b>10p1</b>	<b>12n2</b>	<b>13n2</b>
<i>TestUnits</i>	<b>140</b>	<b>146</b>	<b>227</b>	<b>215</b>	<b>185</b>	<b>221</b>	<b>225</b>	<b>216</b>
A	0	4	165	97	97	107	112	70
A*	1	2	1	36	17		1	1
<i>As(uppł)</i>				12				
A2	1			1		1	1	2
<b>B</b>	<b>136</b>	<b>140</b>	<b>60</b>	<b>62</b>	<b>64</b>	<b>109</b>	<b>108</b>	<b>141</b>
B*	1		1	5	7		1	1
<i>Bs(uppł)</i>				12				
B2						2	1	1
B2*	1							
C					1			
C*				2			1	
E*					1			
[A/B]						[5]		
[B/D]						[1]		