RESEARCH ON THE OLD SYRIAC HERITAGE OF THE PESHITTA GOSPELS

A COLLATION OF MS BIBL. NATIONALE SYR. 30 (PARIS)

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ABSTRACT

The article discusses the genetic relation between the Old Syriac and the Peshitta. It recalls M. Black's conjecture of a 'Pre-Peshitta' and reflects on the Old Syriac heritage of the Peshitta as a starting point for tracing the early history of the traditional Peshitta text. A collation of the late Peshitta codex Ms BN syr. 30 and comparison with the early Codex Phillipps 1388 offer surprising information about the extent and development of the Old Syriac heritage in the early and late history of the Peshitta.

1. HISTORY OF RESEARCH

For the first time variants of the Peshitta textual tradition were genetically linked with the Old Syriac[1] by A. Allgeier (1882–1952)

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[1] There is a double meaning of the term 'Old Syriac' in scholarship. The more special meaning refers to the two Old Syriac manuscripts (the

in his article[2] on Codex Phillipps 1388 of the Staatsbibliothek at Berlin (1932). Allgeier compared this codex with the *Tetraeuangelium sanctum* prepared by Ph. E. Pusey and G. H. Gwilliam (1901). The result was a total of ca. 340 variants, among which ca. 70 'Sonderlesarten' are of special importance by their almost exclusive relation to the Sinaitic palimpsest (Ms Sin. Syr. 30, 'S').[3] Unfortunately, two variants only were discussed in order to set out the genetic relation between the codex and the Old Syriac in some detail. Allgeier's point was to demonstrate by these two sample variants that Codex Phillipps is linked to the Old Syriac by intermediate readings, which reflect a development of the Old Syriac towards the Peshitta. Although a finding highly significant for the history of the Syriac New Testament, the poor presentation of the collation and the choice of two samples only disguised the significance rather than demonstrated it.[4] Especially the neglect of reliable quantitative information about the total and partial agreement between the two Old Syriac manuscripts, Codex

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'Sinaitic' and the 'Curetonian', labelled S and C); the broader meaning to the ante-Peshitta Four-Gospel-text of the New Testament in general. In the present article the term 'Old Syriac heritage' strictly refers to Peshitta variants and their relation to the Old Syriac manuscripts S and C.

[2] A. Allgeier, 'Cod. Phillipps 1388 in Berlin und seine Bedeutung für die Geschichte der Pešitta', *Oriens Christianus* 7 (3rd series), 1932, 1–15.

[3] However, three thirds of the variants are *orthographica* and the ca. 70 'Sonderlesarten' are neither marked nor discussed. As my own re-collation of the same codex against the same printed edition resulted in 387 variants without *orthographica* (see below in note 27), Allgeier's collation seems to be selective or defective.

[4] In the last paragraph of his article Allgeier outlined the significance of his finding: 'Die vorstehenden Untersuchungen drängen dahin, die syrische Textüberlieferung für sich einer neuen Prüfung zu unterziehen, die darauf auszugehen hätte, die innersyrischen Verhältnisse, welche zwischen Sys und Syc einerseits und den verschiedenen Pešitta–Hss. im engeren Sinne obwalten, herauszustellen. Wenn die Eigenart der drei Zeugen bzw. der Zeugengruppen in den Evangelien klarer gestellt ist, als es bis jetzt der Fall ist, lässt sich hoffen, dass auch Maßstäbe gefunden werden, welche gestatten, über den Sprach- und Übersetzungscharakter der übrigen biblischen Bücher, die in der Pešitta vereinigt sind, sicherer zu urteilen. Mit einem solchen Maßstab, wie ihn auf dem Gebiet der lateinischen Übersetzungen der terminologische Vergleich zwischen Hieronymus und den Altlateinern an die Hand gibt, wird es erst möglich werden, mit Bestimmtheit älteres und jüngeres Gut als solches zu erkennen' (15).

Phillipps, and other Peshitta manuscripts reduced Allgeier's finding to a curiosity of a single Peshitta manuscript.[5]

The significance of Codex Phillipps was rediscovered and introduced into a broader scholarly discussion by M. Black (1908–1994). He realized that Codex Phillipps is not a single curious manuscript but rather a typical early Peshitta manuscript, which reflects a general feature of the Peshitta Gospel tradition by its genetic relation to the Old Syriac. This conclusion Black drew from the textual material stored in the *Tetraeuangelium sanctum* (1901), the text and *apparatus* of which are built upon 42 manuscripts, most of them of the 5th/8th century. He pointed to the fact that by genetic variants and agreement with the two Old Syriac Gospel manuscripts a good number of witnesses quoted in the *Tetraeuangelium* are related to the Old Syriac in the same way as Codex Phillipps is related to the earlier Syriac version.[6] To trace the relation between single Peshitta manuscripts and the Old Syriac in greater detail, Black provided preliminary quantitative information from the *Tetraeuangelium* by quoting a considerable number of variants related to or identical with the Old Syriac.[7] From this evidence he concluded that the *Tetraeuangelium* gives the latest Peshitta text by the majority vote of the manuscripts and by relegating the remnants of the earlier version to the *apparatus*; and that the view of a fixed early Peshitta text without development and history (Gwilliam, Burkitt) is to be abandoned.[8] Although

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[5] H. G. Gwilliam did not really collate Codex Phillipps for inclusion in the *Terraeuangelium sanctum* (ms no. 41), but relied on a partial collation (Mk ch. 1–4, Jn) sent to him by E. Sachau. Therefore in the 20th century Allgeier's article remained the major source of information about the textual profile of this codex.

[6] M. Black, 'The Text of the Peshitta Tetraeuangelium', in *Studia Paulina …* (1953) 20–27, esp. p. 23–26.

[7] Black singled out two codices (Ms Dawkins 3/Bodleian Library, Oxford, and Ms Vat. syr. 12) by their 'not unsubstantial Old Syriac element', and continued: 'To what extent this Old Syriac element is distributed in the rest of Gwilliam's codices remains to be determined. From a rough preliminary estimate I would say that it was not shared to any great extent by more than a dozen codices; the majority of Gwilliam's manuscripts being relatively free of it—except of course in those places where all Peshitta MSS have inherited an Old Syriac reading' (ibidem, 26).

[8] 'There are two conclusions which may be drawn even from this preliminary survey: (1) In the light of such evidence that the Peshitta text had a historical development with its Old Syriac basis more clearly discernible in some codices than in others, we can scarcely regard the Gwilliam text as representing the Peshitta *Tetraeuangelium* in its oldest

preliminary by character and based on the limited evidence drawn from a printed edition,[9] Black's research opened a perspective on the history of the early Peshitta text by proving the existence of an Old Syriac *non-majority* heritage besides the known agreements of the *majority* Peshitta text with the Old Syriac. For the first time a development of the Peshitta text was taken into consideration and traceable in the Peshitta manuscripts themselves. The revisional relation as such between the Old Syriac and the Peshitta, which is unmistakably reflected by the Peshitta majority text,[10] was not the point of Allgeier's and Black's findings; what they discovered was the *genetic* character of this relation, and the non-majority Old Syriac heritage as the starting point for research on this relation. Agreement and disagreement with the Old Syriac show the Peshitta in tension between old and new, drawn by the irresistible gravitation of the Greek, held back by the tenacity of earlier (textual) tradition. Future research will have to trace the revisional development by determining the non-majority Old Syriac heritage of single Peshitta maniscripts[11] in order to receive reliable

extant form. (…) Gwilliam's method appears to have been to determine his text by a majority vote of his manuscripts; it is not surprising to find again and again that it is his predecessors who show the oldest form of text, in readings agreeing with the Old Syriac and relegated to the *apparatus criticus* in the Gwilliam edition. Gwilliam has in fact given us the latest not the earliest text of the Peshitta *Tertraeuangelium.* (2) The existence of such Old Syriac variae lectiones disposes of the textual myth of a fixed Peshitta New Testament text, with little or no internal evidence of variants to shed light on its development and history. It is true these variations may prove on a final count and estimate to be "considerably less important than those exhibited by the better MSS of the Latin Vulgate" [F. C. Burkitt, *Evangelion da-Mepharreshe,* vol. 2, p. 2]. But they are certainly by no means so rare or unimportant as Burkitt maintained; and they are sufficient both in character, affinities and number to show on internal grounds that the history of the Peshitta has been no different from that of other ecclesiastical texts' (ibidem, 26).

[9] On the limitations of the *Tetraeuangelium* in representing the textual material of 42 codices, see my *Introduction* to the reprint published by Gorgias Press in 2003.

[10] Every page in the *Comparative Edition of the Syriac Gospels* ed. by George A. Kiraz (1996) reflects the genetic relation.

[11] 'So long as we know practically nothing, therefore, about the relation of other [than Cod. Phillipps] Peshitta codices to S and C, judgement must be suspended on the claims which Allgeier makes for Phillipps as a unique Peshitta MS. The next step in the investigation must be the collation of other Peshitta MSS. with the two Old Syriac codices,

quantitative information about its extent (i.e. about its presence *and* absence) in the preserved manuscripts.

2. THE 'PRE-PESHITTA'

Black himself did not continue research on the Old Syriac heritage of single Peshitta manuscripts. However, in dispute with A. Vööbus (1912–1988), he developed his theory of a 'Pre-Peshitta',[12] which he considered to be a revised text of the Old Syriac, not identical with the definite ('received') Peshitta text but still furnished with a substantial Old Syriac element. This 'Pre-Peshitta' Black fixed in time and space by ascribing it to Rabbula, bishop of Edessa (411–435),[13] thus modifying the influential hypothesis of F. C. Burkitt (1864–1935) on the Rabbulan authorship, which assigned the definite Peshitta to the Edessene bishop and maintained its exclusive use since the early fifth century.[14] Black's modification of Burkitt's hypothesis took into consideration the materials A. Vööbus produced for the refusal of the Rabbulan authorship.[15] These materials proved the continued influence of the Old Syriac version in the time after Rabbula and undermined the

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with a view to determining the extent of their agreement against the traditional Peshitta text' (ibidem, 23).

[12] M. Black, 'Zur Geschichte des syrischen Evangelientextes', *Theologische Literaturzeitung* 77 (1952) 705–710; 'The New Testament Peshitta and its Predecessors', *Bulletin of Studiorum Novi Testamenti Societas* 1 (1950) 51–62; 'The Syriac Versional Tradition', in: K. Aland (ed.), *Die alten Übersetzungen des Neuen Testaments ...* (Berlin-New York, 1972), 120–159.

[13] M. Black, 'Rabbula of Edessa and the Peshitta', *Bulletin of the John Rylands Library* 33 (1950–51) 203–210. 'I suggest that the true explanation of this mixed Peshitta–Old Syriac text or influence in Cyr[S] [= Rabbula's Syriac translation of Cyril's treatise *De recta fide*] is that, in fact, Rabbula is drawing throughout on his revision of the Syriac Gospels but that Rabbula's Syriac Vulgate was not identical textually with our Peshitta, but still contained a not unsubstantial Old Syriac element. His revision was a kind of half-way house between the Old Syriac represented by S and C and the final and definitive form of the Syriac Vulgate which has come down to us.' (209).

[14] F. C. Burkitt, *Evangelion da-Mepharreshe* … vol. 2 (Cambridge, 1904), 160–65.

[15] A. Vööbus, *Studies in the History of the Gospel Text in Syriac* I [CSCO 128/subs. 3]. Louvain, 1951; *Early Versions of the New Testament. Manuscript Studies* [Papers of the Estonian Theological Society in Exile, vol. 6]. Stockholm, 1954, 73–103.

view of a sudden and thorough replacement of the earlier version.[16]
It was the mixed type of Peshitta–Old Syriac text in the biblical
quotations of the 5th/6th-century Syrian authors[17] that stimulated
the modification of Burkitt's hypothesis by the conjecture of a 'Pre-
Peshitta' ascribed to Rabbula. Black knew well about the
impossibility to prove the historicity of this authorship, but he
maintained it for the reason of historical plausibility: The rapid
spread of the revised Separate Gospels on the expense of the
Diatessaron since the early 5th century implied an 'authorship' and
ecclesiastical authority behind the introduction of the revised text.
Black also assigned an ecclesiastical background to the further
revision of the Peshitta. He suggested the Christological
controversies to be the catalytic factor behind the process of fixing
the text shortly before the definite split of the Syrians into an
Eastern and Western branch took place.[18]

The conjecture of a 'Pre-Peshitta' with a still substantial Old
Syriac element can be taken as a model for explaining the Old
Syriac heritage of the Peshitta Gospels and its reduction in the
course of subsequent revision. However, it is a conjecture, which
calls for verification by future research. With the exception of A.
Vööbus' criticism,[19] no comments on Black's conjecture were

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[16] 'Before Rabbula, no trace of the Peshitta; after Rabbula, hardly a
trace of any other text!' (Burkitt, *Evangelion da-Mepharreshe* … vol. 2, p.
161).

[17] M. Black, 'The Gospel Text of Jacob of Serug', *The Journal of
Theological Studies* N. S. 11 (1951) 57–63.

[18] 'In 489 A.D., by decree of the Byzantine Emperor Zeno, the
famous Persian School of Edessa, from which the earlier revision almost
certainly came, was finally closed, and its expelled Nestorian doctors,
among them the notorious Barsauma, established, or rather revived, the
rival School at Nisibis. It is to this that we probably owe the remarkable
circumstance that both Jacobites and Nestorians have an identical Peshitta
text. The text must have been finally fixed before 489 A. D., and no doubt
the Chrisological controversies contributed to the process of fixing it, as
the demand for an exact Scriptural authority in Syriac became urgent'
('The New Testament Peshitta and its Predecessors' … 62).

[19] A. Vööbus, *Studies in the History of the Gospel Text in Syriac* I [CSCO
128/subs. 3]. Louvain, 1951, p. 63. — Vööbus's criticism of Black's view
suffers from his own misconception of the Old Syriac. For him every text
different from the Peshitta is qualified as Old Syriac, without considering
seriously the distortion of quotations by the quoting author. Black
observed this misconception: 'We must be careful, however, in assessing
this new evidence [of Old Syriac readings quoted in late authors] not to
fall into the opposite mistake from that of Burkitt, and begin to see,

offered. Even the handbooks[20] on the early versions of the New Testament remained silent. This is surprising, as it was already put to some test by Allgeier and Black himself and was open to research. In spite of Black's programmatic words (quoted in note 11), this research was never carried out. Due to the restrictions of the materials stored in the *Tetraeuangelium*, Black's preliminary estimate of the Old Syriac heritage in the early Peshitta manuscripts (quoted in note 7) is much too pessimistic. Fuller collations of the codices used by Pusey and Gwilliam added new information to our knowledge of the Old Syriac heritage. And additional materials were collected more than twenty years ago in a contribution completely devoted to the Old Syriac heritage of the Peshitta Gospels by A. Vööbus (1987).[21] The book is a guide to the manuscripts which presents ca. 30 Gospel codices and lectionaries of the first and second millennium with sample collations to give an idea about their Old Syriac heritage; 36 additional manuscripts are listed without samples. Intended to promote Vööbus's own view of the unbroken vitality of the Old Syriac during the first millennium, the role of these (mainly late) manuscripts in the history of the Gospel text is still unknown; whether they really serve Vööbus's case, a re-examination will have to show (the present article is devoted to one of these later codices).

3. THE EDITORIAL PERSPECTIVE

The actual reason to revive the conjecture of a 'Pre-Peshitta' is the new edition of the Peshitta Gospels, which is produced by the

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instead of the Peshitta, the older Syriac versions everywhere; and there may be other explanations of the facts. What we require is not a long list of Old Syriac readings in fifth century Fathers, but, at any rate as a preliminary approach to the problem, a study of the quotations of one representative Syriac writer of that century, in which a careful attention will be paid to the agreement of quotations with the Peshitta as Vööbus has given to disagreements' ('The New Testament Peshitta and its Predecessors' … 55).

[20] A. Vööbus, *Early Versions of the New Testament. Manuscript Studies* [Papers of the Estonian Theological Society in Exile, vol. 6]. Stockholm, 1954, 88–103; B. M. Metzger, *The Early Versions of the New Testament. Their Origin, Transmission and Limitations.* Oxford, 1977, 48–63 (but see p. 60). — The 'Pre-Peshitta' is mentioned in K. Aland & B. Aland, *The Text of the New Testament* (transl. by E. F. Rhodes). Grand Rapids/Leiden, 1987, p. 193.

[21] A. Vööbus, *Studies in the History of the Gospel Text in Syriac* II [CSCO 496/subs. 79] Louvain, 1987.

present writer (University of Muenster) in cooperation with George A. Kiraz (Beth Mardutho/The Syriac Institute, Piscataway-NJ).[22] The editorial policy of this edition is directed by the genetic relation between the Peshitta and the Old Syriac and by the revisional development of the Peshitta itself, including the 'pre-masoretic' text and its standardization according to an Eastern and Western 'masoretic' tradition. This policy requires not an improved remake of the Pusey/Gwilliam edition, but a comparative edition of the Old Syriac and the Peshitta, i.e. the aligned texts of the Sinaitic palimpsest (S), the Curetonian manuscript (C), and the Peshitta. The distinction between majority text and non-majority text (the basic feature of the Pusey/Gwilliam volume) is indispensable to be reproduced. However, the non-majority part of the Peshitta will not be presented in an *apparatus* but aligned with S, C, and P according to the presumed place of the Peshitta variants in the history of the version.[23] Variants reflecting the Old Syriac heritage and the genetic development towards the definite Peshitta are aligned between S/C and P; all other variants are aligned below the Peshitta line. The purpose of this 'aligned apparatus' is not the reconstruction of the 'Pre-Peshitta' but to present the relevant materials for judgement; the editors believe that this is the best way to let the variants tell their story, whatever their story is.

The advantage of presenting the Peshitta variants aligned with S/C and the Peshitta majority text is threefold: Firstly, the variants can be read synchronically and diachronically in context and show their identity or similarity with the Old Syriac. This is an essential condition for sound judgement on their genetic significance. Isolated in a traditional *apparatus criticus* their genetic significance is invisible or eliminated by quantitative considerations.[24] Secondly, the alignment of the Peshitta variants is an essential condition for recognizing readings in-between the Old Syriac and the traditional

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[22] We hope to present some pages of a sample edition soon. The first volume will be the Gospel of John.

[23] This is the general principle of presenting the Peshitta variants, which derives from the model of the *Comparative Edition of the Syriac Gospels* published by George A. Kiraz (1996). Special problems connected with the presentation of an 'aligned apparatus' (e.g. how to quote the manuscript attestation of the variants) I cannot discuss here.

[24] Such is B. M. Metzger's statement on the (in)significance of the Peshitta variants, which is based on the Pusey/Gwilliam volume: 'A remarkable accord exists among the manuscripts of every age, there being on the average scarcely more than one important variant per chapter' (*The Early Versions of the New Testament* … p. 49).

Peshitta, i.e. genetic variants in the proper sense. These readings are identical with neither version but by their revisional relation to both reflect an intermediate stage between the Old Syriac and the traditional Peshitta.[25] Thirdly, the aligned Peshitta variants show the shift from the 5th/6th-cent. 'pre-masoretic' text of the Gospels to the 'masoretic' Eastern and Western standards, which both came into existence in the 7th century.[26] Thus the comparative alignment will display the textual material of the Peshitta from the beginning in the early 5th century until the standardization in the 7th century.

4. THE GOSPEL MANUSCRIPTS

Systematic research on the Old Syriac heritage of the early Peshitta text by the present writer started with a re-collation of Codex Phillips 1388.[27] Allgeier's earlier collation (1932) proved to be far from being complete, and by no means replaced the poor representation of the codex in the *Tetraeuangelium* (1901), where it is quoted (as no. 41) for Mk ch. 1–4 and Jn only. The purpose of publishing the re-collation of Codex Phillipps was to provide a sample for the systematic presentation and discussion of an important early Gospel codex. The recollation was a comparative collation which included the Old Syriac, and gave quantitative information about the entanglement of Codex Phillipps with S and C and other Peshitta manuscripts. The editors of the *Tetraeuangelium* paved the way for such a systematic study by their editorial policy to produce a majority text (based on 42 manuscripts), which allows scholars to trace the non-majority part of a Gospl codex by a simple collation.

As the age of the manuscript is crucial for tracing the history of the early Peshitta text, the Gospel manuscripts in the *Tetraeuangelium* offer a convenient starting point. Most of these 42 manucripts derive from the 'Nitrian Collection' in the British Library[28] and

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[25] The two sample variants Allgeier discussed are of such intermediate character.

[26] On the 'pre-masoretic' and 'masoretic' texts of the Syriac Bible see A. Juckel, '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, 107–21.

[27] A. Juckel, 'A Re-examination of Codex Phillipps 1388', *Hugoye: Journal of Syriac Studies* 6:1 (2003).

[28] On the acquisition of the 'Nitrian Collection' see W. Wright, *Catalogue of the Syriac Manuscripts in the British Museum,* vol. 3 (London, 1872/Piscataway, 2004), i–xxxiv (preface).

originate from the 5th/8th century. However, a re-collation of these manuscripts is necessary to fill the gaps and to check the variants already quoted in the *Tetraeuangelium*. By additional manuscripts of the first millennium[29] the new Gospel edition finally will be based on ca. 50 witnesses. Lectionaries and 'masoretic' manuscripts are excluded; they have a textual tradition (and variants) of their own and should be examined separately. A comparative collation with the Pusey/Gwilliam majority text[30] will have to trace the non-majority part of the manuscripts and to quote the agreements with S and/or C. Once these collations are done, the quantitative proportion of the Old Syriac heritage will be known including its distribution in the single manuscripts. Whether the textual facts will reflect substantial portions of a Peshitta earlier than the traditional text, we will have to decide then.

A serious question is whether to include Gospel codices of the second millennium. Volume two of Vööbus's *Studies in the History of the Gospel Text in Syriac* (1987) implies an affirmative answer and is a challenge for the current Gospel project. To reject this challenge by quantitative considerations is not advisable. Surely, ca. fifty *Tetraeuangelia* of the first millennium are a sufficient quantity and will take a considerable time for collation; however, as the Old Syriac heritage is not expected to be abundantly attested by these codices but rather to be faded out by revision, support by later manuscripts could be welcome or even necessary. To collect information about the late history of the Peshitta Gospel text and the Old Syriac heritage, some codices of the second millennium have to be collated and compared with Codex Phillipps and the materials stored in the Pusey/Gwilliam volume. It is the main purpose of the present article to present and discuss the variants of such a late Gospel codex. Inspired by Vööbus's book, Ms Bibliothèque Nationale syr. 30 was chosen. According to Vööbus, 'the complexion of the text in this manuscript displays a Vetus Syra character for surpassing any other known textual source. It leaves Ms. Berlin Phillipps 1388 in the dust. That the text follows

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[29] Among them are Mss Sin. syr. **2** (5th/6th), **11** (8th/9th), **17** (8th/9th), **54** (7th/8th); Ming. syr. **103** (8th/9th); Sachau **3** (8th/9th); Pierpont Morgan Library Ms **236** (749/50 AD); Mss Bibl. Nat. (Paris) syr. **296** (5th/6th), **342** (893/94 AD) and **361** (7th/8th); Vat. Syr. **13** (736 AD), **266** (9th/10th); Ms Syr.-Orthod. Patriarchate **12/1** (7th/8th). The approximate dates are mine.

[30] In fact the comparative (re)collation is based on George A. Kiraz's *Comparative Edition of the Syriac Gospels,* which adopted the Pusey/Gwilliam majority text for the Peshitta line.

pathways peculiar to itself is illustrated by more than eight hundred variant readings.'[31]

5. MS BIBLIOTHÈQUE NATIONALE SYR. 30

Ms syr. 30 of the National Library at Paris is a parchment codex of the New Testament according to the Peshitta canon.[32] There is a total of 246 pages (27x19 cm), the text is written in two columns of 32–36 lines. There are three pictures on fols. 10v (cross), 245r (cross), 246r (the ascension of the Lord).[33] According to its late Estrangela, this undated codex originates from the beginning of the 2nd millennium (11th/12th cent.). It is likely to be written by the same scribe as Ms syr. 41 of the same library, who died in Teshrin II 1506 A. Gr. (= Oct. 1194 A. D.)[34] According to a note on fol. 244r the codex was bought by the monks and priests Lo'zor and Gabriel from the village of Urdnos in 1509 A. Gr. (= 1197/98 A. D.).

Lacunae in the Gospels (*cf* the collation): Between fols. 23/24 Mt xii,48–xiii,31 (xiii,28–30 are supplemented by a later hand in the lower margin of fol. 24); between fols. 92/93: Lk xxii,19–53. Minor losses by folio defects are Mt xxi,25–28/32–34 (fol. 33r); Mt xxi,40–42/46–xxii,6 (fol. 33v).

Text: fols. 1–9 lesson tables; **Mt** 11v–43v, **Mk** 44v–63r, **Lk** 64r–96v, **Jn** 97v–124v; **Acts** 125v–164r; **Jas** 164r–167v, **1Pet** 168r–172r, **1Jn** 172r–175v; **Pls** 176r–243v (complete); no colophone, but on fol. 244r the owner's note.

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[31] A. Vööbus, *Studies in the History of the Gospel Text in Syriac* II [CSCO 496/subs. 79] Louvain, 1987, p. 43. Vööbus's count obviously includes the orthographica.

[32] H. Zotenberg, *Manuscrits orientaux. Cataloge des manuscrits syriaques et sabéens (mandaïtes) de la Bibliothèque National* (Paris, 1874) p. 12. — At the beginning of the codex is a hand-written note by H. Zotenberg: 'Ce ms. a été rapporté d'Orient par Paul Lucas, en 1718. H. Z.' Paul Lucas (1664–1734) was a French physician and antiquarian, who travelled in Greece, Turkey, and Egypt.

[33] 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.

[34] F. Nau, 'Corrections et additions au catalogue des manuscrits syriaques de Paris', *Journal Asiatique* 5 (11e série) 1915, 489–536, esp. 501–03.

6. THE COLLATION OF MS BIBLIOTHÈQUE NATIONALE SYR. 30

Sigla

P^Gw   = *Tetraeuangelium Sanctum* … ed. by Ph.E. Pusey and G. H. Gwilliam (Oxford 1901/Piscataway 2003). The numerals (1.2.3. … 42) of the manuscripts are retained and added (in blue) to the readings where appropriate. The readings of manuscript no. 39 are taken from the collation published by W. Strothmann, *Das Wolfenbuetteler Tetraevangelium Syriacum. Lesarten und Lesungen* (Wiesbaden 1971); the quotations of manuscript no. 41 (Codex Phillipps 1388) are based on the collation published in *Hugoye* vol. vi,1 (January 2003); manuscript no. 32 is quoted from a re-collation undertaken by the present writer.

Bn   =   Ms syr. 30 of the National Library at Paris (Bibliothèque Nationale). My collation is based on the manuscript itself (January 2003).

S   =   the Sinaitic manuscript (Sin. syr. 30), ed. by A. Smith Lewis (London 1910).

C   =   the Curetonian manuscript (BrL Add. 14,451 and three leaves of Ms or. quart. 528 of the *Staatsbibliothek*, Berlin), ed. by F.C. Burkitt (Cambridge 1904/Piscataway 2003). — S and C alongside with the Peshitta are conveniently set out by George A. Kiraz in his *Comparative Edition of the Syriac Gospels. Aligning the Sinaiticus, Curetonianus, Peshîttâ and Harklean Versions* (Leiden 1996/ Piscataway ³2004). This *Comparative Edition* also includes the single folio of C (Lk xvi,13–xvii,1) published by D.L. McConaughy in *Biblica* 68 (1987) 85–88.

H   = The Harklean Version of the Gospels according to Ms Vat.syr.268 (ed. by George A. Kiraz in his *Comparative Edition*). For diacritical points (which are omitted in the *Comparative Edition*) the Ms Vat. syr. 268 was consulted.

(S)   Sigla in *brackets* notify minor differences from the variant reading they are refering to.

          Abbreviations: *add(ed), Aster(isked word in the Harklean), codd = codices, cor(rector), ex err(ore), om(itted), illeg(ible),*

lac(una), sey(ome), suppl(emented), tr(ansposed),   (ut) vid(etur), v(aria) l(ectio), * = *original reading* — **Bold** book/chapter/ verse numbers = variants of Bn supported by the 'Old Syriac' (S and/or C) only, not by Peshitta-Mss; in few of these cases H agrees with S and/or C; *italics* = variants of Bn not supported by the 'Old Syriac', Peshitta–mss or the Harklean; *underlined* = agreement between Bn and the Harklean only.

→ Greek: gives the Greek background of the text under consideration; if the Greek is found in the *apparatus* of the Greek edition, "(v. l.)" is added. The Greek text used is the *Synopsis Quattuor Evangeliorum*, ed. K. Aland (15th revised edition). Stuttgart, 2001.

Mt xv,7 •   The dot indicates a harmonistic reading in Bn.

→ Lk vi,42 the variant of Bn (in Mt vii,5) is a harmonistic variant taken from the Peshitta of Lk vi,42;

→ *cf* Mt xxvi,59 The variant of Bn (in Mk xiv,56) is assimilated to or harmonistically influenced by the Peshitta of Mt xxvi,59.

The Gospel of Matthew

Inscr.   ܥܠ ܗܕܐ ܩܪܝܐ ܘܩܕܝܫܐ ܕܐܘܢܓܠܝܘܢ ܡܟܪܙܢܘܬܐ ܘܣܒܪܬܐ ܕܡܬܝ ܫܠܝܚܐ ܘܐܘܢܓܠܣܛܐ ܕܥܒܕ ܥܠܡܐ ܕܝܢ ܒܫܢܝܐ ܬܪܝܢ ܘܥܣܪܝܢ ܕܒܬܪ ܡܣܩܬܗ ܕܡܪܢ ܠܫܡܝܐ ܀

1.   Mt ii,9   SP^Gw H ܩܡ] ܘܩܡ C Bn 2.12.40

2.   Mt ii,9   P^Gw ܕܐܬܚܙܝ] *add* ܗܘܐ H Bn 2.12.40 ¦ ܕܚܙܘ ܗܘܐ SC

3.   Mt ii,15   P^Gw H Bn* ܕܐܟܪܝ] ܕܐܡܪܝ Bn^cor 2.11.12.32 ¦ no diacr. point SC

4.   <u>Mt ii,23</u>   P^Gw ܐܝܟ] ܐܝܟܡܐ H Bn ¦ diff. constr. with ܘ SC

5. **Mt iii,4 •**   PᴳʷBnᶜᵒʳ ܘܐܡܪ] ܘܗܘܐ ܘܐܡܪ SC Bn* ¦
    om H → Mk i,6

6. *Mt iii,6*   PᴳʷBnᶜᵒʳH ܡܬܥܡܕܝܢ ܗܘܘ ܘ] *om* ܘܗܘ
    Bn* ¦ diff. constr. SC → Greek: Mk i,5: καὶ
    ἐβατίζοντο ὑπ’ αὐτοῦ

7. Mt iii,10   Pᴳʷ ܒܥܩܪܐ ܬܦܠ] ܠܦܐܠ ܒܥܩܪܐ S Bn
    10.19 ¦ ܐܪܝܢ ܒܥܩܪܐ C ¦ ܒܥܩܪܐ
    ܬܪܡܐ H

8. Mt iv,2   SCPᴳʷ ܬܡܢܐܘ] ܐܬܟܦܢܬ Bn 7.12.25.32 ¦
    ܐܬܟܦܢ H

9. <u>Mt iv,3</u>   (S)CPᴳʷ ܠܚܡܐ ܢܗܘܘܢ] *tr* H Bn → Greek:
    ἄρτοι γένωνται

10. Mt iv,4   PᴳʷH ܒܠܚܘܕ] *add* ܗܘ SC Bn 2.10.11.13.22.
    39.40

11. **Mt iv,4**   CPᴳʷ ܢܦܩ] ܐܬܐ ܢܦܩ SH Bn

12. **Mt iv,10 •**   Pᴳʷ ܠܟ ܙܠ] *add* ܠܚܘܣܡܪܝ, CH Bn ¦ *add*
    ܠܚܘܣܡܪܝܢ S → Greek: ὕπαγε + ὀπίσω μου
    (v. l.); → Mt xvi,23; Mk viii,33

13. **Mt iv,18**   Pᴳʷ ܣܝܡܘܢ ܠܬܪܝܗܘܢ] ܬܪܝܗܘܢ C Bn ¦
    ܠܬܪܝܗܘܢ ܣܝܡܘܢ S ¦ ܠܬܪܝܗܘܢ H → *cf* Mt iv,21

14. Mt iv,21   SPᴳʷ(H) ܐܚܪܢܐ ܬܪܝܢ] *add* ܐܚܐ C Bn
    7.12.19.32

15. Mt iv,23   CPᴳʷ ܟܠ ܟܘܪܗܢ] ܟܠ ܘܟܠ SH Bn
    32

16. *Mt v,19 •*   SCPᴳʷH ܢܩܪܐ] ܗܘܐ ܢܩܪܐ Bn → *cf vs*
    19b: ܗܘܐ ܪܒ

17. <u>Mt v,20</u>   SCPᴳʷ ܬܐܬܪ] ܬܬܝܬܪ H Bn → Greek:
    περισσεύσῃ

18. Mt v,20   SCPᴳʷH ܘܦܪܝܫܐ] ܘܦܪܝܫܐ Bn 17.39 →
    Greek: (πλεῖον τῶν γραμματέων) καὶ
    Φαρισαίων

19. Mt v,24   (C)P^{Gw} H ܩܕܡ] ܠܗ S Bn 7.12.32 → Greek: ἔμπροσθεν

20. **Mt v,27** •   SP^{Gw} ܕܐܬܐܡܪ] *add* ܠܩܕܡܝܐ CH^{Aster} Bn → Greek: ὅτι ἐρρήθη + τοῖς ἀρχαίοις (v. l.); → Mt v,21.33

21. Mt v,29   SCP^{Gw} ܘܠܐ ܟܠܗ] ܐܠܐ ܕܟܠܗ H Bn 2.30

22. Mt v,30   CP^{Gw} ܘܠܐ ܟܠܗ] ܐܠܐ ܕܟܠܗ H Bn ¦ *om* verse 30 S

23. Mt v,32   P^{Gw} H ܢܣܒ ܠܗ] ܕܢܣܒܗ Bn 2*.10.20.24.25.41 ¦ ܕܢܣܒ SC

24. Mt v,39   SCP^{Gw} ܐܚܪܢܐ] ܐܚܪܢܐ ܗ̇ܝ H Bn → Greek: τὴν ἄλλην

25. *Mt v,47*   CP^{Gw} ܠܐ ܗܐ ܐܦ] ܠܐ ܐܦ ܗܐܘ Bn ¦ ܠܐ ܐܦ H ¦ S *om* verse 47

26. *Mt v,48*   SP^{Gw} ܐܢܬܘܢ ܓܡܝܪܐ] *tr* Bn ¦ ܓܡܝܪܐ C ¦ ܡܫܠܡܢܐ H

27. Mt vi,4   P^{Gw} ܗܘ ܢܦܪܥܟ] ܗܘ ܒܓܠܝܐ ܠܟ H Bn ¦ ܢܦܪܥܟ SC → Greek: ἀποδώσει σοι

28. Mt vi,6 •   CP^{Gw} ܢܦܪܥܟ] ܢܦܪܥܟ ܗܘ S Bn 21 ¦ ܒܓܠܝܐ ܠܟ H → *cf* Mt vi,4

29. **Mt vi,15** • P^{Gw} ܠܒܢܝܢܫܐ] *add* ܣܟܠܘܬܗܘܢ C Bn ¦ *add* ܡܫܩܠܬܐ ܕܒܝܠܗܘܢ H (S *lac*) → τοῖς ἀνθρώποις + τὰ παραπτώματα αὐτῶν (v. l.); → Mt vi,14

30. Mt vi,15   P^{Gw} ܡܣܟ] ܢܫܒܘܩ CH Bn 19 (S *lac*)

31. *Mt vi,18* •   P^{Gw} ܢܦܪܥܟ ܗܘ] *add* ܕܓܠܝܐ Bn ¦ ܢܦܪܥܟ C ¦ ܒܓܠܝܐ ܠܟ H (S *lac*) → Greek: ἀποδώσει σοι + ἐν τῷ φανερῷ (v. l.); → Mt vi,4.6

32. Mt vi,20 •   P^{Gw} H ܣܝܡܬܐ] *no sey* C Bn 12.13.17.19.20.21*.23.25.32.41 (S *lac*) → Lk xii,33

33. <u>Mt vii,2</u>   (C)P^{Gw} ܐܬܬܟܝܠ ܠܟܘܢ [ܡܬܬܟܝܠ ܠܟܘܢ H Bn (S *lac*) → Greek: μετρηθήσεται ὑμῖν

34. Mt vii,5 •   CP^{Gw} ܐܚܕܐ ܠܟ [ܘܗܝܕܝܢ ܠܟ ܢܣܒܪ Bn 40 ¦ ܘܢܐ ܐܝܟ H (S *lac*) → Lk vi,42

35. <u>Mt vii,11</u>   CP^{Gw} ܕܒܫܡܝܐ [ܕܒܫܡܝܐ ܗܘ (H) Bn (S *lac*) → Greek: ὁ ἐν τοῖς οὐρανοῖς

36. *Mt vii,12* •   P^{Gw} ܘܡܐ [ܟܠ ܐܝܟ ܕܨܒܝܢ ܐܢܬܘܢ ܕܢܥܒܕܘܢ ܠܟܘܢ ܒܢܝ ܐܢܫܐ ܗܟܢܐ ܡܐ Bn ¦ ܗܟܢܐ ܥܒܕܘ ܠܗܘܢ C ¦ ܘܡܐ ܐܝܟ ܕܨܒܝܢ ܠܟܘܢ H (S *lac*) → Lk vi,31

37. *Mt vii,12*   CP^{Gw} H ܘܢܒܝܐ] *no sey* Bn (S *lac*)

38. *Mt vii,13*   P^{Gw} ܕܬܪܥܐ ܗܘ ܐܠܝܨܐ [ܗܘ ܕܬܪܥܐ ܐܠܝܨܐ Bn ¦ ܬܪܥܐ ܐܠܝܨܐ C ¦ ܕܬܪܥܐ ܗܘ ܐܠܝܨܐ H (S *lac*)

39. *Mt vii,14*   CP^{Gw} ܕܐܘܪܚܐ ܕܡܘܒܠܐ [ܐܝܟ ܕܐܘܪܚܐ ܕܡܘܒܠܐ Bn ¦ ܐܘܪܚܐ ܗܝ ܕܡܘܒܠܐ H (S *lac*) → Greek: ἡ ὁδὸς ἡ ἀπάγουσα

40. Mt vii,21   CP^{Gw} ܡܪܝܐ [ܡܪܝܐ H Bn 14.15.17.18.20.24 (S *lac*)

41. *Mt vii,25*   CP^{Gw} H ܘܐܬܛܪܝܘ ܒܗ [*om* Bn (S *lac*)

42. Mt viii,4   SCP^{Gw} Bn* H ܩܘܪܒܢܐ] ܩܘܪܒܢܟ Bn^{cor} 10.13.15.17^c.23.24.25^c.39

43. *Mt viii,6*   SCP^{Gw} H ܘܐܡܪ] *add* ܠܗ Bn

44. Mt viii,10 •   P^{Gw} H ܒܐܝܣܪܐܝܠ [ܐܝܣܪܐܝܠ ܐܬܚܙܝ SC Bn 10.17.40 → Lk vii,9

45. Mt viii,11   P^{Gw} ܕܫܡܝܐ] *no sey* SCH Bn 32 → Greek: (ἐν τῇ βασιλείᾳ) τῶν οὐρανῶν

46. <u>Mt viii,13</u>   SCP^{Gw} ܐܝܟܢܐ] ܘܐܝܟ H Bn → Greek: καὶ ὡς (v. l.)

47. Mt viii,20   P^Gw H ܝܘܗ ܪ܊ܒ [ܝܘܗ ܪ܊ܒ ܠܚܘܢ C Bn 'codd. multis' 32.39.41 ¦ ܘܠܚܘܢ S

48. **Mt viii,21**   P^Gw ,ܠܐܒ [ܠܐܒ SC Bn ¦ ܠܐܒ܊ ܕܝܠ H → Greek: τὸν πατέρα μου

49. Mt viii,26 •   SP^Gw ܠܐܪܘܚܐ] *sey* H Bn 41 (C *lac*) → Greek: τοῖς ἀνέμοις; → Lk vii,24

50. Mt viii,29 •   SP^Gw H ܕܐܠܐܗܐ ܒܪܗ] *add* ܡܫܝܚܐ Bn 39 (C *lac*) → Mk v,7; Lk viii,28

51. Mt viii,29 •   P^Gw ܕܬܫܢܩܢ] ܕܬܫܢܩܢ Bn 18 ¦ ܠܡܫܢܩܘܬܢ ܠܡ H (C *lac*) ¦ ܠܬܫܢܩܘܬܢ S → Mk v,7; Lk viii,28

52. *Mt ix,5* •   (S)P^Gw H ܩܘܡ ܘܗܠܟ [ܩܘܡ ܘܗܠܟ Bn (C *lac*) → Greek: ἔγειρε καὶ περιπάτει; *cf* Mk ii,9

53. *Mt ix,6*   P^Gw ܐܡܪ [ܘܐܡܪ Bn (C *lac*) ¦ ܘܗܝܕܝܢ SH ܐܡܪ

54. **Mt ix,13** •   P^Gw ܠܚܛܝܐ] *add* ܠܬܝܒܘܬܐ SH^Aster Bn (C *lac*) → Greek ἁμαρτολούς + εἰς μετάνοιαν (v. l.); Mk ii,17 (v. l.); → Lk v,32

55. Mt ix,15 •   SP^Gw H ܘܗܝܕܝܢ] ܗܝܕܝܢ Bn 10*.14*.36.40 (C *lac*) → *cf* Lk v,35

56. Mt ix,21   P^Gw ܐܦ [ܕܐܦ S Bn 10.40 ¦ ܕܠܢ H (C *lac*)

57. Mt ix,25   P^Gw ܐܦܩ] ܐܦܩܗ Bn 10.14.18.20.40.41 ¦ ܐܬܕܒܪܬ ܠܒܝ H (C *lac*) ¦ ܐܦܩܘܗܝ, S

58. Mt ix,28 •   P^Gw ܐܡܪ] ܘܐܡܪ H Bn 2 ¦ ܐܡܪ S (C *lac*) → Greek: καὶ λέγει; *cf* Mt xx,32

59. <u>Mt ix,36</u>   SP^Gw ܘܪܡܝܢ] ܘܫܕܝܢ H Bn (C *lac*) → Greek: καὶ ἐριμμένοι

60. *Mt x,14*   P^Gw ܡܢ ܕܝܢ ܟܠ [ܟܠ ܕܝܢ ܡܢ ܟܠ Bn ¦ ܟܠ ܕܐ S ¦ ܘܡܢ ܕܐ H (C *lac*)

61.   **Mt x,14**   P^{Gw} H ܚܬܐ ܡܢ] *add* ܗܘ S Bn (C *lac*) → *cf*
      the following ܗ̇, ܐܬܝܢܗ

62.   **Mt x,23**   P^{Gw} H ܡܕ] *om* S Bn (C *lac*)

63.   Mt x,30 •   ܡܢܐ ܗܘܐܪܟ [ܟܠ ܕܘܫܥܪܐ   P^{Gw}
      ܟܠܐ ܕܘܡܟܘܗ Bn 10.17.21*^{vid} ¦ ܟܠ ܕܘܫܥܪܐ
      S ¦ ܐܪܥܝܢ ܟܠܐ H (C *lac*) → Lk xii,7

64.   <u>Mt xi,1</u>   SCP^{Gw} Bn^{cor} ܗܘܠܦܘ [ܕܠܡܠܦܘ ܡܢ ܕ H Bn*
      → Greek: (μετέβη ἐκεῖθεν) τοῦ διδάσκειν

65.   *Mt xi,5 •*   SCP^{Gw} H ܡܝܬܐ[ܕܡܝܬܐ Bn → Lk vii,22

66.   *Mt xi,7 •*   (C)P^{Gw}(H) ܐܪܘ ܡܢ ܕܚ] *add* ,ܘܒܬܠܬܗ
      ܕܡܘܫܡ Bn ¦ diff. constr. in S → Lk vii,24

67.   Mt xi,9   CP^{Gw} ܟܬܢ] *no sey* SH Bn 1.7.10.12.15.21.40
      → Greek: πρισσότερον προφήτου

68.   <u>Mt xi,17</u> SCP^{Gw} Bn^{cor} ܐܠܡ[ܘܐܠܡ (H) Bn* → Greek
      ἐθρηνήσαμεν

69.   <u>Mt xi,21</u> SCP^{Gw} ܐܪܠܐ] ܕܐܪܠܐ ܚܠܠ H Bn → Greek:
      ὅτι εἰ

70.   Mt xii,4   P^{Gw} ܪܐܪܠܐܡ ܐܘܬܚܠ[ܐܪܠܐܡ ܗܘܬܚܠ
      SCH Bn 10.17.19.21^{vid}.40

71.   Mt xii,20   SP^{Gw} ܬܕܬ] ܬܕܬܘ C Bn 10.21^c ¦ ܬܕܒܘܐ H

72.   <u>Mt xii,24</u> SCP^{Gw} ܐܪܝܕ̈ܐ] ܕܢܘܐ H Bn

73.   <u>Mt xii,24</u> SCP^{Gw} ܐܠܐ] ܐܠܐ ܐ H Bn

74.   Mt xii,25 •   P^{Gw} Bn* ²ܗܫܘܪ [ܚܠ ܗܫܘܪ C Bn^{cor}
      32.41 ¦ ܗܘ ܗܠܠ ,ܡܗ H ¦ *illeg* S → Bn^{cor} is
      referring to ܒ (ܚܬܘܐ) → Mk iii,25

75.   **Mt xii,28**   P^{Gw} ܐܪܠܐܪ ܐܬܠܠܚ] ܡܗܘܠܠܚ
      ܐܪܠܐܪ CH Bn (S *illeg*)

76. Mt xii,32   P^{Gw} ܘܚܠ ܕܡ [ܚܠ ܕܡ Bn 13.17.19.20 ¦ ܕܡ ܗܘ SC ¦ ܗܘ ܕܡ H → *cf* the beginning of the verse

77. Mt xii,33   P^{Gw} ܐܘ] ܐܘ Bn 37 ¦ *om* SCH

78. *Mt xii,36*   P^{Gw} ܒܢܝ [ܠܚܝܐ ܕܡ *tr* Bn ¦ ܕܡ ܠܚܝܐ SC ¦ ܠܚܝܐ H → Greek: δὲ ὑμῖν

79. Mt xii,43 •   P^{Gw} H ܡܢܕܬܐ] ܐܝܪ ܡܢܕܬܐ SC Bn 17 → Lk xi,24

80. *Mt xii,44* •   P^{Gw} ܟܣܚܐ] *add* ܗܠ Bn ¦ ܘܡܫܟܚ SC ¦ ܟܣܚܐ ܠܕܐܝ ܐܕܗܝ H → Lk xi,25 (ܘܡܫܟܚ)

81. Mt xii,45 •   SP^{Gw} H ܒܝܩ] ܒܝܣܡ C Bn 39.40 → Lk xi,26

82. Mt xii,46   (SC)P^{Gw} Bn* [ܚܕ ܗܘ ܕܡ *add* ܡܥܡ Bn^{cor} ¦ ܚܕ ܚܕܒܠ ܕܡ 12 ¦ H

> Mt xii,48 (ܕܡ) — xiii,31 (ܘܢܚܘ) *1 fol missing* [xiii,28 (ܐܡܬܟ) — 30 (end) in the lower margin of fol 24 (without variant)]

83. Mt xiii,33 •   P^{Gw} Bn* ܠܗܘ ܐܡܪܝ [ܐܡܪ ܠܗܘ ܟܕܠ ܐܡܪܘ Bn^{cor} 2.13.39.40 ¦ *om* SC ¦ ܟܠܠ ܡܥܒܢ* H → Greek: παρέθηκεν αὐτοῖς λέγων; → Mt xiii,24

84. <u>Mt xiii,39</u>   P^{Gw} ܐܡܠܐ] ܐ ܡܢܝ ܐܘܡܠ H Bn ¦ ܚܒܫ SC → Greek: διάβολος

85. Mt xiii,51   P^{Gw} ܐܡܪܝ] ܐܡܢ H Bn 12.32.37.40.41 ¦ no diacr. point C ¦ S *om* verse 51a → Greek: λέγει (v. l.)

86. Mt xiii,57   SP^{Gw} ܐܠܐ] *add* ܐܠ CH Bn 2.7.12.13.14^c. 16.32.37.39.40.41

87. <u>Mt xiv,3</u>   CP^{Gw} ܘܐܣܪ] ܐܣܪܗ H Bn ¦ *om* S → Greek: ἔδησεν αὐτόν

88.   Mt xiv,7   SCP^Gw ܟܘܒܬܐ] *sey* (H) Bn 17.32.39

89.   Mt xiv,9   SCP^Gw ܟܘܒܬܐ] *sey* H Bn 14.32.39

90.   **Mt xiv,15** • CP^Gw ܟܢܫܐ] ܠܟܢܫܐ S Bn ¦ ܠܟܢܫܐ H 19.40
                       → Lk ix,12 (Greek: τὸν ὄχλον)

91.   *Mt xiv,31*   SCP^Gw H ܘܐܚܕܗ ܠܗ] *om* ܠܗ Bn

92.   *Mt xiv,36* •   (S)(C)P^Gw ܕܢܩܪܒܘܢ] *add* ܠܗ Bn ¦ ܘܐܬܩܪܒܘ H
                       → Mk vi,56

93.   **Mt xv,1**   P^Gw(H)ܣܦܪܐ] *add* ܠܗ SC Bn

94.   Mt xv,4 •   SCP^Gw H ܐܡܪ] ܐܡܪ Bn 10 → Mk vii,10

95.   Mt xv,7 •   P^Gw H ܐܫܥܝܐ] *add* ܢܒܝܐ SC Bn 2.7.12.13.
                       16.23.32.40 → Mk vii,6

96.   *Mt xv,14*   P^Gw H ܠܣܡܝܐ ܐܢ] *tr* Bn ¦ ܘܠܣܡܝܐ SC

97.   Mt xv,26   P^Gw ܗܘ ܠܚܡܐ ܠܗ] ܗܘ ܠܚܡܐ ܠܗ Bn 16.32.41 ¦
                       ܠܚܡܐ H ¦ ܘܐܚܡܠ ܠܗ SC

98.   Mt xv,26 •   P^Gw ܐܚܡܠ ܠܗ] *add* ܛܒ Bn 7.14ᶜ.16.37 ¦
                       sine ADD SCH → Mk vii,27

99.   Mt xv,38   P^Gw H ܢܫܐ] no diacr. point Bn ¦ S ܐܢܬܐ ¦
                       C ܐܢܬܐ ܘܢܫܝܢ

100. Mt xv,38   P^Gw H ܠܒܪ ܡܢ] ܠܒܪ C Bn 2ᶜ·ᵛⁱᵈ.10.13.17ᶜ.
                       18ᶜ.21.23.39.40 ¦ *om* S

101. *Mt xvi,2*   P^Gw H ܟܕ ܪܡܫܐ] ܟܕ ܗܘܐ ܪܡܫܐ Bn ¦ SC
                       om this part of verse 2

102. *Mt xvi,21* •   C P^Gw ܘܠܡܣܒܠ ܣܓܝܐܬܐ ܘܠܡܬܩܛܠܘ] ܘܠܡܬܩܛܠܘ
                       Bn ¦ ܘܢܣܒܠ ܣܓܝܐܬܐ H (S *lac*) → Mk
                       viii,31

103. *Mt xvi,25*   C P^Gw ܕܝܢ ܟܠ ܡܢ] ܟܠ ܕܝܢ ܡܢ Bn ¦ ܡܢ ܕܝܢ H (S *lac*)
                       → Greek: ὃς δ' ἂν

104. **Mt xvii,4** • P^{Gw} ܐܚ] ܐܦ ܠܢ ܐܚܐ ܠܡܒܢܐ ܐܚܐ ܐܠܗܐ
ܠܢ ܐܚ ܘܐܠܗܐ ܐܚ ܠܡܒܢܐ ܐܚ
C(H) Bn (S *lac*) → Mk ix,5; Lk ix,33

105. Mt xvii,11 • P^{Gw} ܘܐܡܪ] *add* ܠܗܘܢ CH Bn 6.7.12.14^c.
16.17.21^c.32.33.41 (S *illeg*) → Gρεεκ· εἶπεν +
αὐτοῖς (v. l.), → *cf* Mk ix,12

106. **Mt xvii,14** • P^{Gw} (H) ܠܒܪܐ] *add* ܚܕ SC Bn → Lk ix,38

107. *Mt xvii,15* P^{Gw} ܐܬܐ ܒܪ ܠܗ ܘܐܬܐ] ܒܪ ܠܗ ܘܐܬܐ
ܐܬܐ Bn ¦ ܠܗ ܘܐܬ ܐܬܐ ܒܪ C ¦
ܕܩܣܡܗ, ܘܐܬܐ ܐܠܟ ܥܠ ܗܘܐ S ¦ ܕܩܣܡܗܘܢ
H → Greek: σεληνιάζειν

108. Mt xvii,15 (S)C P^{Gw} ܒܝܪ ܠܐ ܚܡܗ ܗܘܐ ܚܡܗ ܒܝܪ] Bn 10 ¦
ܒܝܪ ܠܐ ܕܐܝܬܘ ܗܝܬܝܢ H → Greek:
πολλάκις γάρ

109. **Mt xvii,20** P^{Gw} ܕܫܪܐ] ܕܫܪܝܪܐ C Bn ¦ ܕܐܝܬܫܪܐ S ¦
ܫܪܐ H

110. Mt xvii,24 SCP^{Gw} H ܐܬܘ] ܐܬܐ Bn 17*

111. Mt xvii,26 P^{Gw} H ²ܐܡܪ] *no diacr. point* SC Bn ¦ ܐܡܪ
10

112. Mt xviii,5 • P^{Gw} ܐܝܟ ܛܠܝܐ ܗܢܐ] ܐܝܟ ܗܢܐ ܛܠܝܐ
Bn 13.20.41 ¦ ܐܝܟ ܛܠܝܐ ܗܢܐ ܒܕ ܣܕ SC
¦ ܛܠܝܐ ܣܕ ܕܐܝܟ ܗܢܐ H → Mk ix,37

113. Mt xviii,11 • CP^{Gw} ܕܢܚܐ] ܘܢܚܐ ܠܒܚܕ Bn 19 ¦
ܠܒܚܕ ܘܠܡܫܘܒܩܐ H ¦ S *om* verse 11 →
Greek ζητῆσαι καὶ σῶσαι (v. l.); → Lk
xix,10

114. Mt xviii,11 • P^{Gw} ܡܕܒܪ] ܡܕܒܪ ܗܘ C Bn 10 ¦ ܗܘ ܡܕܒܪ ܠܗܘ
H ¦ S *om* verse 11 → Lk xix,10

115. **Mt xviii,14** •   CP^Gw ܝܗܘܒܘܟܘܢ [ܐܒܐ ܕ S Bn ¦ ܐܒܐ ܕܝܠܝ H
      → Greek: (ἔμπροσθεν) τοῦ πατρὸς ὑμῶν (v.
      l. μου); *cf* Mt x,32.33; xv,13; xvi,17; xviii,19.35

116. *Mt xviii,18*   SCP^Gw ܘܕܬܫܪܘܢ [ܘܕܬܫܪܘܢ Bn ¦ ܘܟܠ ܐܝܠܝܢ
      H → *cf* the beginning of the verse

117. Mt xviii,25   P^Gw ܠܗ ܕܐܝܬ [ܠܗ ܗܘܐ ܕܐܝܬ SCH Bn
      7.12.16.21^c.32

118. Mt xviii,31   SCP^Gw H ܡܕܡ ܣܘܥ ܕܡ [ܚܕ ܣܘܥ ܕܡ H Bn 10

119. Mt xviii,31   P^Gw Bn* ܕܗܘܐ [ܟܠ ܡܕܡ ܕܗܘܐ S
      Bn^cor 7.12.16.32.37 ¦ ܟܠ ܡܕܡ ܕܗܘܐ C
      ¦ ܟܠܗܘܢ ܗܠܝܢ ܕܗܘ̈ܝ, H

120. *Mt xix,7* •   P^Gw H ܘܕܢܫܪܝܗ [ܘܢܫܪܝܗ Bn ¦ ܘܕܢܫܪܝܗ
      ܐܢܬܬܗ SC → Greek: καὶ ἀπολῦσαι
      αὐτήν (v. l. *om* αὐτήν), → Mk x,4

121. Mt xix,8 •   SCP^Gw H ܐܡܪ ܠܗܘܢ] *add* ܝܫܘܥ Bn
      17.19^c.40 → Greek: λέγει αὐτοῖς + ὁ
      Ἰησοῦς (v. l.), → *cf* Mk x,5

122. Mt xix,19   P^Gw ܘܐܒܐ [ܐܒܐ SCH Bn 2.18.19.20.36.41 →
      Greek: τίμα (τὸν πατέρα)

123. *Mt xix,21* •   P^Gw C ܘܣܒ [ܘܬܐ ܣܒ Bn ¦ ܘܬܐ
      ܘܗܘ ܕܐܝܬ ܠܟ ܙܒܢ S ¦ ܘܗܘ ܕܐܝܬ ܠܟ ܙܒܢ H →
      Mk x,21; Lk xviii,22

124. Mt xix,26 •   SCP^Gw ܕܣܓܝ ܗܘܐ [ܕܢ ܣܓܝ ܗܘ H Bn
      10.17.21.39.40.41 → Mk x,27

125. **Mt xx,14** •   CP^Gw H ܕܝܠܝ [ܘܐܢܐ S Bn

126. Mt xx,24   SCP^Gw H ܗܠܝܢ [ܗܘ Bn 10.13.15.36

127. Mt xx,31 •   P^Gw ܘܗܢܘܢ] *add* ܕܝܢ CH Bn 41 (S *lac*) → Mk
      x,48; Lk xviii,39

128. Mt xx,32 •   CP^Gw H ܘܐܡܪ] *add* ܠܗܘܢ Bn 21 (S *lac*) →
      Mk ix,28

129. Mt xxi,2   PGw ܕܐܣܝܪܝܢ] ܕܐܣܝܪܐ H Bn 7.12. 16.21ᶜ.22.23.24.27.32.33.37.41 ¦ ܕܐܣܝܪܐ C (S *lac*)

130. Mt xxi,12 •   C PGw ܠܟܠܗܘܢ] *add* ܐܝܠܝܢ Bn 12.16.17.21ᶜ. 31.32.35.37.(40*lac*).41 ¦ *add* ܗܢܘܢ H (S *lac*) → Greek: πάντας τοὺς πωλοῦντας; → *cf* Mk xi,15; Lk xix,45

131. Mt xxi,19   C PGw H ܐܢ ܐܠܐ] *om* ܐܢ Bn 10.14.15.19. 20.22.24.34.35.41 (S *lac*)

132. Mt xxi,21   PGw H ²ܬܗܘܐ] ܬܗܘܐܘ Bn 15.20.36* ¦ ܘܬܗܘܐ S ¦ ܬܗܘܐ C

133. Mt xxi,24   PGw ܘܐܦ] ܐܦ H Bn 15.18.20.22.23ᶜ.32.35. 39.41 ¦ ܘ SC

134. **Mt xxi,24**   C PGw H ܫܘܐܠܬܐ] ܫܐܠܬܐ S Bn

Mt xxi,25 (ܐܘܕܝܢ) – 28 (ܚܣܝܪ) lacuna in Bn (folio defect)

Mt xxi,32 (ܠܘܬܟܘܢ) – 34 (ܓܒܪܐ) lacuna in Bn (folio defect)

Mt xxi,40 (ܡܐ) – 42 (ܗܕܐ) lacuna in Bn (folio defect)

135. Mt xxi,44 •   PGw H ܟܐܦܐ ܗܕܐ] *tr* Bn 10ᶜ ¦ ܟܐܦܐ, ܗܘ C ¦ S *om* verse 44 → *cf* Lk xx,18

136. Mt xxi,46   PGw ܟܢܫܐ] *sey* H Bn 15.36 ¦ ܠܥܡܐ SC → Greek: τοὺς ὄχλους

Mt xxi,46 (ܐܣܝܡ) – xxii,6 (ܠܥܒܕܘܗܝ,) lacuna in Bn (folio defect)

137. *Mt xxii,10*   (S)CPGw (H) ܒܝܫܐ ܘܛܒܐ] *twice no sey* Bn

138. Mt xxii,11   S PGw ܠܒܘܫܐ] *sg* CH Bn 1 → Greek: ἔνδυμα

139. **Mt xxii,12** PGw ܠܟ] ܠܡܪܐ SCH Bn

140. Mt xxii,16 •   P^{Gw} ܐܢܬ ܕ] ܠܐܢܬ Bn 7.12.16.17.18.21.32 ¦
SCH diff. preposition by diff. construction →
Mk xii,14

141. Mt xxii,21   P^{Gw} ܐܡܪ] ܐܡܪ H Bn 12.36.37.40.41 ¦ no
diacr. point SC → Greek: λέγει

142. Mt xxii,25 •   P^{Gw} ܐܘܬܪܐ ܠܒܡ] ܐܘܬܪܐ ܢܣܒ C Bn
2.7.12.13.15ᶜ.16.23.32.37 ¦ ܐܘܕܠ H ¦ S
diff. construction → Mk xii,20; Lk xx,29

143. Mt xxii,27   P^{Gw} H ܐܦ] ܘܐܦ Bn 15 ¦ ܘ C ¦ *om* S

144. *Mt xxii,42* • SC P^{Gw} H ܘܐܡܪ] *add* ܠܗܘܢ Bn → Lk xx,41

145. *Mt xxii,45*   SC P^{Gw} H ܦܢܐ ܠܗ ܡܫܝܚܐ] *om* ܠܗ Bn

146. *Mt xxiii,5*   SC P^{Gw} ܕܬܚܘܝܢ] ܐܝܟ ܡܢ ܕܬܚܘܝܢ Bn ¦
ܕܬܚܘܝܢ ܗܘ ܡܛܠ H → Greek: πρὸς τὸ
θεαθῆναι

147. **Mt xxiii,14**(13) • C^{vs 13} P^{Gw} Bn^{txt} (H) ܐܢܬܘܢ ܐܚܝܕܝܢ ܕ]
add ܡܠܟܘܬܐ Bn^{mg} ¦ ܐܚܝܕܝܢ ܐܢܬܘܢ
ܘܠܐܚܪܢܐ S^{vs13} → Greek: ὅτι κλείετε τὴν
βασιλείαν τῶν οὐρανῶν; → *cf* Lk xi,52

148. Mt xxiii,15   SC P^{Gw} ܚܒܝܢ ܕܓܗܢܐ] ܚܒܝܢ ܗܘ ܕܓܗܢܐ *sic* H
Bn 41 (γέεννα = fem.)

149. Mt xxiii,19 •   SC P^{Gw} ܪܒ ܕܝ ܠܐܝܢܐ] ܪܒ ܠܐܝܢܐ H Bn
2.6.7.15.16.17.32.40.41 → Greek: τί γὰρ
μείζον; *cf* Mt xxiii,17

150 **Mt xxiii,19**   P^{Gw} Bn^{cor} H ܠܩܘܪܒܢܐ] ܠܗ ܠܩܘܪܒܢܐ SC
Bn*

151. **Mt xxiii,26**   P^{Gw} H ܐܦ] ܘܐܦ S Bn (C *lac*)

152. <u>Mt xxiii,28</u> • S P^{Gw} ܡ ܠܓܘ] ܘܗܘ ܠܓܘ ܡܢ H Bn (C *lac*) →
Greek: ἔσωθεν; *cf* Mt xxiii,27

153. *Mt xxiv,23*   P^{Gw}H ܗܐ ܗܪܟܐ] ܗܪܟܐ Bn ¦ ܕܗܐ
ܗܪܟܐ S (C *lac*) → Bn

154. **Mt xxiv,24 •**   PGw ܪܘܒܬܐ ܐܬܘܬܐ] *add* ܘܬܕܡܪܬܐ
SH Bn (C *lac*) → Greek: σημεῖα μεγάλα + καὶ τέρατα (v. l.); → Mk xiii,22

155. *Mt xxiv,27 •*   S PGwH ܐܝܟ] ܐܝܟ Bn (C *lac*) → Lk xvii,24

156. <u>Mt xxiv,29</u> •   PGw ܬܗܘܐ] ܬܬܠ H Bn ¦ ܢܬܠ S (C *lac*) → Greek: δώσει, → Mk xiii,24

157. Mt xxiv,30 •   PGw H ܕܟܐ] *add* ܪܒܐ S Bn 2*vid.10.13.17. 18*vid.21.27*.40 (C *lac*) → Mk xiii,26

158. *Mt xxiv,33*   S PGwH ܐܦ] ܘܐܦ Bn (C *lac*)

159. Mt xxiv,38   PGw(H) ܟܡܗܠ] *om* S Bn 13.15 (C *lac*)

160. *Mt xxiv,41 •*   S PGwH ܘܚܪܬܐ] ܘܐܚܪܬܐ Bn (C *lac*) → Lk xvii,35

161. <u>Mt xxiv,44</u> •   S PGw ܐܬܕܐ] ܐܬܐ H Bn *in rasura* (C *lac*) → Greek: ἔρχεται, → Mk xiii,25; Lk xii,40

162. Mt xxv,1   PGw ܚܠܡܗ] ܚܠܡ Bn 10.11.13.14.18.20.23. 36.41 ¦ ܚܠܡ ܐܝܠܢ H ¦ *om* S (C *lac*)

163. Mt xxv,4   PGwH ܚܠܡܗ] ܚܠܡ Bn 10.18.41 ¦ *om* S (C *lac*)

164. Mt xxv,7   SPGwH ܚܠܡܗ] ܚܠܡ Bn 2.7.12.14.16.21.32.37 (C *lac*)

165. Mt xxv,9   S PGwH ܚܠܡܗ] ܚܠܡ Bn 7.10.12.14.15.16.32 (C *lac*)

166. Mt xxv,14 •   PGwH ܓܒܪܐ] ܘܓܒܪܐ S Bn 10.13 (C *lac*) → Lk xix,13

167. *Mt xxv,16*   PGw ܐܬܬܓܪ ܒܗܝܢ] ܐܬܬܓܪ ܒܗܝܢܘ Bn ¦ ܥܒܕ H ¦ *illeg* S (C *lac*)

168. *Mt xxv,18 •*   S PGwH ܐܪܥܐ] *add* ܘܚܦܪ Bn (C *lac*) → Mt xxv,24

169. **Mt xxv,20**   PGw ܗܘܐ ܕܢܣܒ] *om* ܗܘܐ SH Bn (C *lac*) → *cf* Mt xxv,24

170. *Mt xxv,22* • P^{Gw}H ܕܩܒܠ] ܕܩܒܠܬ Bn ¦ *illeg* S (C *lac*) → ὁ τὰ δύο τάλαντα + λαβών (v. l.); *cf* Mt xxv,24

171. Mt xxv,22 • P^{Gw}ܘܡܪܗ] ܡܪܗ S^{vid} Bn 10 ¦ ܐܬܐ H (C *lac*) → Greek: ὁ τὰ δύο τάλαντα; *cf* Mt xxv,20

172. Mt xxv,24 P^{Gw} H ܐܦ] *om* Bn 11.13.23.29.30 ¦ *illeg* S (C *lac*)

173. Mt xxv,28 • P^{Gw}ܘܗܒܘܗܝ] ܘܗܒܘ H Bn ¦ *illeg* S (C *lac*) → Greek: καὶ δότε, → Lk xix,24

174. *Mt xxv,34* S P^{Gw}H ܠܗ] *add* ܡܠܟܐ Bn (C *lac*)

175. Mt xxv,38 P^{Gw}ܐܢܬ ܠܘܬܟ] ܐܢܬ ܐܟܣܢܝܐ Bn 8 ¦ ܐܟܣܢܝܐ ܗܘܝܬ S ¦ ܐܟܣܢܝܐ H (C *lac*)

176. *Mt xxv,40* P^{Gw}H ܐܝܟܡܐ] ܐܟܡܐ Bn *sic* ¦ ܟܡܐ S (C *lac*) → Greek: ἐφ' ὅσον

177. *Mt xxv,45* P^{Gw}H ܐܝܟܡܐ] ܐܟܡܐ Bn *sic* ¦ ܡܐ S (C *lac*) → Greek: ἐφ' ὅσον

178. *Mt xxvi,8* • S P^{Gw}ܬܠܡܝܕܘܗܝ] ܬܠܡܝܕܐ Bn ¦ ܬܠܡܝܕܐ ܕܝܠܗ H (C *lac*) → Greek: *om* αὐτοῦ (v. l.); → Mk xix,4

179. Mt xxvi,11 S P^{Gw}ܠܐ] ܠܥ H Bn (C *lac*)

180. Mt xxvi,13 S P^{Gw}H ܐܦ] ܘܐܦ Bn 2.14^c.15.20.36.40.41 (C *lac*)

181. *Mt xxvi,16* S P^{Gw}H ܕܢܫܠܡܝܘܗܝ,] *om* Bn (C *lac*)

182. Mt xxvi,29 • S P^{Gw}ܠܝܘܡܐ] *add* ܗܘ H Bn (C *lac*) → Greek: (ἕως τῆς) ἡμέρας ἐκείνης, → Mk xiv,25

183. *Mt xxvi,37* • P^{Gw}ܘܕܒܪ ܠܟܐܦܐ] ܘܕܒܪ ܟܐܦܐ ܗܘ Bn ¦ ܘܕܒܪ ܠܟܐܦܐ S ¦ ܘܗܘ ܕܒܪ ܠܐܝܟܪܘܣ H (C *lac*) → Mk xiv,33

184. Mt xxvi,42 • P^Gw^ ܗܘܐ ܟܐܣ]   *tr* S Bn 10.17.21.41 ¦
ܟܐܣܐ H (C *lac*) → Mk xiv,36

185. *Mt xxvi,54*   S P^Gw^H ܢܬܡܠܘܢ] ܕܢܬܡܠܘܢ Bn (C *lac*)

186. Mt xxvi,75 • P^Gw^ ܡܠܬܐ] ܡܠܬܗ SH Bn 2.7.12.16.17.
21.41 (C *lac*) → Mk xiv,72

187. Mt xxvi,75 • P^Gw^H ܕܐܡܪ]   *add* ܗܘܐ S Bn 2.7.12.16.32
(C *lac*) → Mk xiv,72

188. Mt xxvii,4   S P^Gw^H ܘܐܡܪ]   *add* ܠܗܘܢ Bn 21.41 (C *lac*)

189. *Mt xxvii,17*   P^Gw^H ܡܢܘ]   *add* ܠܗܘܢ ܗܘ Bn ¦ *add* ܠܗܘܢ
ܩܐܝܛܪ S (C *lac*)

190. Mt xxvii,27 • P^Gw^ܐܣܦܝܪ ܟܠܗ]ܠܟܠܗ ܐܣܦܝܪ H Bn
39.41 ¦ ܚܝܠܐ S (C *lac*) → Greek: ὅλην τὴν
σπεῖραν; → Mk xv,16

191. *Mt xxvii,35* • P^Gw^ܢܣܒܘ]   *sey* Bn ¦ ܘܡܚܠܩܝܢ ܢܣܒܘܗܝ S ¦
ܕܟܝ ܐܝܟܢܐ ܕܢܣܒ H (C *lac*) → Lk xxiii,34

192. Mt xxvii,42   S P^Gw^ܘܡܣܟܝܢ]ܡܣܟܝܢ ܐܝܣܪ Bn
7.12.16.37 ¦ ܘܢܗܝܡܢܘܗܝ H (C *lac*) → Mk
xv,32

193. Mt xxvii,43   P^Gw^ Bn* ܐܡܪ] ܐܡܪ H Bn^cor^ ¦ *no diacr.*
point S (C *lac*) → Greek: εἶπεν

194. *Mt xxvii,47* • P^Gw^H ܡܩܪܐ] ܘܡܩܪܐ Bn ¦ ܘܩܪܐ S (C
lac) → Mk xv,35

195. Mt xxvii,60   P^Gw^ܘܐܪܝܡ] ܘܐܪܝܡ Bn 2.7^c^.13.14^c^.16^c^.
17.21.23.29.30.41 ¦ ܘܐܪܝܡ S ¦ *om* H (C *lac*)

196. Mt xxvii,63   P^Gw^H ܐܡܪ ܗܘܐ] ܐܡܪ ܗܘܐ Bn 12.32.
36.37 ¦ *no diacr. point* S (C *lac*)

197. *Mt xxviii,7* • S P^Gw^Hܕܫܡܥ] ܫܡܥ ܠܗ Bn (C *lac*) → Mk
xvi,6

198. *Mt xxviii,16* P^Gw^H ܠܓܠܝܠܐ] *om* Bn (SC *lac*)

199. Mt xxviii,18 •   PGw ܟ̈ܠ ܫܘܠܛܢܐ]   ... ¦ *om* H (SC *lac*)
→ Greek: κἀγὼ ἀποστελῶ ὑμᾶς (v. l.); →
Jn xx,21

200. Mt xxviii,19   PGw ܠܗܘܢ]   ܠܟܠܗܘܢ H Bn 2.13.18.22.23.39
(SC *lac*) → Greek: πάντα (τὰ ἔθνη)

201. <u>Mt xxviii,20</u>   PGw ܥܡܟܘܢ ܐܢܐ]   ...
ܐܝܬܝ H Bn (SC *lac*) → Greek: ἐγὼ μεθ'
ὑμῶν εἰμι

Subscr.   ... ܫܠܡ ...
... ܕܟܬܒ ...
...

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Inscr.   ...

202. Mk i,2 •   PGw ܗܐ ܐܢܐ ܡܫܕܪ]   ...
ܐܢܐ H Bn 21.23.40 (SC *lac*) → Greek: ἐγὼ
ἀποστέλλω (v. l.); *cf* Mt xi,10

203. Mk i,3   PGw ܫܒܝ̈ܠܘܗܝ]   ... Bn
2.5.8*.11.17.23.39 ¦ ... H (SC *lac*)
→ Greek: τὰς τρίβους αὐτοῦ

204. Mk i,5 •   PGw ܒܝܘܪܕܢܢ]   *add* ܢܗܪܐ H   Bn
7.8ᶜ.12.16.32.33 (SC *lac*) → Greek: ἐν τῷ
Ἰορδάνῃ ποταμῷ; *cf* Mt iii,6

205. Mk i,7   PGw ܕܐܫܪܐ]   ... H   Bn
2.5.7.12.15ᶜ.16.17.21.23.32.39.41 (SC *lac*) →
Greek: κύψας

206. *Mk i,8* •   PGw H ܗܘ ܕܝܢ]   *om* ܕܝܢ Bn (SC *lac*) → Mt
iii,11; Lk iii,16

207. Mk i,10 •   PGw ܫܡܝܐ]   *no sey* (H) Bn 32.41 (SC *lac*) →
Lk iii,21

208. Mk i,11 •   PGw H ܪ̈ܚܡܐ ܒܝ ܗܘܐ] ܗܘܐ ܒܝ
ܕܐܡܪ ܚܒܝܒܐ Bn 2.5.11.15ᶜ.23.32 (*sine*
ܕܐܡܪ).39 (SC *lac*) → Greek: ἐξ οὐρανοῦ
γενέσθαι + λέγων (v. l.); → Lk iii,22

209. Mk i,15   PGw ܘܐܡܪ] ܘܐܡܪ H Bn 12.32.37.40.41
(SC *lac*) → Greek: καὶ λέγων

210. Mk i,21   PGw ܘܥܠ ܠܟ] ܘܥܠ ܠܟ Bn 7.8.11.14.15.16.
21.23.39 ¦ ܘܥܠܘ H ¦ S *om* verse 21a (C *lac*)
→ Greek: εἰσπορεύονται

211. *Mk i,22*   S PGw (H) ܡܣܒܗܘܢ] *add* ܘܩܪܝܐ Bn (C
lac)

212. Mk i,27   PGw ܘܐܦ] ܐܦ H Bn 8 ¦ ܘ S (C *lac*)

213. Mk i,31 •   PGw ܐܫܬܗ] ܐܫܬܐ SH Bn 5.7.8.12.15.16.
21.41 (C *lac*) → Greek: ὁ πυρετός *om* αὐτῆς;
cf Mt viii,15

214. Mk i,31 •   PGw ܘܡܫܡܫܐ ܗܘܐ ܠܗܘܢ] ܘܩܡܬ
ܘܡܫܡܫܐ ܗܘܐ ܠܗܘܢ S Bn 40 ¦
ܘܡܫܡܫܐ ܗܘܐ ܠܗܘܢ `ܘܩܡܬ* H (C
lac) → Greek: καὶ ἠγέρθη καὶ διηκόνει
αὐτοῖς (v. l.); *cf* Mt viii,15; Lk iv,39

215. **Mk i,32 •**   PGw H ܕܒܝܫܐܝܬ] ܕܒܝܫ ܒܝܫ S Bn (C *lac*) →
Greek: κακῶς, → Lk v,31

216. **Mk i,38 •**   PGw ܗܠܟܘ] *add* ܐܚܪܝܢ S Bn ¦ ܠܟܘ H (C *lac*)
→ Greek: ἄγωμεν; → Jn xi,15

217. <u>Mk i,39 •</u>   PGw ܘܡܠܦ ܠܟܠܗ] ܘܟܪܙ ܠܟܠܗ H Bn ¦
ܕܟܠܗ S (C *lac*) → *cf* above Mt iv,23

218. Mk i,40   PGw ܘܐܡܪ] ܘܐܡܪ H Bn 2.11.12.36.32.37.
40.41 ¦ no diacr. point S (C *lac*) → Greek: καὶ
λέγων

219. Mk i,40   PGw ܐܢ] ܕܐܢ SH Bn 2.5.17.18.20.21.40.41
(C *lac*) → Greek: ὅτι ἐάν

220. *Mk i,43*   S P^Gw ܘܐܙܥܪ ܒܗ] *add* ܘܩܨܦ Bn ¦ ܘܗܝ ܐܝܬܝܕܪܝܢ ܚܠܝܨ ,ܗܘܡ H (C *lac*)

221. Mk i,43   P^Gw ܘܐܦܩܗ] ܘܐܦܩܝܗ Bn 23 ¦ ܢܚܬܐ ܐܦܩܗ H ¦ *om* S (C *lac*)

222. *Mk ii,2*   P^Gw ܐܬܪ ܕܢܣܬܝܒܠ] ܐܣܬܝܒܠ ܐܝܟܐ Bn ¦ ܠܓܘ ܐܪ H (SC *lac*) → Greek: χωρεῖν

223. Mk ii,4   P^Gw ܪܣܘܐ] ܠܣܘܐ H Bn 5.7.16.21.32.39 (SC *lac*) → Greek: τὸν κράββατον

224. *Mk ii,7* •   P^Gw H ܐܠܗܐ ܚ ܐܠܐ ܐܝܟ] ܐܝܟ ܐܠܐ ܐܠܗܐ ܒܠܚܘܕ Bn (SC *lac*) → Lk v,21

225. *Mk ii,14*   P^GwH ܒܪ ܚܠܦܝ] ܘܗܘ ܒܪ ܚܕ Bn (SC *lac*) → Greek: καὶ παράγων

226. Mk ii,18   P^Gw H ܘܦܪ̈ܝܫܐ] ܘܕܦܪ̈ܝܫܐ Bn 2.5.7.12.14. 16.21.23.32.33 (SC *lac*) → Greek: καὶ οἱ τῶν Φαρισαίων (v. l.)

227. <u>Mk ii,20</u>   P^Gw ܡܬܝ] ܘܡܬܝ H Bn (SC *lac*) → Greek: καὶ πότε

228. *Mk ii,21* •   P^Gw H ܐܠܟܣ] ܐܠܟܣ ܗܘ ܚܝ Bn ¦ S *different construction* (C *lac*) → Mt ix,16

229. *Mk ii,26* •   P^Gw Bn* H ܠܚܡܐ ܕܡܪܝܐ] ܕܡܪܝܐ ܠܚܡܐ S Bn^cor 2.39 (C *lac*) → Mt xii,4

230. *Mk ii,28*   P^Gw ܘܐܦ ܕܫܒܬܐ] *tr* Bn *sic* ¦ ܕܫܒܬܐ S ¦ ܐܦ ܕܫܒܬܐ H (C *lac*) → Greek: καὶ τοῦ σαββάτου

231. Mk iii,4   S P^Gw ܐܘ] ܘܐܘ Bn 8 ¦ ܘ H (C *lac*)

232. Mk iii,6   P^Gw H ܐܝܟܢܐ ܕܢܘܒܕܘܢܝܗܝ,] ܕܐܝܟܢܐ ܢܒܕܘܢܝܗ, Bn 11 ¦ ܐܝܟܢܐ ܕܢܘܒܕܘܢ S (C *lac*) → Greek: ὅπως αὐτὸν ἀπολέσωσιν

233. Mk iii,12   S P^Gw H ܠܗܘܢ ܗܘܐ] *om* ܗܘܐ Bn 12* (C *lac*) → Greek: ἐπετίμα

234. Mk iii,17   P^{Gw} ܣܡ] ܘܣܡ H Bn 12^{c.vid} ¦ ܘܪܡܐ S (C *lac*)
→ Greek: καὶ ἐπέθηκεν

235. Mk iii,25   S P^{Gw} H ܢܬܦܠܓ] ܐܬܦܠܓܬ Bn 2.11 (C *lac*)
→ Greek: μερισθῇ

236. Mk iii,35   P^{Gw} ܡܢ ܕܢܥܒܕ ܗܟܢܐ.ܕܠܚܕܐ] ܡܢ ܠܟ S Bn 2.18.23 ¦
ܕܠܚܕܐ ܡܢ ܠܟ H 7.12.14.16.17.32 (C *lac*) →
Greek: ὃς γὰρ ἂν ποιήσῃ

237. *Mk iv,1*   P^{Gw} ܘܫܪܝ [ܫܪܝ ܕܝܢ ܗܘܐ ܠܘܬ ܝܡܐ
ܝܡܐ ܠܘܬ ܗܘܐ ܠܒܪ Bn ¦ ܘܫܪܝ ܗܘܐ S
¦ ܝܡܐ ܠܘܬ ܐܝܬܘܗܝ, ܗܘܐ H (C *lac*)

238. Mk iv,5   P^{Gw} ¹ܘܠܝܬ] *add* ܗܘܐ H Bn 32 ¦ S *om* this
part of verse 5 (C *lac*) → Greek: οὐκ εἶχεν

239. Mk iv,10   P^{Gw} ܗܘܘ] ܗ̈ܘܘ H Bn 32.36.37.41 ¦ *om* S
(C *lac*)

240. Mk iv,11   P^{Gw} H ܠܟܘܢ] *add* ܗܘ S Bn 11.15.36 (C *lac*)

241. Mk iv,19   P^{Gw} H ܢܣܩ] ܘܢܣܩ Bn 5.17.21.40 (SC *lac*)

242. *Mk iv,30*   P^{Gw} ܘܐܝܟ ܡܢܐ ܦܠܐܬܐ [ܘܒܐܝܢܐ ܦܠܐܬܐ
ex err Bn ¦ ܒܡܢܐ ܦܠܐܬܐ H (SC *lac*)

243. Mk iv,33   P^{Gw} Bn^{cor} ܡܠܬܐ] ܦܬܓܡܐ H Bn* 2.5.23.39
(SC *lac*) → Greek: τὸν λόγον

244. Mk iv,36   P^{Gw} (H) ܘܫܒܩܘ] ܘܫܒܩ Bn 2.7.15.21.23.39
(SC *lac*)

245. <u>Mk iv,36</u>   P^{Gw} ܠܟܢܫܐ] *no sey* H Bn (SC *lac*) → Greek:
τὸν ὄχλον

246. *Mk v,7*   S P^{Gw} H ܠܝ] *om* Bn (C *lac*)

247. Mk v,14   S P^{Gw} ܘܐܙܠ] ܐܙܠ Bn 15 ¦ ܘ H (C *lac*)

248. Mk v,16   S P^{Gw} ܐܝܟܢܐ.ܕ] ܐܝܟܢܐ H Bn 17.21.40 (C
lac) → Greek: πῶς

249. Mk v,26   P^{Gw} ܡܢ ܕܐܝܬ ܠܗ] ܠܗ ܗܘܐ ܕܐܝܬ S Bn
2ᶜ.18.21.23.39 ¦ ܡܢ ܕܥܠܡ ܗܠܝܢ H (C *lac*) →
Greek: τὰ παρ' αὐτῆς

250. Mk v,27   P^{Gw} ܒܪܬ] ܘܒܪܬ Bn 7.12.16.17.21.
32.37.41 ¦ ܘܐܫܟܚ ܐ⁻ H (SC *lac*)

251. Mk v,31   P^{Gw} ܠܟܢܫܐ ܕܚܒܨ [ܕܚܒܨܝ ܠܟܢܫܐ H Bn
13 (ܕܚܒܨܝ).17ᶜ.18.41 (SC *lac*) → Greek: τὸν
ὄχλον συνθλίβοντα

252. *Mk v,34*   P^{Gw} H ܒܪܝ] ܒܪܬܝ Bn *ex err* (SC *lac*)

253. Mk v,39 • P^{Gw} H ܛܠܝܬܐ] *add* ܓܝܪ Bn 40 (SC *lac*) →
Mt ix,24; Lk viii,52

254. Mk v,40   P^{Gw} H ܕܛܠܝܬܐ [ܕܛܠܝܬܐ Bn 39 (SC *lac*)

255. *Mk vi,3*   P^{Gw} (H) ܘܐܬܐ ܗܘ] ܗܘ ܘܐܬܐ Bn (SC *lac*)

256. Mk vi,4   P^{Gw} ܘܒܐܬܪܗ ܘܒܒܝܬ ܐܢܫܘܗܝ [ܘܒܐܬܪܗ ܐܢܫܘܗܝ,
Bn 21ᶜ.23.36.39.41 ¦ ܘܒܚܕܢ ܟܘܠܗܘܢ H (SC
lac)

257. *Mk vi,16* S P^{Gw} H ܚܕܝ ܥܒܕܬ [ܚܕܝ ܥܒܕܬ ܗܘ Bn (C *lac*)

258. Mk vi,17 S P^{Gw} H ܘܐܣܪܗ] *add* ܘܐܪܡܝܗ Bn 36.39
¦ ܘܐܪܡܝܗ 7.12.14ᶜ.16.18.21ᶜ. 32 (C *lac*) →
Greek: ἔδησεν αὐτὸν καὶ ἔβαλεν εἰς
φυλακήν (v. l.)

259. Mk vi,18 P^{Gw} ܐܡܪ ܗܘܐ] ܐܡܪ ܗܘܐ H Bn
12.32.36.37 ¦ ܐܡܪ ܗܘܐ ܠܗ S 36 (C *lac*)

260. *Mk vi,26* • S P^{Gw} ܘܗܕܐ ܠܗ ܥܠ [ܘܗܕܐ ܥܠ ܠܗ *om* Bn ¦ ܘܗܕ
ܗܘܐ ܒܠܚܘܕ H (C *lac*) → Mt xiv,9

261. *Mk vi,33* P^{Gw} ܘܩܕܡܘܗܝ,] ܘܩܕܡ ܘܐܙܠܘ Bn ¦ ܘܐܙܠܘ
ܐܢܘܢ H ¦ S *om* this part of verse 33 (C *lac*)
→ Greek: καὶ προῆλθον αὐτούς, but P^{Gw}
Bn read the unattested κ. π. αὐτόν

262. Mk vi,41 •   P^{Gw} (H) ܘܒܪܟ] *add* ܒܪܟ Bn 11.23 ¦ *add*
ܗܘ S (C *lac*) → Lk ix,16

263. Mk vi,41   S P^{Gw} ܘܦܠܓ] ܦܠܓ H Bn 15.39 (C *lac*) →
Greek: ἐμέρισεν

264. Mk vi,44 •   P^{Gw} ܕܐܟܠܘ] ܗܢܘܢ ܕܐܟܠܘ S (H) Bn
2.23.39 (C *lac*) → Greek: οἱ φαγόντες; *cf* Mt
xiv,21

265. *Mk vi,46* •   S P^{Gw} H ܐܘܢ] ܠܬܠܡܝ Bn (C *lac*) → Mt
xiv,23

266. *Mk vi,46* •   (S) P^{Gw} H ܐܙܠ] ܣܠܩ Bn (C *lac*) → Mt
xiv,23

267. *Mk vi,47* •   S P^{Gw} ܗܘܐ ܗܘܐ ܕܝܢ] ܗܘܐ ܕܝܢ ܟܕ ܗܘܐ ܪܡܫܐ
ܪܡܫܐ Bn ¦ ܟܕ ܗܘܐ ܪܡܫܐ H Bn (C *lac*)
→ Greek: καὶ ὀψίας γενομένης; *cf* Mt xiv,23

268. *Mk vi,47* •   P^{Gw} ܡܨܥܬܐ] ܒܡܨܥܬܐ Bn ¦ ܒܠܒܗ S ¦
ܒܡܨܥܬܗ H (C *lac*) → Greek: ἐν μέσῳ

269. *Mk vi,48* •   S P^{Gw} H ܘܨܒܐ ܗܘܐ] *om* ܗܘܐ Bn (C *lac*)
→ Greek: καὶ ἤθελεν

270. *Mk vii,12* •   P^{Gw} ܘܠܐ ܫܒܩܝܢ ܐܢܬܘܢ ܠܗ ܐܘ ܠܐܒܘܗܝ]
ܘܠܐ ܫܒܩܝܢ ܐܢܬܘܢ ܠܗ ܕܠܐ ܠܐܒܘܗܝ
Bn ¦ ܘܠܐ ܫܒܩܝܢ S ¦ ܐܘ ܠܐܒܘܗܝ
ܐܘ ܠܐܡܗ H (C *lac*)
→ Greek: οὐδὲν ποιῆσαι τῷ πατρὶ (αὐτοῦ)
ἢ τῇ μητρὶ (αὐτοῦ)

271. *Mk vii,17* •   P^{Gw} ܟܕ ܕܝܢ ܥܠ] *tr* Bn 2^c.5.11.23.39 ¦ ܘܟܕ
ܥܠ (S)H (C *lac*) → Greek: καὶ ὅτε εἰσῆλθεν

272. *Mk vii,26* •   S P^{Gw} ܘܒܥܝܐ ܗܘܬ ܡܢܗ] *om* ܡܢܗ Bn ¦
ܘܒܥܝܐ ܗܘܬ ܠܗ H (C *lac*)

273. *Mk vii,27* •   P^{Gw} ܘܐܡܪ] ܘܐܡܪ Bn ¦ ܐܡܪ S ¦ ܐܡܪ
H (C *lac*) → Greek: καὶ λέγει (v. l.)

274. Mk vii,30   P^{Gw} ܘܬܗ] ܠܒܪܬܗ S(H) Bn 5ᶜ.7.11.12.14. 21*.23.38.40 (C *lac*) → Greek: τὴν θυγατέραν αὐτήν

275. Mk vii,30   S P^{Gw} (H) ܘܠܒܐ] Bn 36 (C *lac*)

276. Mk vii,30   P^{Gw} ܫܐܕܗ] ܫܐܕܐ S Bn 21.40 ¦ ܐܡܗ(ܠ) H (C *lac*) → Greek: τὸ δαιμόνιον

277. Mk vii,36   P^{Gw} ܘܣܡܪ] ܐܡ ܗܡ ܕܡ ܗܡ Bn 2.11.23.39 ¦ ܘܣܡܪ SH (C *lac*)

278. *Mk viii,4* •   (S) P^{Gw} (H) ܠܚܡܐ ܕܢܣܒܥ] *tr* Bn *sic* (C *lac*) → Mt xv,33

279. Mk viii,20   S P^{Gw} H ܘܐܡܪܝܢ] *add* ܠܗ S Bn 2.7.11.17.21. 40.41 (C *lac*) → Greek: λέγουσιν αὐτῷ (v. l.)

280. Mk viii,24   P^{Gw} ܘܚܪ] ܘܚܪ Bn 5.7.12.16.37 ¦ ܘܚܕ H ¦ *om* S (C *lac*) → Greek: καὶ ἀναβλέψας

281. **Mk viii,25**   P^{Gw} ܘܬܘܒ] ܘܗܬܘܒ S Bn ¦ ܘܬܘܒ ܡܝܗ H (C *lac*) → Greek: εἶτα πάλιν

282. Mk viii,29 •   P^{Gw} ܘܐܡܪ] *add* ܐܦ Bn 7.12.16.18.32. 37.40 ¦ ܐܦ S ¦ ܦܪܝܗܐ H (C *lac*) → Mt xvi,16

283. *Mk viii,33*   S P^{Gw} H ܘܐܡܪ] *add* ܠܗ Bn (C *lac*)

284. Mk viii,34   P^{Gw} ܠܟܢܫܐ] *no sey* SH Bn 5.15.18.23.39 (C *lac*) → Greek: τὸν ὄχλον

285. Mk viii,35 •   P^{Gw} ܚܝܐ ܕܢܦܫܗ] *tr* S(H) Bn 2ᶜ.11.21.23.32 (C *lac*) → Lk ix,24

286. Mk viii,35   S P^{Gw} ܘܡܠ ܚܡ ܕܢܦܫܗ] ܘܡܠ ܕܢܦܫܗ Bn 8.13.21.32 ¦ ܗܘ ܕܡ ܕܢܦܫܗ H (C *lac*) → *cf* the beginning of the verse

287. *Mk ix,2*   P^{Gw} ܩܕܡܝܗܘܢ ܠܚܕܬܗ] ܠܚܕܬܗ Bn ¦ ܩܕܡܝܗܘܢ SH (C *lac*) → Greek: ἔμπροσθεν

288. Mk ix,4 •   P^Gw (H) ܘܡܘܫܐ ܐܠܝܐ] ܐܠܝܐ ܘܡܘܫܐ
S Bn 2.5.8*.11.13.17.21.40 (C *lac*) → Mt xvii,3;
Lk ix,30

289. Mk ix,7 •   P^Gw ܘܗܘܐ] *add* ܗܘܐ Bn 2.11.14.21.23.41 ¦
ܩܠܐ ܘܗܘܐ S ¦ ܩܠ ܘܐܬܐ H (C *lac*) →
Mt xvii,5; Lk ix,35

290. Mk ix,8 •   P^Gw H ܐܠܐ] *add* ܐܢ S Bn 5.7.12.16.32.40
(C *lac*) → Mt xvii,8

291. *Mk ix,17*   S P^Gw H ܕܐܝܬ ܠܗ] ܕܐܝܬ ܒܗ Bn (C *lac*)
→ Greek: (τὸν υἱόν ...) ἔχοντα

292. Mk ix,24   P^Gw ܘܐܡܪ] ܘܐܡܪ Bn 11.15^c.17.23.36 ¦
ܐܡܪ ܗܘܐ H ¦ no diacr. point S (C *lac*) →
Greek: ἔλεγεν

293. Mk ix,30   P^Gw H ܘܟܕ] ܘܟܕ S Bn 5.11.13.21.23.39.40
(C *lac*) → Greek: ἐξελθόντες

294. Mk ix,31 •   P^Gw ܐܢܫܐ ܒܝܕ ܕܐܢܫܐ] ܐܢܫܐ ܒܝܕ ܐܢܫܐ S(H)
Bn 7.11.16.23.32.40 (C *lac*) → Mt xvii,22; Lk
ix,44

295. *Mk ix,32* •   P^Gw H ܡܢ ܠܡܫܐܠܬܗ] *add* ܗܘܘ Bn ¦ ܕܚܠܝܢ
ܕܢܫܐܠܘܢܝܗܝ ܗܘܘ S (C *lac*) → Lk ix,45

296. Mk ix,47 •   P^Gw ²ܥܝܢܟ] ܥܝܢܐ SH Bn 7.12.32^c.37 (C
lac) → Mt xviii,9

297. Mk ix,50 •   S P^Gw H ܡܠܚܐ] *add* ܐܬ Bn 5^c (C *lac*) →
Lk xiv,34

298. *Mk x,1* •   S P^Gw H ܘܬܡܢ] *add* ܥܒܪ Bn (C *lac*) → *cf*
Mt xix,1

299. <u>Mk x,4</u>   S P^Gw ܐܡܪܝܢ] ܐܡܪܘ H Bn (C *lac*) →
Greek: εἶπαν

300. Mk x,5 •   P^Gw ܠܩܘܒܠ] ܠܩܘܒܠ ܕܩܫܝܐ Bn 5^c.11.13.
17.19.23.26.36 ¦ ܕܩܫܝܐ ܠܒܟܘܢ S ¦ ܠܩܘܒܠ H
(C *lac*) → Mt xix,8

301. <u>Mk x,9</u>   S P^{Gw} ܣܥܘܪ] *om* H Bn (C *lac*) → Greek: *om*
                          οὖν (v. l.)

302. Mk x,14 •   S P^{Gw} H ܐܠܗܐܕ] ܐܚܟܬܒܕ Bn 21*vid (C *lac*)
                          → Mt xviii,3

303. *Mk x,19* •   S P^{Gw} H ܩܡܪ] ܩܡܪܘ Bn (C *lac*) → Mt xix,19

304. Mk x,27   P^{Gw} H ܗܘܚ ܡܕ] *tr* Bn 5*.8*.21 ¦ *om* ܡܕ S
                          (C *lac*)

305. Mk x,28   P^{Gw} ܕܗܟܡܬܠ] *add* ܠܗ SH Bn 40ᶜ (C *lac*) →
                          Greek: λέγειν … αὐτῷ

306. Mk x,31   P^{Gw} H ܡܕ] ܢܟܠ S Bn 8*.23.26 (C *lac*)

307. *Mk x,44* •   S P^{Gw} ܫܠܬܕ. ܐܪܒܚ ܐܚܒ. ܐܘܗܢ] ܗܡܚܠ ܐܘܗܢ
                          ܫܠܬܕ. ܐܪܒܚ Bn *sic* ¦ ܐܪܒܚ ܐܘܗܢ
                          ܗܡܠܚܕ. H (C *lac*) → Mt xx,27

308. **Mk x,45** •   P^{Gw} H ܪܢܟ] *om* S Bn (C *lac*) → *cf* Mt xx,28

309. <u>Mk x,47</u>   P^{Gw} ܗܡܐ   ܟܒܣܬܕ] ܟܒܣܬܕ. ܗܡ ܐܪܢܙܝ
                          ܐܪܢܙܝ H Bn ¦ no diacr. point S (C *lac*) →
                          Greek: Ἰησοῦς ὁ Ναζαρηνός

310. *Mk x,52*   P^{Gw} ܪܣܝ] ܪܝܣ ܠܕ, ܪܝܕ Bn ¦ ܠܕ, SH 15.17.20.36.
                          39.40 (C *lac*) → Greek: ὕπαγε (v. l.
                          ἀνάβλεψον)

311. Mk xi,1 •   S P^{Gw} (H) ܪܝܬ] *add* ܟܥܡܣ Bn 5mg.c.21.23ᶜ.39.
                          40 (C *lac*) → Mt xxi,1

312. *Mk xi,13*   S P^{Gw} ܡܗܐ ܡܗܐ ܠܕ] ܡܗܐ ܠܕ Bn ¦ ܠܕ
                          ܟܢܠ ܪܝܢ ܐܟܬܘܡܣ, ܡܗܐ H (C *lac*)

313. *Mk xi,17*   S P^{Gw} (H) ܡܠܟܘ] ܟܠܗܡܠ ܐܪܡܙܟܐܘ ܐܘܗ ܠܒܠܗܡ ܟܠܗܘ
                          ܟܠܗܡܘ ܐܘܗ ܠܒܠܗܡ ܐܪܡܙܟܐܘ Bn (C *lac*)

314. Mk xii,3 •   P^{Gw} (H) ܗܡܙܗ ܪܚ] ܡܗܩܣ ܪܚ S Bn 11.21.23
                          (C *lac*) → Lk xx,10

315. Mk xii,6   P^{Gw} ܡܕ .ܐܬܝܚܪ] ܡܕ ܐܬܝܚܣܠ Bn 5.7.8*.13.
                          15c.vid.19.32.39 ¦ ܟܥܡܣ ܬܘܒܠ H ¦ *om* S (C *lac*)

316. *Mk xii,9* • (S) P^{Gw} H ܠܚܪ̈ܢܐ [ܠܐܚܪ̈ܢܐ ܦܠܚܝܗ̇
Bn (C *lac*) → Lk xx,16

317. *Mk xii,10* S P^{Gw} H ܐܬܪܥܝܘ [ܐܬܪܥܝܘ Bn (C *lac*)

318. Mk xii,14 P^{Gw} ܦܘܩܬܐ [ܒܦܘܬܩܐ *no sey* H Bn 12 ¦ ܒܐܦ̈ܐ S
(C *lac*) → Greek: εἰς πρόσωπον

319. *Mk xii,17* P^{Gw} ܐܡܪ [ܐܡܕ ܘܐܡܪ Bn ¦ ܘܐܡܪ S ¦ ܐܡܪ
H (C *lac*)

320. **Mk xii,25** • P^{Gw} H ܡܬܬܐ [ܡܬܬܐ ܒܝܬ S Bn (C *lac*)
→ Lk xx,35

321. Mk xii,26 • P^{Gw} ܐܝܟ ܐܝܟ [ܐܝܟ ܐܝܟܢ S Bn 5c.8.11.
19.21.23.26.40 ¦ ܐܝܟ H (C *lac*) → Mt xxii,32

322. Mk xii,26 • S P^{Gw} (H) ܐܠܗܗ ܕܐܝܣܚܩ ܘܐܠܗܗ [ܘܐܠܗܗ
ܕܝܥܩܘܒ
twice om ܘ *of* ܘܐܠܗܗ Bn 13.14.21.36 (C *lac*)
→ Mt xxii,32

323. Mk xii,27 • P^{Gw} ܘܠܐ ܗܘܐ ܐܠܗܐ [ܘܐܠܗܐ ܠܐ
ܗܘܐ Bn 2.5c(* *om* ܘ).23.26.39(*om* ܘ) ¦ ܠܐ
ܐܠܗܐ S ¦ ܠܐ ܐܝܬܘܗܝ, ܐܠܗܐ H (C *lac*)
→ Mt xxii,32

324. *Mk xii,28* S (H) P^{Gw} ܘܫܐܠܗ [ܘܫܐܠܗ Bn (C *lac*)

325. *Mk xii,31* S P^{Gw} H ܡܠܗ [ܠܗ܂ܘ Bn (C *lac*)

326. *Mk xii,33* P^{Gw} ܘܡܢ ܟܠܗ ܢܦܫܟ, [ܡܢ] *om* ܘ Bn ¦ ܘܡܢ ܟܠܗ ܢܦܫܟ, S
¦ ܘܡܢ ܟܠܗ ܪܥܝܢܟ, H (C *lac*)

327. *Mk xii,33* S P^{Gw} ܘܡܢ ܟܠܗ [ܘܡܢ] *om* ܘ Bn ¦ ܘܡܢ ܟܠܗ H (C *lac*)

328. Mk xii,34 • (S) P^{Gw} (H) [ܐܢܫ ܬܘܒ] *tr* Bn 7.8.32.37.39
(C *lac*) → Mt xxii,46

329. Mk xii,44 • (S) P^{Gw} (H) ܐܝܟܢܐ [*add* ܒܝܬ ܠܓܙܐ Bn (C
lac) → Lk xxi,1

330. Mk xiii,4 •   S P^{Gw} ܩܘܒܐ] *add* ܗܝ H Bn 2.5.8.12.13.19.
                       21.26.40.41 (C *lac*) → Mt xxiv,3; Lk xxi,7

331. Mk xiii,7 •   P^{Gw} ܟܠܗ ܗܘ] *add* ܠܟܘ S(H) Bn 7.8ᶜ.12.
                       32.37.40 (C *lac*) → Mt xxiv,6; Lk xxi,9

332. *Mk xiii,9 •*   P^{Gw} H ܠܟܘ] ܡܢ Bn ¦ *om* S (C *lac*) → Mt x,17

333. *Mk xiii,11*   S P^{Gw} H ¹ܠܗܘܢ] *om* Bn (C *lac*)

334. *Mk xiii,14 •*   P^{Gw} H ܐܝܟ] ܒܬܘܕܬܐ ܐܝܟ Bn ¦
                       ܐܝܕܐ S (C *lac*) → Mt xxiv,15

335. Mk xiii,16   P^{Gw} ܠܒܝܬܗ] ܠܒܝܬܗܘ S Bn 2.14.15.20.40 ¦
                       ܠܒܝܬܐ ܠܡܗܦܟ H (C *lac*)

336. *Mk xiii,21 •*   S P^{Gw} (H) ܗܪܝܬܘܡ] *add* ܗܘ Bn (C *lac*) → Lk
                       xvii,23

337. *Mk xiii,26 •*   P^{Gw} H ܥܢܢܝ] ܥܢܢܝ ܥܠ Bn ¦ ܥܠ
                       ܥܢܢܝ S (C *lac*) → Mt xxiv,13

338. *Mk xiv,4*   P^{Gw} ܠܡܠܬܐ,] ܠܡܠܬܐ Bn ¦ ܐܠܡܠܬ S ¦ ܐܠܡܠ
                       H (C *lac*)

339. Mk xiv,5   P^{Gw} ܒܗ] ܒܗ (S)H Bn 32 (C *lac*) → Greek:
                       αὐτῇ (the woman)

340. Mk xiv,6 •   P^{Gw} H ܐܡܪ] *add* ܠܗܘ S Bn 5.11.23.26.39
                       (C *lac*) → Greek: + αὐτοῖς (v. l.); Mt xxvi,10

341. Mk xiv,25 •   S P^{Gw} H ܝܠܬܐ] ܝܠܬܐ ܗܘ Bn 5.11.23.36.
                       39.40 (C *lac*) → Mt xxvi,29

342. Mk xiv,25 •   S P^{Gw} ܚܕܬܐܝܬ] ܚܕܬܐ H Bn 40 (C *lac*) →
                       Mt xxvi,29

343. Mk xiv,26   S P^{Gw} ܠܛܘܪ ܕܙܝܬܐ] ܠܛܘܪܐ ܕܙܝܬܐ H Bn
                       (C *lac*)

344. **Mk xiv,27**   P^{Gw}(H) ܬܬܟܫܠܘ] *add* ܗܘ S Bn (C *lac*)

345. Mk xiv,31 •   S P^{Gw} H ܠܗܘܢ] *add* ܬܚܒܝܕܠ Bn 2.7.8ᶜ.12.
                       17.19.21ᶜ.32.37 (C *lac*) → Mt xxvi,35

346. Mk xiv,32 •   S P^Gw (H) ܐܬܪܐ] *om* Bn 20.23.26 (C *lac*) →
Mt xxvi,36

347. **Mk xiv,40**   P^Gw H ܐܥܝܢܝܗܘܢ] ܘܐܥܝܢܝܗܘܢ S Bn (C *lac*)

348. *Mk xiv,41* •   S P^Gw H ܘܐܬܐ] *add* ܗܘܐ Bn (C *lac*) → Mt
xxvi,44

349. Mk xiv,48 •   S P^Gw H ܢܦܩܬܘܢ] *add* ܠܝ Bn 7.12.32.37 (C
lac) → Lk xxii,52

350. *Mk xiv,49* •   S P^Gw H ܐܝܟ ܕܠܘܬ ܚܕ] *om* Bn (C *lac*)

351. Mk xiv,54 •   P^Gw(H) ܪܝܫܝ ܟܗܢܐ] ܠܓܘ ܒܕܪܬܗ Bn
2.5.7.12.13.23.26.32.40 ¦ ܠܚܕܪܘ S (C *lac*) →
cf Mt xxvi,58

352. *Mk xiv,56* •   S P^Gw H ܠܥܠܘܗܝ,] *om* Bn (C *lac*) → *cf* Mt
xxvi,59

353. *Mk xiv,59* •   S P^Gw H ܘܐܦܠܐ] ܐܦܠܐ Bn 13.15.36 (C *lac*)

354. *Mk xiv,62* •   S P^Gw H ܐܢܫܝܢ [ܥܡ ܥܢܢܝ] ܥܠ ܚܕ Bn (C
lac) → *cf* ܥܡܗ ܕܚܕ ܥܠ at the end of the
verse

355. Mk xiv,66   S^in vs 67P^Gw ܠܬܚܬ ܒܕܪܬܐ ܚܕ] *tr* (H) Bn 2*.7.8.
12.32.36.37.39.41 (C *lac*)

356. Mk xv,1 •   P^Gw ܘܐܣܪܘܗܝ] ܘܐܣܪܘܗܝ, S Bn 1.2^c.11.39 ¦
ܐܣܪܘܗܝ, H (C *lac*) → Mt xxvii,2

357. Mk xv,1 •   S P^Gw H ܠܦܝܠܛܘܣ] *add* ܠܗܓܡܘܢܐ Bn
7.8^mg.12 (C *lac*) → Mt xxvii,2

358. Mk xv,5 •   S P^Gw H ܠܐ ܡܕܡ] *add* ܠܗ Bn 15.19 (C *lac*)
→ Mt xxvii,14

359. Mk xv,9 •   P^Gw H ܘܐܡܪ] *add* ܠܗܘܢ S Bn 8.11 (C *lac*)
→ Mt xxvii,17

360. **Mk xv,11** •   P^Gw H ܚܬܝܪܐܝܬ] *om* S Bn (C *lac*) → Mt
xxvii,20

361. Mk xv,22 •   P^{Gw} H ܪܕܓܘܠܬܐ] ܠܓܘܠܓܬܐ S Bn 1.5ᶜ.15.21.
23.40 (C *lac*) → Mt xxvii,33

362. *Mk xv,23* •   P^{Gw} H ܟܚܬܐ] ܪܚܬܪ Bn ¦ *om* S (C *lac*)
→ Mt xxvii,34

363. Mk xv,25   P^{Gw} ܐܗܘ ܐܝܬ] ܗܘ܆ ܐܝܬ Bn 2.3.11.12.
13.17ᵛⁱᵈ.19.23 ¦ ܗܘܝܐ ܐܟܡܚܬܪܐܘ S ¦ ܐܝܬܘܗܝ
ܗܘܐ H (C *lac*)

364. <u>Mk xv,28</u>   P^{Gw} Bn^{cor} ܪܐܡܪܝ] ܪܐܡܬ H Bn* ¦ S *om*
verse 28 (C *lac*) → Greek: (ἡ γραφὴ) ἡ
λέγουσα

365. Mk xv,29   P^{Gw} ܘܐܦ] ܐܦ Bn 15 ¦ ܘ H ¦ S *om* this
part of verse 29 (C *lac*)

366. **Mk xv,32**   P^{Gw} ܝܢ] *om* SH Bn (C *lac*) → Greek: *om* δέ

367. *Mk xv,46* •   S P^{Gw} (H) ܗܘܐ ܙܒܢܕ] *om* ܗܘܐ Bn (C *lac*)
→ Mt xxvii,60

368. Mk xv,46 •   S P^{Gw} (H) ܘܓܠܠ] ܘܓܠܠܐ Bn 36.40 (C *lac*)
→ Mt xxvii,60

369. *Mk xvi,1*   S P^{Gw} H ܪܫܒܬܐ] ܪܫܒܬ Bn (C *lac*)

370. Mk xvi,4   P^{Gw} Bn^{cor} H ܟܐܦܐ ܗܝ܆] ܟܐܦܐ ܗܘܐܡ
Bn*ᵛⁱᵈ 14 ¦ ܟܐܦܐ ܗܝ܆ ܗܘܐܡ S (C *lac*) →
Greek: ὁ λίθος

371. Mk xvi,6 •   S P^{Gw} (H) ܫܡܥܐ ܗܘܐ] *add* ܗܟܒ Bn 40 (C
lac) ¦ *om* ܗܘܐ 32 → Mt xxviii,6

In Bn the Gospel of Mark ends at xvi,20

Subscr.   ܥܠܡ ܐܘܢܓܠܝܘܢ ܡܬܪܙ ܟܪܘܙܘܬܐ
ܕܡܪܩܘܣ ܫܠܝܚܐ. ܐܬܟܪܒܬ ܒܪܘܡܝ
ܡܕܝܢܬܐ ܒܪܘܡܝ ܠܠܫܢܐ ܪܗܘܡܝܬܐ ܀

The Gospel of Luke

Inscr.   ܐܘܢܓܠܝܘܢ ܩܕܝܫ ܐܟܪܙ ܕܗܢ܂ ܩܕܡ
܀ܠܘܩܐ܂ ܕܐܦܘܠܘ ܕܐܘܢܓܠܝܣܛܐ ܀

372. Lk i,2   PGw ܕܡܠܬܐ [ܕܡܠܬܐ ܘܡܠܐ Bn 1.12
¦ ܕܡܠܬܐ SH (C *lac*)

373. *Lk i,24*   PGw H ܘܛܫܝܬ ܗܘܬ] *om* ܗܘܬ Bn (SC
lac) → Greek: περιέκρυβεν

374. Lk i,38 •   PGw H ܡܪܝܡ] *add* ܠܡܠܐܟܐ Bn 40 ¦ *illeg* S
(C *lac*) → Greek: *sine* ADD, *cf* Lk i,34

375. *Lk i,51*   (S) PGw H ܒܕܪܥܗ] *sey* Bn 11.13.23.26.41
(C *lac*)

376. *Lk i,52*   S PGw ܕܡܟܐ] *by err no sey* Bn ¦ ܘܐܪܝܡ
H (C *lac*)

377. Lk i,63   (Sin vs 64) PGw (H) ܘܐܬܕܡܪܘ ܟܠܗܘܢ]
ܘܐܬܕܡܪܝ ܟܠܗܘܢ Bn 7.13.26.32.37.39.41 (C
lac)

378. *Lk i,66*   PGw (H) ܗܘܐ ܥܡܗ [ܗܘܐ ܗܘܐ ܥܡܗ
Bn ¦ ܥܡܗ ܗܘܐ S (C *lac*)

379. <u>Lk ii,6</u>   S PGw ܘܡܛܝܘ] ܘܡܛܝܬ H Bn (C *lac*)

380. Lk ii,23   S PGw H ܕܓܒܪ] ܓܒܪ Bn 7*.12.21.26 (C *lac*)

381. **Lk ii,24**   PGw ܕܐܬܐܡܪ ܒܢܡܘܣܐ [ܐܝܟܢܐ ܕܟܬܝܒ S
Bn ¦ ܐܝܟ ܗܘ, ܕܐܡܝܪ H (C *lac*) →
Greek: κατὰ τὸ εἰρημένον

382. *Lk ii,25*   S PGw ܫܡܗ] ܕܫܡܗ Bn ¦ ܗܘ ܕܫܡܗ H
(C *lac*) → Greek: ᾧ ὄνομα (+ αὐτοῦ v. l.)

383. *Lk ii,27*   S PGw ܠܟ ܡܛܠ ܕܟܠ] *om* ܠܟ Bn ¦ ܕܟܠ
ܐܝܠܝܗ, H (C *lac*)

384. **Lk ii,36**   PGw ܕܝܢ] *om* SH Bn (C *lac*) → Greek: *sine* δέ

385. *Lk ii,38*   P^{Gw} ܟ݂ܐܡ ܟ݂ܐܡܣܕܪ]   *om* ܟ݂ܐܡ Bn ¦
      ܟ݂ܐܡܢ ܣ ¦ ܐܐܡ ܪܣܡܣܚ S ¦ ܪܣܡܣܚ ܟ݂ܐܡ H (C *lac*)

386. Lk ii,44   (S) P^{Gw} ܠܐܬ݂ ܐܝܪܐܬܡܬܐ] ܠܐܬ݂ ܐܝܪܥܬܡܬܐ
      Bn 7 ¦ *om* H (C *lac*) → Greek: ἐν τοῖς
      συγγενεῦσιν

387. *Lk ii,46*   S P^{Gw} ܚܬܠ ܡܣ]ܚܬܐܪ ܚܬܐ Bn ¦ ܚܬܐ ܟ݂ܐܡܐ
      H (C *lac*)

388. *Lk ii,46*   S P^{Gw} H ܐܪܬܥܘܡ,]ܐܪܟܥܘܡ, Bn (C
      lac)

389. <u>Lk ii,49</u>   P^{Gw} ܐܪܡܬ]ܐܪܡܬܐ H Bn ¦ no diacr. point
      SC → Greek: καὶ εἶπεν

390. *Lk ii,50*   SC P^{Gw} (H) ܠܬܪܡܬܪ]ܗܐܡ ܠ *add* ܣܥܚ Bn

391. *Lk iii,15*   (SC) P^{Gw} (H) ܡܚܣܥܬܪ]ܐܐܡ *om* ܐܐܡ Bn

392. Lk iii,16 •   P^{Gw} H ܡܬ ܐܬܐ] *add* ܕܬܐ, S Bn 7.8ᶜ.11.
      12.17.37.40 ¦ *illeg* C → Mt iii,11; Mk i,7; Jn
      i,27

393. *Lk iii,19*   P^{Gw} ܪܕܟܚܬ ܟ݂ܐܡ]ܪܕܟܚܬ ܟ݂ܐܡ Bn ¦
      H ¦ no diacr. point S (C *lac*) → Greek:
      ἐποίησεν

394. Lk iii,21   P^{Gw} ܐܪܐ] ܐܪ S Bn 1.13.14.23.36.39 ¦ ܐ H
      (C *lac*)

395. Lk iii,36   S P^{Gw} H *sic legendum* ܬܕ ܐܪܘܦܚܬ] ܬܕ
      ܐܪܘܦܚܬ Bn 3.39 (C *lac*) → Greek: τοῦ
      Ἀρφαξάδ

396. Lk iv,4   S P^{Gw} H ܐܘܚܢ]ܐܘܚܢܠ Bn 11 (C *lac*)

397. Lk iv,18   P^{Gw} ܐܪܡ ܠܠܚܡܕ] ܐܪܡ ܠܠܚܡ (H) Bn
      8.13.21 ¦ ܐܡ ܠܠܚܡܐ 32 ¦ ܠܠܚܡܕ S (C
      lac) → Greek: οὗ εἵνεκεν

398. *Lk iv,18*   S P^{Gw} H ܐܘܚܣ]   *sey* Bn (C *lac*) → Greek:
      ἀνάβλεψιν

399. Lk iv,18   P^{Gw} (H) *sic legendum* ܘܠܡܫܕܪ] ܘܠܡܫܕܪܘ Bn codd?. ¦ ܘܐܫܝܪ S (C *lac*)

The Pusey/Gwilliam volume of 1901 gives the expected ܘܠܡܫܕܪ (Greek: ἀποστεῖλαι) by misprint; according to the Latin translation and the *apparatus* it was Gwilliam's intention to give ܘܠܡܫܕܪ (which is the text of the B.F.B.S. - volume of 1920 and of Kiraz' *Comparative Edition*). In the apparatus no manuscript attestation for ܘܠܡܫܕܪ is given (which is the text of the editions of J. Leusden/C. Schaaf [1709] and S. Lee [1816]). According to my own collations, ܘܠܡܫܕܪ is attested by Ms BL Add 14,453 (no. 14 in the Pusey/Gwilliam volume).

400. *Lk iv,21*   S P^{Gw} H ܒܐܕܢܝܟܘܢ] ܒܐܕܢܝܟܘܢ Bn (C *lac*) → Greek: ἐν τοῖς ὠσὶν ὑμῶν

401. *Lk iv,23*   S P^{Gw} Bn* H ܐܦ] ܘܐܦ Bn^{cor} (C *lac*)

402. **Lk iv,24 •**   P^{Gw} (H) ܗܘ ܕܡ ܐܡܪ] *add* ܠܗܘܢ S Bn (C *lac*) → Mt xiii,57; Mk vi,4

403. Lk iv,25   P^{Gw} ܠܝ] *om* S Bn 8^c.14 ¦ ܕܡ H (C *lac*)

404. Lk iv,25   P^{Gw}ܫܡܝܐ] *no sey* SH Bn 32.41 (C *lac*) → Greek: ὁ οὐρανός

405. Lk iv,36 •   S P^{Gw} H ܩܡܫܐ] ܩܡܫ Bn 6.21^{vid}. (C *lac*) → Mk i,27

406. *Lk iv,38*   S P^{Gw} H ܠܓܠ] ܘܠܓܠ Bn (C *lac*) → *cf* Mk i,29 (ܘܐܬܘ)

407. Lk iv,40 •   P^{Gw}ܒܡܥܪܒܝ] ܒܡܥܪܒܝ H Bn 21.26 ¦ ܡܥܪܒܐ S (C *lac*) → Mk i,32

408. <u>Lk v,1</u>   S P^{Gw} Bn^{cor} ܝܡܬܐ] ܝܡܐ H Bn* (C *lac*) → Greek: (παρὰ τὴν) λίμνην

409. Lk v,2   P^{Gw}ܘܚܙܐ] ܘܚܙܐ SH Bn 4*^{vid}.6.7.8.12.13 (C *lac*) → Greek: καὶ εἶδεν

410. *Lk v,2* •   S P^{Gw}ܪܠܐ ܠܥܠ [ܪܠ ܠܥܠ Bn ¦ ܠܠܘܕ H (C *lac*)
→ Mt xiii,1; Mk iv,1

411. <u>Lk v,3</u>   S P^{Gw}ܠܟܢܫܐ] *sey* H Bn (C *lac*) → Greek:
(ἐδίδασκεν) τοὺς ὄχλους

412. Lk v,12   P^{Gw}ܘܐܡܪ̈] ܘܐܡܪ Bn 1.4.8.12.17.21.26.
32.41 ¦ ܗܘ ܐܡܪ H ¦ no diacr. point S (C *lac*)
→ Greek: λέγων

413. Lk v,13 •   P^{Gw}ܘܐܬܕܟܝ] *om* SH Bn 4^c.6.7.8.12.13.14.21.
32 (C *lac*) → Greek: ἐκαθαρίσθη (v. l.) → Mk
i,42

414. <u>Lk v,23</u> •   S P^{Gw}ܗܠܟ] ܘܗܠܟ H Bn (C *lac*) → Greek:
(ἔγειρε) καὶ περιπάτει; *cf* Mk ii,9

415. Lk v,25   P^{Gw}ܠܥܢܝܗܘܢ] ܠܥܝܢܝܗܘܢ Bn 40 ¦
ܩܕܡܝܗܘܢ SH (C *lac*) → Greek: ἐνώπιον
αὐτῶν

416. *Lk v,31* •   P^{Gw}ܘܠܟ] ܠܟ ܗܕ Bn ¦ ܘܗܕ ܗܕ H (SC *lac*)

417. <u>Lk v,31</u>   P^{Gw}ܕܒܝܫ ܚܒ] ܕܐܬܟܪܗ H Bn (SC *lac*) →
Greek: κακῶς → Mk i,32

418. Lk vi,4   P^{Gw}ܐܠܐ] *add* ܐܢ H Bn 21 (SC *lac*)

419. *Lk vi,5* •   P^{Gw}ܕܡܪܗ ܗܘ ܕܫܒܬܐ ܒܪܗ ܕܐܢܫܐ] ܕܡܪܗ ܗܘ ܐܦܬܘܗܝ ܒܪܗ ܕܫܒܬܐ ܕܐܢܫܐ Bn *sic* ¦ ܒܪܗ ܕܐܢܫܐ ܐܦܬܘܗܝ ܕܫܒܬܐ ܐܦ ܕܐܢܫܐ H (SC *lac*) → Mt xii,8

420. *Lk vi,7* •   P^{Gw}ܗܘ ܕܐܢ] ܐܢܗܘ Bn 4.7.12.14.17^c.32.39
¦ ܕܐܢ H (SC *lac*)

421. *Lk vi,8* •   P^{Gw}ܐܬܐ] ܐܬܐ Bn ¦ *om* H (SC *lac*)

422. Lk vi,9 •   P^{Gw} (H) ܕܢܠܒ ܠܢܦܫܐ] *tr* Bn 32 (SC *lac*) →
Mk iii,4

423. *Lk vi,19* •   S P^{Gw} (H) ܟܠܗ ܟܢܫܐ] *om* ܟܠܗ Bn (C
lac)

424. *Lk vi,31*   P^Gw^ H ܐܟ] ܐܟܘ Bn ¦ diff. constr. in S (C *lac*)

425. *Lk vi,35* •   (S) P^Gw^ (H) ܘܗܘܢܐ] ܠܬܟ Bn *sic* (C *lac*) → Mt v,45; xxii,10

426. *Lk vii,3*   S P^Gw^ (H) ܠܚܕܗ] ܚܕܗ Bn (C *lac*)

427. Lk vii,4   P^Gw^ ܗܠܘ] ܗܠܘ H Bn ¦ *om* S (C *lac*) → Greek: οἱ

428. *Lk vii,4*   S P^Gw^ (H) ܘܐܬܟܡ] *add* ܠܗ Bn (C *lac*) → Greek: λέγοντες + αὐτῷ (v. l.)

429. Lk vii,5   S P^Gw^ H ܘܐܟ] ܐܟ Bn 36 (C *lac*)

430. *Lk vii,7*   P^Gw^ ܗܘ ܠܠܟܚ] ܐܬܡܠܠܚ Bn ¦ ܚܠܠܟ ܗܝܐ H ¦ S *om* verse 7a (C *lac*)

431. Lk vii,12   (S) P^Gw^ ܕܒܪ ܚܕܘ] ܘܚܕ ܕܒܪ Bn 14.17 ¦ ܐܬܩܪܒ ܡܕ ܚܕ H (C *lac*) → Greek: ἤγγισεν

432. *Lk vii,12*   S P^Gw^ ܕܡܠܟܚ] ܡܠܟܚ.ܕ Bn ¦ ܘܗܐ ܡܕܠܚ ܐܠܬ ܗܘܐ H (C *lac*)

433. *Lk vii,14*   P^Gw^ ܠܗ] ܠܗܝ Bn ¦ *om* SH (C *lac*) → Bn refers to ܢܪܒܘܐ (fem.)

434. Lk vii,20 •   P^Gw^ ܘܐܬܝܪ] ܘܐܝܪܡ Bn 36 ¦ ܡܕ ܐܬܪ H ¦ ܘܐܝܪܡ S (C *lac*) → Greek: λέγων; *cf* Mt xi,3

435. *Lk vii,22* •   (S) P^Gw^ ܐܝܪܘܐ] ܐܫܬܒ Bn ¦ ܐܪܐܫܬ H (C *lac*) → Greek: ἀπαγγείλατε; → Mt xi,4

436. *Lk vii,22* •   S P^Gw^ H ܘܡܝܪܐܕ] ܘܡܝܪܡ Bn (C *lac*) → Mt xi,4

437. Lk vii,24 •   S P^Gw^ H ܝܪܫ,] *add* ܝܘܡܘ Bn 4*.6.7.12.13.17.37 (C *lac*) → Mt xi,7

438. Lk vii,26   P^Gw^ ܢܬܚܠ] *no sey* SH Bn 6.7.8.12.32 (C *lac*) → Greek: (περισσότερον) προφήτου

439. *Lk vii,28*   S P^Gw H ܐܢܫܐ ܐ] ܐ ܐܢܫܐ Bn (C
      lac)

440. *Lk vii,28* •   S P^Gw H ܐܠܗܐ܂ ܕܐܠܗܐ] ܕܡܠܟܘܬܐ   ܕܡܠܟܘܬܐ
      ܝܫܘܥ Bn (C *lac*) → Mt xi,11

441. *Lk vii,29*   P^Gw H ܐܟ] ܐܟܘ Bn ¦ ܘ S (C *lac*)

442. *Lk vii,33* •   S P^Gw (H) ܠܚܡ ܐܠܐ] ܠܚܡ ܐܠܐ܂ܕ Bn ¦ *partly
      illeg* C → Mt xi,18

443. **Lk vii,36** • P^Gw (H) ܐܢܫܐ ܚܕ] ܚܕ ܡܢ ܐܫܪ SC Bn
      → Lk xi,37

444. *Lk viii,7*   S?C P^Gw H ܚܒܬ ܒܗ] *no sey* Bn

445. *Lk viii,8*   P^Gw H ܐܡܪ ܒܕ] ܒܕ ܐܡܪ Bn 36 ¦ no
      diacr. point in SC

446. *Lk viii,25*   P^Gw ܘܠܡܝ̈ܐ] *no sey* Bn ¦ *om* SCH

447. **Lk viii,27**   (S) (H) P^Gw ܚܒܬ ܡܪܗ] *no sey* (C) Bn

448. *Lk viii,28* •   SC P^Gw H ܠܬܥܕ] ܬܥܕ Bn → Mt viii,29

449. *Lk viii,30*   P^Gw ܡܚ] ܡܚܘ Bn ¦ ܡܚ 12 ¦ ܚܠܐ H ¦ no
      diacr. point SC

450. Lk viii,45   P^Gw ܠܗ ܐܡܪ] ܐܡܪ ܠܗ Bn 7.12.13.14.21.
      32.41 ¦ ܐܡܪ H ¦ no diacr. point SC

451. Lk viii,47   P^Gw ܘܗܝ̣] ܗܝ̣ Bn 8*.40 ¦ *om* H ¦ no diacr.
      point SC

452. <u>Lk viii,51</u>   SC P^Gw ܐܬܐ] *add* ܐܥ H Bn

453. *Lk ix,14*   P^Gw ܐܡܪ] ܘܐܡܪ Bn ¦ ܕܝܢ ܐܡܪ H ¦
      ܐܡܪ SC → Greek: εἶπεν

454. <u>Lk ix,17</u>   SC P^Gw ܘܡܢܬ] ܘܡܢܬܐ H Bn

455. Lk ix,18 •   SC P^Gw (H) ܐܢܘܢ ܐܫܠ] *add* ܝܫܘܥ Bn
      4*.17.21 → Greek: καὶ ἐπηρώτησεν αὐτούς
      + ὁ Ἰησοῦς (v. l.) → Mk viii,29

456. *Lk ix,19* • ᵖᴳʷ (H) ܣܠܘܗܕ [ܣܠܘܗܕ ܐܝܠ ܒܢ ¦ ܣܠܘܗܕ
ܗܘ SC → Mt xvi,14

457. Lk ix,26 • (C) ᵖᴳʷ ܡܕ ܙܒ ܕܒܗܬܬܕ ܡܠ]   ܡܕ ܚ
ܗܘ ܕܐܟܙ ܐܢܠ ܠܒܚܬ ܕܗܡܬܗ Bn 40 ¦ ܕܒܗܬܬ ܕܒ ܗܡܬܗ
ܡܚܠ H ¦ ܕܒ ܕܒܗܬܬ ܡܚܕ S → *cf* Mk viii,38

458. *Lk ix,31* SC ᵖᴳʷܗܘܐ ܕܚܠ.ܕ] ܗܘܐ ܕܚܠ.ܕ ܗܘ H
Bn → Greek: ἦν ἤμελλεν

459. Lk ix,34 ᵖᴳʷܐܡܕܝܢ] ܐܡܕܝܢ Bn 12.41 ¦ ܐܡܕܝܢ ܗܘܐ H
¦ no diacr. point SC → Greek: λέγοντος

460. Lk ix,44 • ᵖᴳʷ H ܕܚܠܒ] *add* ܗܘ SC Bn 32*ᵛⁱᵈ.39 → Mt
xvii,22

461. Lk ix,48 ᵖᴳʷܗܘ ܗܕܡ ܐܠܠܝܐ] *om* ܐܡܝܢ SCH Bn
8*.11.14.23.26.39.40.41*   →   Greek: τὸ
παιδίον τοῦτο (v. l.)

462. Lk ix,57 ᵖᴳʷ H ܐܡܕܝܢ] ܐܡܕܝܢ Bn 11.17 ¦ no diacr.
point SC → Greek: εἶπεν

463. *Lk ix,58* SC ᵖᴳʷܐܘܣܠܟܬܐ] *sey* H Bn → Greek: καὶ
τὰ ταπεινά

464. *Lk ix,61* • SC ᵖᴳʷܐܝܠ] *om* H Bn → Greek: *sine*
ἀπελθεῖν → *cf* Mt viii,21

465. *Lk x,2* SC ᵖᴳʷܐܚܨܕܘܐ] ܚܨܕ Bn ¦ ܡܕ ܝܥܩܘ
ܚܨܕ H

466. Lk x,6 (S) (C) ᵖᴳʷ H ܠܐ ܕܡ ܐܝ] *add* ܥܠܝܗܘܢ
Bn 6.7.8ᶜ.12.37.40

467. **Lk x,7** • S ᵖᴳʷ (H) ܐܝܠܒܗ] ܡܒܕܝܒܗ C Bn → Mt
x,10

468. Lk x,13 SC ᵖᴳʷ ܬܒܩ] ܒܬ ܬܒܩ Bn 12 ¦ ܕܒܚܬܗ H → Bn
corrects according to the Greek and refers to
the cities Tyrus and Sidon (not to the
inhabitants)

469. Lk x,14 •   P^{Gw} H ܟܪܝܢܐ] ܕܕܝܢܐ ܒܝܘܡܐ (S)C Bn
6.7.8ᶜ.12.32.37 → Greek: ἐν ἡμέρᾳ κρίσεως
(v. l.); → Mt xi,22

470. Lk x,16   (C) P^{Gw} ܡܛܠ ܗܘ ܕܠ] *om* ܗܘ H Bn ¦ S *om*
this part of vs 10

471. Lk x,17   S P^{Gw} H ܐܦ] ܘܐܦ C Bn 14

472. *Lk x,22*   SC P^{Gw} H ܠܝ] *om* Bn

473. *Lk x,22*   SC P^{Gw} H ܐܢܐ ܐܠܐ ܐܝܢ] *om* ܐܝܢ Bn

474. Lk x,32   S P^{Gw} H ܐܦ] ܘܐܦ C Bn 21

475. Lk x,35   C P^{Gw} H ܝܗܒ] ܘܝܗܒ S Bn 8.12.36 →
Greek: ἔδωκεν

476. Lk x,37   P^{Gw} H ܐܡܪ] *add* ܠܗ SC Bn 36 → Greek:
εἶπεν δὲ αὐτῷ

477. Lk x,37   P^{Gw} H ܐܦ] ܘܐܦ SC Bn 36

478. Lk x,41   P^{Gw} H ܕܝܢ] *om* S Bn 6.8.32.40.41 ¦ C *om* the
first words of verse 41 → Greek: δέ

479. Lk xi,2   P^{Gw}ܒܐܪܥܐ] ܐܪܥܐ ܥܠ H Bn ¦ SC *om*
verse 2c → Greek: ἐπὶ τῆς γῆς (v. l.)

480. Lk xi,8   SC P^{Gw}ܟܡܐ] ܡܐ ܥܠ H Bn → Greek:
ὅσων

481. Lk xi,17 •   P^{Gw}ܗܘܐ ܥܠ ܗܢܝܬܐ] ܒܝܬܐ Bn 40 ¦ ܒܝܬ ܒܝܬ H ¦
ܒܝܬ ܥܠ ܒܝܬ SC → Mt xii,25

482. Lk xi,17 •   P^{Gw} H ܐܡܪ] ܘܐܡܪ Bn 40ᶜ ¦ ܐܡܪ SC →
Mt xii,25

483. Lk xi,21   P^{Gw} (Impf) ܢܛܝܪ] ܢܛܪ H Bn ¦ no diacr. point
SC → Greek: καθωπλισμένος

484. **Lk xi,25**   (S) P^{Gw} (H) ܐܫܟܚܗ] ܘܐܫܟܚܗ (C)
Bn

485. Lk xi,34 •   P^{Gw} (H) ܥܝܢܟ ܐܢܗܘ] ܐܢܗܘ ܕܝܢ ܥܝܢܟ SC Bn 1.11.23.26 → Greek: (ὁ ὀφθαλμός σου v. l.) πονηρὸς ᾖ; → Mt vi,23

486. Lk xi,34   P^{Gw}ܘܐܦ] ܐܦ SCH Bn 1.21.23.26.41

487. Lk xi,39   P^{Gw} H ܐܡܪ] ܐܡܪ̈ Bn 4.17.23.26.36 ¦ no diacr. point SC → Greek: εἶπεν

488. <u>Lk xi,50</u>   S(C) P^{Gw}ܕܢܬܬܒܥ] ܕܢܬܬܒܥ ܐܝܟܢܐ H Bn → Greek: ἵνα ἐκζητηθῇ

489. Lk xi,53   P^{Gw}ܘܠܡܣܩܪܘܬܗ] add ܗܘܐ Bn 7.8^{cor.mg}.12. 32.37 ¦ ܘܠܡܣܩܢܝܗܝ, H ¦ SC om this part of verse 53; → Greek: ἐνέχειν

490. Lk xii,7   SC P^{Gw} H ܐܦ] ܐܦܘ Bn 11.13

491. Lk xii,8   SC P^{Gw} H ܐܦ] ܐܦܘ Bn 40

492. Lk xii,9   P^{Gw} ܕܡ ܐܠܝܢܐ] ܟܠ ܐܠܝܢܐ Bn 40.41 ¦ ܘܐܝܢܐ C ¦ ܕܡ ܗܘ H ¦ S om verse 9 → Greek: ὁ δέ

493. *Lk xii,10* •   SC P^{Gw}ܕܡ ܟܠ ܕܝܚܠ ܠܟ ܕܝܚܠ ܗܘܐ̈ ܘܟܠ] ܪܘܚܐ Bn ¦ ܠܗ ܗܘ ܕܡ ܕܒܪܘܚܐ H → Mt xii,32

494. Lk xii,13   P^{Gw} H ܐܡܪ] ܐܡܪ̈ Bn 1.11.23.36.39 ¦ ܘܐܡܪ SC → Greek: εἶπεν

495. Lk xii,17   SC P^{Gw} Bn* ܕܐܟܢܫ] ܐܟܢܫ H Bn^{cor} 4^c.8*.11

496. Lk xii,24   P^{Gw} H ܦܪܚܬܐ] *no sey* S? Bn 32.41 ¦ ܒܗܘܢ (= ܒܬܚܟ) C

497. Lk xii,40 •   P^{Gw} H ܡܬܠܟܡ] ܡܣܒܪܝܢ SC Bn 11.21.23.39.40 → Mt xxiv,44

498. <u>Lk xii,43</u> •   C P^{Gw}ܥܒܕܐ ܠܗܘ] ܗܘ ܠܥܒܕܐ (H) Bn ¦ ܠܗܘ S → Greek: ὁ δοῦλος ἐκεῖνος, → Mt xxiv,46

499. *Lk xii,45*　SC P^Gw ܟܗܪ, ܡܘܚ [ܕܗܪ,] ܡܚܪ, ܡܘܚ Bn ¦ ܗ H:ܕܡܘܚܪ, ܡܚܪ,

500. Lk xii,51　P^Gw H ܦܠܘܬܐ] *sey* SC Bn 17.21.26.37.39.
40.41 → Greek: διαμερισμόν

501. *Lk xii,58*　P^Gw H ܓܝܪ] ܕܝܢ Bn ¦ *om* SC → Greek: γάρ

502. Lk xiii,1　S P^Gw ܐܡܪܝܢ] ܘܐܡܪܝܢ C Bn 14.36.41 ¦
ܡܚܘܝܢ.ܕܗ H → Greek: ἀπαγγέλλοντες

503. Lk xiii,11　SC P^Gw ܘܠܐ ܡܨܝܐ ܗܘܬ] *om* ܗܘܬ Bn
21.36.40.41 ¦ ܘܠܐ ܡܨܝܐ ܗܘܬ H →
Greek: καὶ μὴ δυναμένη

504. *Lk xiii,16*　SC P^Gw H ܗܐ] *om* Bn → Greek: ἰδού

505. Lk xiii,27　SC P^Gw H ܕܠܐ] ܠܐ Bn 7.13.17.40

506. *Lk xiii,32*　(C) P^Gw(H) ܕܗܐ] ܕܠܗܐ Bn *ex err* ¦ *om* S

507. Lk xiii,35　SC P^Gw (H) ܥܕܡܐ] ܕܥܕܡܐ Bn 8.14.17

508. Lk xiv,3　C P^Gw ܕܐܢ] ܐܢ SH Bn 8^c.36.39.41 →
Greek: εἰ (v. l.)

509. Lk xiv,5　P^Gw H (Impf.) ܕܢܦܠ] ܕܢܦܠ Bn 12*.36.39.40 ¦
no diacr. point SC → Greek: πεσεῖται

510. Lk xiv,10　P^Gw ܕܡܐ ܕܐܬܐ] ܕܡܐ ܕܐܬܐ H Bn 41
¦ no diacr. point SC → Greek: ἵνα ὅταν
ἔλθη

511. Lk xiv,17 •　SC P^Gw ܗܐ] ܕܗܐ Bn 40 ¦ ܡܛܠ ܕܗܐ H
→ Mt xxii,4

512. *Lk xiv,18*　SC P^Gw ܕܐܦܘܣ] ܐܦܘܣ Bn ¦ ܠܡܚܣ H

513. Lk xiv,19　P^Gw ܐܡܪ] ܐܡܪ Bn 23 ¦ no diacr. point
SCH → Greek: εἶπεν

514. Lk xiv,20　P^Gw Bn^cor H ܘܐܚܪܝܢ] ܐܚܪܝܢ S Bn*
7.8.12.17.37.40.41 ¦ ܘܩܪܝܬܗ C → *cf* Lk
xiv,19

515. *Lk xiv,22*   SC P^Gw H ܐܒܕܐ] *add* ܠܒܝܬܐ Bn

516. *Lk xiv,25*   ܘܟܕ ܐܙܠܝܢ ܗܘܘ ܥܡܗ [ܟܕ SC P^Gw (H)
ܗܘܘ ܐܙܠܝܢ ܒܬܪܗ Bn → Greek:
συνεπορεύοντο αὐτῷ (a variant reading
ὀπίσω αὐτοῦ is not attested)

517. *Lk xv,10*   SC P^Gw H ܐܝܬ ܐܪ̈ܐ ܚܕܘܬܐ ܩܕܡ] *add* ܚܕ Bn

518. Lk xv,15   P^Gw ܘܫܕܪ ܠܗ] ܘܫܕܪ ܠܗ Bn 32 ¦
ܘܫܕܪܗ SCH

519. Lk xv,29   P^Gw ܘܠܐ ܡܬܘܡ [ܦܩܘܕܝܟ] ܘܠܐ ܦܩܘܕܝܟ H Bn
7.8.12.13.17.32.40 ¦ *om* ܡܬܘܡ SC

520. Lk xvi,9   S P^Gw ܘܐܢܐ] ܐܢܐ H Bn 1.8.23.26 ¦ ܘ C

521. *Lk xvi,15*   SC P^Gw ܐܢܬܘܢ ܐܝܠܝܢ ܕܡܙܕܩܝܢ [ܐܢܬܘܢ
ܐܝܠܝܢ ܗܢܘܢ ܕܡܙܕܩܝܢ Bn ¦ ܐܢܬܘܢ
ܐܢܬܘܢ ܗܠܡ ܕܡܙܕܩܝܢ H → Greek:
ὑμεῖς ἐστε οἱ δικαιοῦντες

522. Lk xvi,22   P^Gw H ܐܦ] ܘܐܦ C Bn 23.26.36 ¦ *om* S

523. Lk xvi,26   SC P^Gw ܘܒܝܬ [ܘܐܦ ܡܢ] ܐܦ ܡܢ ܕܝܬ Bn 32 ¦
ܐܦ ܕܝܬ (H) 1.11.23.26.36

524. Lk xvi,31   P^Gw H ܐܡܪ] ܐܡܪ Bn ¦ no diacr. point SC
→ Greek: εἶπεν

525. <u>Lk xvii,1</u>   SC P^Gw ܘܐܡܪ ܗܘܐ] *om* ܗܘܐ H Bn →
Greek: εἶπεν

526. Lk xvii,2 •   SC P^Gw (H) ܐܠܘ ܐܣܝܪ ܪܚܝܐ ܕܚܡܪܐ]
ܒܨܘܪܗ
ܐܠܘ ܪܡܐ ܗܘܐ ܪܚܝܐ ܕܚܡܪܐ ܒܨܘܪܗ
Bn 11 → Mk ix,42

527. *Lk xvii,7*   P^Gw H ܐܡܪ] ܘܐܡܪ Bn ¦ ܐܡܪ SC

528. Lk xvii,35 •   P^Gw H ܘܬܪܬܝܢ ܢܗܘ̈ܝܢ [ܬܪܬܝܢ ܢܗܘ̈ܝܢ Bn
1.4.7.12.14.17.32.40 ¦ ܘܬܪܬܝܢ ܢܗܘ̈ܝܢ SC →
Mt xxiv,41

529. **Lk xvii,35** •   P^{Gw} H ܐܚܪܬܐ] ܚܕܐ (SC) Bn → Mt
xxiv,41

530. Lk xvii,36   P^{Gw} H ܢܗܘܘܢ ܬܪܝܢ] ܘܬܪܝܢ ܢܗܘܘܢ Bn 14
¦ ܬܪܝܢ ܒܚܩܠܐ SC → cf Lk xvii,35

531. Lk xviii,15   P^{Gw} ܘܟܕ ܐܢܘܢ] om ܐܢܘܢ SCH Bn →
Greek: ἰδόντες sine ADD

532. Lk xviii,20 •   (S)C P^{Gw} [ܠܐ ܬܩܛܘܠ. ܘܠܐ ܬܓܘܪ. ܘܠܐ
ܬܓܢܘܒ. ܘܠܐ ܬܣܗܕ.
ܠܐ ... ܠܐ ... ܠܐ ... ܘܠܐ (H) Bn codd → Mk
x,19

533. Lk xviii,20 •   SC P^{Gw} H ܢܩܪ] ܘܝܩܪ Bn 13 → Mt xix,19

534. Lk xviii,24   SC P^{Gw}ܒܪ ܚܕܐ] add ܕܝܢ H Bn → Greek:
ἰδὼν δέ

535. Lk xviii,29 •   SC P^{Gw} ܒܥܕ ܠܗ ܐܢܫ] ܠܗܘܢ ܐܢܫ
ܒܥܕ (H) Bn 13 → Mt xix,28

536. Lk xviii,34   (SC) P^{Gw} ܗܠܝܢ ܡܬܐܡܪܢ ܗܘܝ]
ܠܗܠܝܢ ܡܬܐܡܪܢ ܗܘ̈ܝ، ܗܘܝ Bn (4ᶜ.17)
¦ ܬܐܡܪܢ ܗܘ̈ܝ H → Greek: τὰ
λεγόμενα

537. Lk xviii,35 •   SC P^{Gw} (H) [ܚܕܐ ܡܢܕ] add ܒܥܕ Bn
4ᶜ.8.21.40.41ᶜᵒʳ → cf Mk x,46

538. Lk xix,26 •   (SC) P^{Gw} ܗܘ ܕܠܝܬ ܠܗ] om ܗܘ Bn
(40) ¦ ܗܘ ܕܝܢ ܕܠܝܬ ܠܗ (H) 32 → Mt
xxv,29

539. Lk xix,26 •   SC P^{Gw}ܢܬܕܒ] ܠܡܐܬܐ H Bn 21ᵛⁱᵈ → Mt
xxv,29

540. Lk xix,29   S P^{Gw}ܕܛܘܪܐ] sey CH Bn 36.37.39

541. Lk xix,29 •   SC P^{Gw} H ܫܕܪ] add ܝܫܘܥ Bn 11.14.41 →
Mt xxi,1

542. Lk xix,30   SC P^{Gw}ܗܐ] om H Bn → Greek: sine ἰδού

543. *Lk xix,30*   SC P^Gw H ‎,ܡܐܟܬܘܐ] ‎,ܡܐܟܬܘܐܘ Bn

544. **Lk xix,31** •   SH P^Gw ‎ܡܠܬܐ] *om* C Bn → Mt xxi,3; Mk
                     xi,3

545. Lk xix,31 •   P^Gw ‎ܕܠܡܢ] ‎ܕܠܡܢ Bn 11.12.13.21.40 ¦
                     ‎ܠܡܢܐ SC ¦ ‎ܕܡܢܐ H → Mt xxi,3; Mk xi,3

546. *Lk xix,36*   P^Gw (H) ‎ܟܕ ܕܝܢ ܐܙܠ] ‎ܟܕ ܕܝܢ ܐܙܠܗ Bn ¦
                     ‎ܘܟܕ ܕܝܢ ܐܙܠ ܗܘܐ SC → Greek: πορευομένου
                     δὲ αὐτοῦ

547. *Lk xix,37*   SCH ‎ܫܪܝܘ] ‎,ܫܪܝ Bn → Greek: ἤρξαντο (v. l.
                     ἤρξατο)

548. **Lk xx,2** •   P^Gw(H) ‎ܘܐܡܪ ܠܗ] *om* ‎ܠܗ SC Bn → Mt
                     xxi,23; Mk xi,28

549. *Lk xx,10* •   (SC) P^Gw H ‎ܘܒܙܒܢܐ] *add* ‎ܕܦܐܪܐ Bn → Mt
                     xxi,34

550. Lk xx,12   S P^Gw ‎ܘܐܦ] ‎ܐܦ H Bn 7.12.17.21.36.37.39.
                     40 ¦ C *om* almost all of verse 12

551. <u>Lk xx,13</u>   P^Gw ‎ܐܡܪ] ‎ܐܡܪ H Bn ¦ no diacr. point SC
                     → Greek: εἶπεν

552. Lk xx,18   P^Gw B* ¹ ‎ܘܩܕܡ] ‎ܘܩܕܡܗ (H) Bn 7.8ᶜ.12.32.37.
                     39 ¦ ‎ܩܕ ܠܗ ܐܢܫ SC → *cf vs* 18b

553. Lk xx,24 •   P^Gw Bn* H ‎ܐܚܘܝܢܝ] ‎ܐܚܘܝܢܝ Bnᶜᵒʳ 4.7.8.12.
                     17.21.32.40.41 ¦ ‎ܘܐܚܘܝܢܝ SC → Mt xxii,21

554. *Lk xx,25* •   P^Gw ‎ܐܡܪ] ‎ܘܐܡܪ *sic* Bn ¦ ‎ܐܡܪ H ¦ ‎ܐܡܪ
                     SC → *cf* Mt xxii,21

555. *Lk xx,27*   (SC) P^Gw (H) ‎ܩܪܒܘ] *add* ‎ܗܘܘ Bn → Greek:
                     προσελθόντες

556. *Lk xx,29* •   SC P^Gw H ‎ܫܒܥܐ] ‎ܫܒܥܐ Bn → Mt xxii,25

557. Lk xx,32   SC P^Gw H ‎ܐܦ] ‎ܘܐܦ Bn 7.12.13.32.37

558. Lk xx,35 •   C P^Gw ܐܠ ܘܐܪ] ܐܘܕܐ Bn 8.13.21.36.37 ¦
ܠܐ S ¦ ܐܘ H → Mt xxii,30

559. Lk xx,37   SH P^Gw ܐܘ] ܐܘܕ C Bn 4^c.11.14.40.41

560. *Lk xx,39*   P^Gw ܐܡܪܝܢ] ܘܐܡܪܝܢ Bn ¦ ܐܡܪܝܢ SC ¦
ܘܐܡܪ H → Greek: εἶπαν

561. *Lk xx,46*   SC P^Gw H ܒܫܘܩܐ] *no sey* Bn → Greek: ἐν
ταῖς ἀγωραῖς

562. Lk xxi,2   S(H) P^Gw ܘܚܙܐ ܐܘ] ܘܚܙܐ ܘܐܘ C Bn
8.13.14

563. **Lk xxi,6 •**   SH P^Gw ܬܬܚܙܒ] *add* ܡܕܝܢ C Bn → Mt
xxiv,2; Mk xiii,2

564. <u>Lk xxi,8 •</u>   P^Gw ܚܙܘ ܠܟܘܢ ܕܬܚܛܘܢ] ܚܙܘ ܠܐ ܕܬܚܛܘܢ
H Bn ¦ ܚܙܘ ܕܠܐ ܕܬܚܛܘܢ SC → Greek:
βλέπετε μὴ πλανηθῆτε; *cf* Mt xxiv,4

565. <u>Lk xxi,21</u>   (SC) P^Gw Bn^cor ܘܐܝܠܝܢ ܕܒܓܘܗ ܐܢܘܢ] *om*
ܐܢܘܢ H Bn* → Greek: οἱ ἐν μέσῳ αὐτῆς

566. <u>Lk xxi,23</u>   SC P^Gw ܥܠ ܥܡܐ] ܠܥܡܐ H Bn →
Greek: τῷ λαῷ

567. *Lk xxi,30*   SC P^Gw ܕܡܐ] ܡܐ Bn ¦ ܐܡܬܝ. H →
Greek: ὅταν

568. <u>Lk xxi,36</u>   SC P^Gw ܕܬܫܘܘܢ] ܕܬܫܬܘܘܢ H Bn →
Greek: καταξιώθητε

Lk xxii,17-18 *om* P^Gw and Bn

Lk xxii,19 (ܗܢܘ ܦܓܪܝ) until 53 (ܘܠܐ
ܐܫܠܛܘܢ) *lacuna*, one fol missing

569. Lk xxii,54 •   SC P^Gw H ܠܒܝܬܗ] ܠܒܝܬ Bn 13 → *cf* Mt
xxvi,58; Mk xiv,54

570. Lk xxii,55 •   P^Gw ܫܡܥܘܢ ܗܘ] *om* ܗܘ (SCH) Bn 40* →
Greek: ὁ Πέτρος; *cf* Jn xviii,18

571. *Lk xxii,58*   SH P^Gw ܐܦ] ܘܐܦ Bn ¦ diff. constr. C

572. **Lk xxii,59**   SH P^Gw ¹ܐܦ] ܘܐܦ C Bn

573. **Lk xxii,59**   CH P^Gw ²ܐܦ] ܘܐܦ S Bn

574. Lk xxiii,3 •   P^Gw ܝܫܘܥ] *om* SCH Bn 7.12.14.36.37.40.41
→ Mk xv,2

575. Lk xxiii,4   SC P^Gw ܘܠܟܢܫܐ] *sey* (H) Bn 40 → Greek:
τοὺς ὄχλους

576. **Lk xxiii,*14***   C P^Gw ܩܘܕܡܝܟܘܢ] ܠܩܘܒܠܟܘܢ S Bn ¦
ܩܕܡܝܟܘܢ H → Greek: ἐνώπιον

577. *Lk xxiii,15*   P^Gw (H) ܐܠܐ ܡܕܡ ܕܫܘܐ ܠܡܘܬܐ ܣܥܝܪ ܠܗ]
ܠܗ
ܠܗ ܣܥܝܪ ܐܠܐ ܡܕܡ ܕܫܘܐ ܠܡܘܬܐ ܐܠܐ ܣܥܝܪ
Bn (second ܐܠܐ by first hand, but outside the
col.) ¦ ܘܡܕܡ ܐܠܐ ܠܡܘܬܐ ܕܫܘܐ ܐܫܟܚ
ܟܠܗܝܢ. ܘܐܦܠܐ ܠܗ ܣܥܝܪ ܠܡܘܬܐ ܕܫܘܐ
SC

578. *Lk xxiii,24*   (S)C P^Gw (H) ܫܐܠܬܗܘܢ] *sey* Bn → Greek:
τὸ αἴτημα αὐτῶν

579. Lk xxiii,26 •   P^Gw ܕܐܬܐ] *add* ܗܘܐ SCH Bn 11.21.23.39.
40.41 → Mk xv,21

580. <u>Lk xxiii,34</u>   P^Gw ܦܣܐ] *sey* H Bn ¦ ܘܦܣܘ SC → Greek:
κλήρους

581. *Lk xxiii,39*   SC P^Gw Bn^cor ܘܐܡܪ] ܐܡܪ Bn* ¦ ܟܕ ܐܡܪ
H → Greek: λέγων

582. *Lk xxiii,41*   SC P^Gw H ܗܘ] ܠܗܘ *sic* Bn

583. *Lk xxiii,50* •   (SC) P^Gw (H) ܓܒܪ ܕܫܡܗ ܝܘܣܦ] *add* ܥܬܝܪܐ
Bn → Mt xxvii,57

584. Lk xxiv,3   SC P^Gw Bn^cor ܐܫܟܚܝܢ,] ܐܫܟܚܝܢ, H
Bn* 17

585. Lk xxiv,7   ᴾᴳʷ ܐܡܪ ܟܕ] ܐܡܪ ܗܘܐ Bn 4.36 ¦
                     ܪܡ ܗܕ H ¦ no diacr. point SC → Greek:
                     λέγων

586. *Lk xxiv,7*   SC ᴾᴳʷ ܢܩܘܡ] ܢܩܘܡ Bn ¦ ܠܡܩܡ H

587. Lk xxiv,10   ᴾᴳʷ ܗܘ̈ ܐܝܠܝܢܕ,] ܐܝܠܝܢ ܗܘ̈ Bn 23.26 ¦
                     ܐܝܠܝܢ ܗܘ̈ SC ¦ ܗܘ̈ ܐܝܠܝܢܕ H

588. Lk xxiv,17   ᴾᴳʷ ܐܡܪ] ܐܡܪ *sic* Bn ¦ ܕܝܢ ܐܡܪ H ¦
                     ܐܡܪ SC → Greek: εἶπεν

589. Lk xxiv,38   ᴾᴳʷ ܐܡܪ] ܐܡܪ Bn 7.12.14.21.36.37.38.
                     39.41 ¦ ܐܡܪ ܗܘܐ SC ¦ ܐܡܪ H →
                     Greek: καὶ εἶπεν

Subscr.   ܫܠܡ ܐܘܢܓܠܝܘܢ ܡܪܝܐ ܕܩܕܝܫܐ
                     ܕܠܩܐ ܕܒܛܠ ܘܬܪܝܢ ܐܠܦܣܝܢ
                     ܪܒܬܐ ✧

The Gospel of John

Inscr.   ܐܘܢܓܠܝܘܢ ܕܡܪܝܐ ܕܩܕܝܫ ܬܘܒ
                     ܒܚܝܠܐ. ܕܝܘܚܢܢ ܩܕܝܫܐ ܫܠܝܚܐ ✧

590. Jn i,23   ᴾᴳʷ ܐܡܪ] ܐܡܪ H Bn 10ᶜ.11.39 ¦ ܐܡܪ
                     32 ¦ ܐܡܪ C (S *lac*) → Greek: ἔφη

591. Jn i,25   ᴾᴳʷ H ܐܡܪܘ] ܐܡܪܝܢ C Bn 9.41 ¦ *illeg* S
                     → Greek: καὶ εἶπαν

592. Jn i,26 •   SC ᴾᴳʷ ܐܢܐ] ܒܡ̈ܝܐ *add* ܠܟܘܢ HᴬˢᵗᵉʳBn 1
                     → Mt iii,11; Lk iii,16

593. *Jn i,28*   (S)C ᴾᴳʷ ܕܐܝܟܐ ܗܘܐ ܡܥܡܕ ܝܘܚܢܢ]
                     ܐܝܟܐ ܐܝܬ ܝܘܚܢܢ ܡܥܡܕ ܗܘܐ Bn ¦
                     ܕܐܝܟܐ ܗܘܐ ܡܥܡܕ ܝܘܚܢܢ, ܐܝܬܘܗܝ H →
                     Greek: ὅπου ἦν ὁ Ἰωάννης βαπτίζειν

594. *Jn i,29*   SC ᴾᴳʷ(H) ܝܘܡܐ] ܠܝܘܡܐ ܕܒܬܪ ܝܘܡܐ
                     ܕܒܬܪ Bn

595. *Jn i,39*   (S)C PGw ܐܝܟܐ ܕܗܘܐ] *add* ܗܘܐ Bn ¦
ܐܝܟܐ ܕܒܗ H → Greek: ποῦ μένει

596. Jn i,40   PGw(H) Bn* ܘܐܝܢܐ ܒܬܪܗ] ܘܐܝܢܐ ܒܬܪܗ
Bncor 9 ¦ SC *om* this part of verse 40 →
Greek: ἀκολουθησάντων αὐτῷ

597. *Jn i,48*   PGw ܐܡܪ ܠܗ ܝܫܘܥ] ܐܡܪ ܠܗ ܝܫܘܥ Bn
¦ ܥܢܐ ܗܘ ܝܫܘܥ ܘܐܡܪ ܠܗ H (SC *lac*) →
Greek: ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ

598. *Jn ii,7*   PGw H ܐܡܪ] ܘܐܡܪ Bn (SC *lac*) → Greek:
καὶ λέγει (v. l.)

599. *Jn ii,8*   PGw ܐܡܪ] ܐܡܪ Bn ¦ ܘܐܡܪ H (SC *lac*) →
Greek: καὶ λέγει

600. Jn ii,16   PGw ܕܬܐܓܘܪܬܐ] ܕܬܐܓܘܪܬܐ, SH Bn 1.17 (C
lac)

601. *Jn iii,23*   SC PGw H ܘܐܬܝܢ ܗܘܘ] *add* ܠܘܬܗ Bn →
Greek: καὶ παρεγίνοντο + πρὸς αὐτόν (v.
l.)

602. *Jn iii,35* •   PGw H ܐܒܐ] *add* ܠܒܪ Bn ¦ *om* SC → *cf* Jn
v,20

603. *Jn iv,2*   SC PGw H ܡܥܡܕ ܗܘܐ] *om* ܗܘܐ Bn →
Greek: ἐβάπτιζεν

604. <u>Jn iv,12</u>   SC PGw Bncor ܝܗܒ] ܝܗܒܢ (H) Bn* →
Greek: ἔδωκεν

605. *Jn iv,23*   SC PGw H ܘܗܫܐ] ܐܦ ܗܫܐ Bn → Greek:
καὶ νῦν

606. **Jn iv,23**   PGw H ܐܦ] ܘܐܦ SC Bn

607. 607. Jn iv,32   PGw H ܠܐ ܝܕܥܝܢ ܐܢܬܘܢ] *add* ܠܗ S(C) Bn 9

608. Jn iv,34   C PGw H ܘܐܫܠܡܝܘܗܝ,] ܘܐܫܠܡܝܗܝ, Bn ¦
ܘܐܫܠܡܝܘܗܝ, S → Greek: καὶ τελειώσω
αὐτοῦ (τὸ ἔργον)

609. *Jn iv,37* •   SC P^Gw (H) ܕܒܨܝܪܐ ܡܠܬܐ]   ܡܠܬܐ
                         ܕܐܬܐ Bn → *cf* Lk viii,11

610. *Jn iv,37*   SC P^Gw (H) ܐܢܫܝܢ ܗܘ] *om* ܗܘ Bn → *cf* the
                         end of the verse

611. *Jn iv,49*   C P^Gw H ܐܡܪ] ܘܐܡܪ Bn (S *lac*) → Greek:
                         λέγει

612. Jn v,4   P^Gw ܕܐܝܬ ܗܘܐ ܠܗ] ܕܐܝܬ ܗܘܐ ܒܗ Bn
                         9 ¦ ܕܐܢ ܐܚܝܕ ܗܘܐ H ¦ C *om* verse 4 (S
                         lac) → Greek: κατείχετο

613. Jn v,12   C P^Gw H ܕܡܢܘ] ܕܡܢܘ Bn 6 ¦ S *om* verse 12
                         → Greek: τίς ἐστιν

614. **Jn v,27**   P^Gw H ܐܦ] *om* C Bn (S *lac*) → Greek: *om* καί

615. Jn v,36   C P^Gw (H) ܕܚܬܝܪ ܗܝ ܐܝܟ ܕܚܬܐ] *om* Bn (36) (S
                         lac) → Greek: *sine* OM

616. *Jn v,41*   C P^Gw H ܠܟ ܠܦܘܬ ܐܝܟ] *om ex err* ܐܝܟ Bn
                         (S *lac*)

617. **Jn v,46**   S P^Gw H ܐܦ] ܘܐܦ C Bn

618. *Jn vi,10*   P^Gw ܐܡܪ] ܘܐܡܪܒ Bn ¦ ܕܝܢ ܐܡܪ H ¦
                         ܐܡܪ SC → Greek: εἶπεν (+ δέ v.l.)

619. **Jn vi,13**   P^Gw ܩܘܦܝܢܝܢ ܕܩܨܝܐ ܡܬܝܟ] ܡܬܝܟ ܩܘܦܝܢܝܢ C Bn
                         ¦ S ܩܘܦܝܢܝܢ ܕܩܨܝܐ ܡܬܝܟ ¦ H → Greek:
                         κοφίνους κλασμάτων

620. **Jn vi,14**   C P^Gw ܕܫܪܝܪܐܝܬ ܗܘܝܘ] *tr* S (H) Bn → Greek:
                         οὗτός ἐστιν ἀληθῶς

621. Jn vi,23   SC P^Gw H ܐܬܝ] ܐܬܐ Bn 14.36 → Greek:
                         (ἄλλων πλοιαρίων) ἐλθόντων

622. *Jn vi,23*   SC P^Gw H ܠܠܚܡܐ] *add* ܕܒܝܬܐܢܝܐ Bn

623. Jn vi,26   P^Gw H ܐܠܐ] *add* ܡܛܠ SC Bn 9 → Greek:
                         ἀλλ’ ὅτι

624. *Jn vi,42*   P^Gw ܘܗܝ ܕܝܠܦܢ [ܗܘ ܕܝܠܦܢ ܘܗܝ] Bn ¦ ܘܐܠܦܢ ܕܝܠܦ S ¦ ܘܐܠܦܢ ܕܝܠܦ C ¦ ܗܘ ܕܝܠܦܢ H → Greek: οὗ ἡμεῖς οἴδαμεν

625. *Jn vi,54*   SC P^Gw Bn^cor H ,ܗܘܣܒܪܐ ܘܐܝܟ] ,ܗܘܣܒܪܐ Bn*

626. *Jn vi,57*   SC P^Gw H ܐܝܟܢܐ] ܘܐܝܟܢܐ Bn → Greek: καθώς

627. Jn vi,58   P^Gw H ܡܢ ܗܘ ܠܚܡܐ (SC) Bn 1.7.8^c.12.32.37.40.41 → Greek: (ὁ τρώγων) τοῦτον τὸν ἄρτον (v. l. τὸν ἄρτον τοῦτον)

628. *Jn vi,58*   SC P^Gw H ܠܥܠܡ] ܢܚܐ Bn 12^c.17.38 → Greek: ζήσει (v. l. ζήσεται)

629. **Jn vi,60**   C P^Gw ,ܗܘ ܐܝܟܐ] ,ܗܘ ܕܡܫܟܚ S Bn ¦ ܡܫܟܚܬܐ ܐܝܬܘܗܝ H

630. *Jn vi,63*   SC P^Gw H ܡܕܡ] *add* ܕܝܢ Bn → Greek: *sine* δέ

631. Jn vi,71   P^Gw ܐܡܪ ܗܘܐ] ܐܡܪ ܗܘܐ H Bn 1.12.41 ¦ *no diacr. point* SC → Greek: ἔλεγεν

632. Jn vii,12   P^Gw ܘܐܚܪܢܐ] ܐܚܪܢܐ H Bn 32* ¦ ܘܐܝܬ ܗܘܘ SC → Greek: ἄλλοι

633. Jn vii,23   S P^Gw Bn* H ܐܢ] ܘܐܢ C Bn^cor 7.8.9^c.11.12. 14.37.40.41 → Greek: εἰ

634. *Jn vii,28*   SC P^Gw ܐܠܐ ܫܪܝܪ ܗܘ ܡܢ ܕܫܕܪܢܝ] ܐܠܐ ܫܪܝܪ ܗܘ ܡܢ ܗܘ ܕܫܕܪܢܝ Bn *sic* ¦ ܐܠܐ ܐܝܬܘܗܝ, ܗܘ ܫܪܝܪܐ ܕܫܕܪܢܝ H → Greek: ἀλλ᾽ ἔστιν ἀληθινὸς ὁ πέμψας με

635. **Jn vii,35**   P^Gw H ܠܚܢܦܐ] *add* ܠܗ SC Bn

636. Jn vii,40   P^Gw ܡܢ ܟܢܫܐ] *no sey* SCH Bn 1.4.12.32.33.36.37.41 → Greek: τοῦ ὄχλου

637. Jn vii,41   C P^Gw H ¹ܐܠܦܐ] *add* ܕܝܢ Bn 28 ¦ S *om* verse
                       41a → Greek: *sine* δέ

638. Jn vii,43   P^Gw ܐܟܠܚܒ] *no sey* SCH Bn 32.(37).41 →
                       Greek: ἐν τῷ ὄχλῳ

639. *Jn vii,47*   SC P^Gw ܡܢܘܗܐ] ܡܢܘܗܘ Bn ¦ ܚܠܘܣ ܘܣܝܠܚ
                       H → Greek: ἀπεκρίθησαν

640. Jn vii,48   C   P^Gw   H ܚܣܒ] ܗܒܟܘ   S   Bn
                       1.4.9.21.25.27.28.41 → Greek: ἐπίστευσεν

641. Jn vii,49   SC P^Gw ܐܪܕ ܐܪ ܝܣ] *om* ܐܪ ܝܣ H Bn 14

> Jn vii.53/viii.11 *(the woman caught in adultery)*
> *is absent*

642. **Jn viii,14**   C P^Gw Bn^cor (H) ܐܟܚܒܬܐ ܡܚ] *om* ܡܚ S Bn*

643. Jn viii,16   P^Gw H ܕܝܢ] *om* SC Bn 14 → Greek: δέ

644. **Jn viii,44**   P^Gw H ܐܬܠܓ ܐ] *no sey* S Bn (C *lac*) →
                       Greek: ἀνθρωποκτόνος

645. *Jn viii,44*   P^Gw H ܐܪܒ] ܐܪܒܘ Bn ¦ ܘ S (C *lac*)

646. *Jn viii,45*   S P^Gw H ܠܝ] *om* Bn (C *lac*) → Greek: μοι

647. *Jn viii,52*   S P^Gw H ܒܕܚܠܡ ܡ.ܚܠܡ] Bn (C *lac*) → Greek:
                       ἐγνώκαμεν

648. <u>Jn ix,3</u>   S P^Gw ܗܣܐ] ܗܠܐ H Bn (C *lac*) → Greek:
                       οὗτος

649. Jn ix,9   P^Gw ܗܘܐܠܘ] ܗܘܐܠܘ Bn 11.17.23.26.41 ¦ ܗܣܕ
                       ܘܠܐ S ¦ ܐܟܒܘܬܡ, ܗܠܐܕ H (C *lac*) → Greek:
                       om ὅτι (v. l.)

650. *Jn ix,11*   P^Gw ܐܢܓ] ܐܢܓܘ Bn ¦ ܪܕܗ H ¦ *om* S (C *lac*)
                       → Greek: ἀπεκρίθη

651. *Jn ix,15*   P^Gw H ܐܪܡܐ] ܐܪܡܐ Bn ¦ no diacr. point S (C
                       lac) → Greek: εἶπεν

652. *Jn ix,16*   P^{Gw} ܗܘ ܐܢܫܐ ܡܢ ܗܘܐ ܠܐ] *om* ܗܘ Bn ¦
ܡܢ H ¦ ܠܐ ܐܝܬܘܗܝ, ܡܢ ܐܢܫܐ ¦
ܠܐ ܗܘܐ ܐܢܫܐ S (C *lac*)

653. *Jn ix,17*   S P^{Gw} ܐܢܬ ܐܡܪ ܐܢܬ] *add* ܠܗ، Bn ¦
om H (C *lac*) → *cf vs* 17a

654. *Jn ix,30*   P^{Gw} (H) [ܐܝܬܘܗܝ، ܡܢ ܐܝܬܘܗܝ ܠܐ ܢܚܡ ܡܢ
ܗܘ ܥܒܕܐ
ܕܐܝܬܘܗܝ، ܐܝܬܘܗܝ ܠܐ ܢܚܡ ܠܐ ܗܘ *sic* Bn ¦
ܕܐܝܬܘܗܝ، ܐܝܬܘܗܝ ܠܐ ܢܚܡ ܡܢ ܗܘ ܠܐ
ܗܘ ܥܒܕܐ S (C *lac*)

655. *Jn ix,39*   S P^{Gw} ܐܬܝܬ [ܠܕܝܢܐ، ܕܚܠܡܐ ܐܢܐ ܗܘ ܐܬܝܬ
ܐܬܝܬ ܐܢܐ ܗܘ ܕܚܠܡܐ، ܗܘ Bn ¦ ܐܪܝܟ
ܐܬܝܬ ܐܢܐ ܗܘ ܠܚܠܡܐ ܐܪܝܟ H (C *lac*)

656. <u>*Jn ix,41*</u>   S P^{Gw} ܐܦܝܟܘܢ ܠܟܘܢ ܗܘܐ ܕܘܬ] ܠܟܘܢ ܗܘܐ ܕܘܬ
ܠܟܘܢ ܐܦܝܟܘܢ *sic* (H) Bn (C *lac*)

657. *Jn x,7*   P^{Gw} ܐܡܪܒ ܠܟܘܢ [ܐܡܪܒ ܠܟܘܢ، ܕܝܢ ܬܘܒ
ܬܘܒ Bn (4) ¦ ܗܘܢ ܠܟܘܢ ܐܡܪ ܬܘܒ S ¦ ܐܡܪܒ
ܬܘܒ ܗܘܢ ܠܟܘܢ ܡܚ H (C *lac*)

658. *Jn x,7*   P^{Gw} ܕܥܢܐ [ܬܪܥܗ ܕܥܢܐ، ܬܪܥܗ Bn 12.32
¦ ܕܥܢܐ، ܬܪܥܗ H ¦ no diacr. point S (C
lac)

659. **Jn x,9**   P^{Gw} H ܬܪܥܐ] *add* ܕܥܢܐ، S Bn (C *lac*) → *cf* Jn
x,7

660. *Jn x,12*   S P^{Gw} (H) ܕܚܙܐ] *om* Bn (C *lac*) → Greek:
θεωρεῖ

661. *Jn x,17*   (S) P^{Gw} Bn^{cor} (H) ܕܐܒܝ ܠܝ ܢܣܒ [ܐܒܝ ܕܝܢ ܠܝ ܢܣܒ
Bn* (C *lac*) → Greek: με ὁ πατὴρ ἀγαπᾷ

662. *Jn x,18*   S P^{Gw} H ܐܠܐ] ܕܐܠܐ Bn 40 (C *lac*)

663. *Jn x,22*   P^{Gw} ܕܚܘܕܬܐ، ܥܐܕܐ] ܕܚܘܘܢ، ܥܐܕܐ Bn
¦ ܚܘܘܢ، H ¦ ܚܘܕܝܐ، S (C *lac*) → Greek:
τὰ ἐγκαινία

664. <u>Jn x,39</u>   S P^Gw ܢܘܡܝܼܗܝܐ ܕܝܐ ܕܒܠ] *om* ܕܝܐ (H) Bn
                            (C *lac*) → Greek: ἐκ τῆς χειρὸς αὐτῶν

665. *Jn xi,14*   S P^Gw H ܠܗܘܢ] *om* Bn (C *lac*) → Greek:
                            αὐτοῖς

666. **Jn xi,15** •   P^Gw ܘܠܚܐ] *add* ܢܐܙܠ S(H) Bn (C *lac*) →
                            Greek: ἄγωμεν; → no. 216 (Mk i,38)

667. <u>Jn xi,20</u>   P^Gw ܐܬܐ] ܐܬܐ H Bn ¦ no diacr. point S
                            (C *lac*) → Greek: ἔρχεται

668. Jn xi,22   P^Gw ܕܟܡܐ] ܕܟܠ ܕ Bn 37 ¦ ܕܡܕܡ S ¦ ܕܟܠܗܡ
                            H (C *lac*) → Greek: ὅτι ὅσα

669. *Jn xi,44*   P^Gw H ܐܡܪ] ܘܐܡܪ Bn ¦ ܐܡܪ S (C *lac*) →
                            Greek: λέγει

670. <u>Jn xii,6</u>   P^Gw Bn* ܗܘܐ ܫܩܠ] ܗܘܐ ܫܩܠ H Bn^cor ¦
                            S *om* this part of verse 6 (C *lac*) → Greek:
                            ἐβάστασεν

671. Jn xii,7   S P^Gw ܕܩܒܘܪ,] ܕܩܒܘܪܬܝ Bn 9.12.40^c ¦
                            ܕܩܒܘܪܬܝ ܠܝܘܡ H (C *lac*)

672. Jn xii,12   P^Gw ܐܝܬܐ ܗܘܐ] ܕܐܝܬܐ Bn H 11.32 ¦
                            ܕܐܬܐ ܗܘܐ S (C *lac*)

673. *Jn xii,17*   S P^Gw H ܟܢܫܐ ܗܘ] *tr* Bn (C *lac*) → Greek: ὁ
                            ὄχλος (ὁ ὢν μετ᾽ αὐτοῦ)

674. Jn xii,21   P^Gw ܕܢܚܙܐ] ܕܢܚܙܐ H Bn 32.41 ¦ ܠܡܚܙܐ S
                            (C *lac*) → Greek: ἰδεῖν

675. Jn xii,34   S P^Gw H ܘܠܡܐ ܗܘܐ ܒܪܗ ܕܐܢܫܐ] *om* Bn
                            (*homoiotel.*) 40* (C *lac*)

676. Jn xii,45   P^Gw ܐܢܐ ܒܝ ܐ] ܐܢܐ ܒܝ ܐ Bn 3.11.40 ¦ ܐ ܚܙ
                            S ¦ ܠܝ ܢܚܙ H (C *lac*) → Greek: θεωρῶν
                            (...) θεωρεῖ

677. *Jn xii,47*   S P^Gw H ܕܐܢ ܐܢܐ] *om* ܐܢܐ Bn (C *lac*) →
                            Greek: κρίνω

678. Jn xii,50   P^{Gw} ܐܒܐ] ܐܒܝ H Bn 3.4.14.17.23.40.41 ¦ ܗܘ S (C *lac*) → Greek: ὁ πατήρ

679. Jn xiii,6   P^{Gw} ܐܡܪ] ܐܡܪ Bn 3.9.23.41 ¦ ܐܡܪ S ¦ ܘܐܡܪ H (C *lac*) → Greek: λέγει

680. **Jn xiii,10**   P^{Gw} ܐܦ ܐܝܬܝܟܘܢ] ܘܐܦ ܐܝܬܝܟܘܢ S Bn ¦ ܕܝܢ ܐܦ ܐܝܬܝܟܘܢ H (C *lac*)

681. Jn xiii,14   P^{Gw} (H) ܡܪܟܘܢ ܘܪܒܟܘܢ] ܪܒܟܘܢ ܘܡܪܟܘܢ S Bn 3 (C *lac*) → Greek: ὁ κύριος καὶ ὁ διδάσκαλος

682. Jn xiii,22   S P^{Gw} ܚܕ ܠܚܕ] Bn 3^c.14 ¦ ܕܡܠܠ H (C *lac*)

683. *Jn xiii,23*   P^{Gw} ܪܚܡ ܗܘܐ ܠܗ ܠܝܫܘܥ] ܕܪܚܡ ܗܘܐ ܝܫܘܥ S ¦ ܠܗ ܐܡ Bn ¦ ܕܪܚܝܒ ܗܘܐ ܠܝܫܘܥ H (C *lac*) → Greek: ὃν ἠγάπα ὁ Ἰησοῦς

684. Jn xiii,26   S P^{Gw} ܘܡܨܒܥ ܐܢܐ] ܐܢܐ ܘܡܨܒܥ Bn 3^c.7*.8*^{vid}.9.32.36.41 ¦ ܐܬܠ H (C *lac*) → Greek: καὶ δώσω

685. *Jn xiv,3*   P^{Gw} ܘܐܢ ܐܙܠ ܐܪܝܢ ܠܟܘܢ ܐܬܪ ܘܐܬܩܢ] ܘܐܢ ܐܙܠ ܘܐܬܩܢ ܠܟܘܢ Bn ¦ ܘܐܢ ܐܪܝܢ ܠܟܘܢ (S) H (C *lac*)

686. Jn xiv,7   S P^{Gw} H ܐܒ] ܘܐܒ Bn 36 (C *lac*)

687. Jn xiv,9   P^{Gw} ܐܢܫ ܕܠܝ ܚܙܐ] ܕܠܝ ܚܡ H ¦ no diacr. point S (C *lac*) → Greek: ὁ ἑωρακὼς ἐμέ

688. Jn xiv,10   P^{Gw} H ܐܠܗܐ] ܘܐܠܗܐ Bn 4*.7.8.12.32.36.37.40.41 ¦ *illeg* C ¦ S *om* this part of verse 10

689. Jn xiv,12   P^{Gw} H ܠܘܬ ܐܒܐ] ܠܘܬ ܐܒܝ S Bn 4.9.23.36.37.39 ¦ *illeg* C → Greek: πρὸς τὸν πατέρα

690. *Jn xiv,26*   P^Gw^(H) ܐܘܚܐ ܕܩܘܕܫܐ] ܐܘܚܐ ܕܪܝܫܐ Bn
¦ ܐܘܚܐ ܕܡ S ¦ *illeg* C → Greek: τὸ
πνεῦμα τὸ ἅγιον

691. Jn xiv,30   S P^Gw^ H ܕܥܠܡܐ] *add* ܗܢܐ Bn 3^c^ (C *lac*) →
Greek: τοῦ κόσμου τούτου (v. l.)

692. *Jn xv,4*   S P^Gw^ H ܗܟܢܐ ܐܦ ܠܐ ܐܢܬܘܢ] *om* ܠܐ
Bn (C *lac*) → Greek: οὕτως οὐδὲ ὑμεῖς

693. Jn xv,6   S P^Gw^ ܘܩܐܡ] ܢܩܘܐ H Bn 3.4.14.17.39.41
(C *lac*) → Greek: μένῃ

694. *Jn xv,13*   P^Gw^(H) ܢܣܝܡ ܢܦܫܗ] *tr* S Bn 3*.4*.41 (C *lac*)
→ Greek: τὴν ψυχὴν αὐτοῦ θῇ

695. Jn xv,22   S P^Gw^ ܡܠܠܬ] ܘܡܠܠܬ H Bn (C *lac*) → Greek:
καὶ ἐλάλησα

696. Jn xv,23   P^Gw^ ܘܐܦ] ܐܦ SH Bn 7.9.12.32.37.40.41 (C
lac)

697. Jn xvi,19   S P^Gw^ ܕܩܠܝܠ] ܩܠܝܠ H Bn (C *lac*) → Greek:
μικρόν

698. Jn xvi,22   P^Gw^ H ܐܦ] ܘܐܦ S Bn 3*^vid^.11.14.17.41 (C
lac)

699. *Jn xvi,26*   (S) P^Gw^ (H) ܒܫܡܝ ܬܫܐܠܘܢ] ܬܫܐܠܘܢ
ܒܫܡܝ ܠܐܒܐ Bn (C *lac*) → Greek: ἐν τῷ
ὀνόματί μου αἰτήσεσθε

700. **Jn xvi,26**   P^Gw^ (H) ܡܢ ܐܒܐ] ܡܢ ܐܒܝ S Bn (C *lac*) →
Greek: τὸν πατέρα + μου (v. l.)

701. Jn xvi,27   S P^Gw^ H ܕܚܒܬܘܢ] ܕܚܒܬܘܢܝ Bn 9 (C
lac) → Greek: ἐμὲ πεφιλήκατε (not attested:
αὐτὸν π.)

702. Jn xvi,27   S P^Gw^   Bn* ܐܠܗܐ] ܐܒܐ H Bn^cor^
7.12.17*.26.37.41 (C *lac*)

703. *Jn xvi,33*   S P^Gw^ H ܐܠܨ] ܐܠܨܐ Bn (C *lac*)

704. *Jn xvii,5*   S P^Gw^ H ܠܝ] *om* Bn (C *lac*)

705. Jn xvii,11   P^{Gw} ܘܟܕܐ] ܘܟܕܐ S Bn 14.26.32.39 ¦
ܟܘܬ H (C *lac*)

706. <u>Jn xvii,11</u>   P^{Gw} ܣܠܡ ܒܗ ܐܟܕܐ ܕܐ ܒܗ ܕܘܗܐܦ] ܒܗ ܘܗܐܦ
ܣܠܡ ܒܗ ܕܐ ܐܟܕܐ (H) Bn ¦ S *om* this part
of verse 11 (C *lac*) → Greek: ἵνα ὦσιν ἓν
καθὼς ἡμεῖς

707. *Jn xvii,19*   P^{Gw} ܐܦ] ܘܐܦ Bn ¦ ܕܐܦ S ¦ ܐܟܚܐ
ܕܐܦ H (C *lac*)

708. **Jn xvii,23**   P^{Gw} Bn^{cor} H ܟܝܕܘ] ܕܝܕܘ S Bn* (C *lac*) →
Greek: ἵνα (v. l. καὶ ἵνα) γινώσκῃ

709. *Jn xviii,13*   S P^{Gw} H ܗܘܐ ,ܐܟܬܘܗܝܕ] *om* ܗܘܐ Bn (C
lac)

710. *Jn xviii,15*   P^{Gw} ܐܟܕܗܪ ܗܘܐ ܗܘܐ ܟܬܘܪܡ] ܒܬܘܪܡ
ܗܘܐ Bn ¦ ܒܩܢܠ ܗܘܐ H ¦ S *om* this part
of verse 15 (C *lac*).

711. Jn xviii,18   P^{Gw} ܐܦ] ܘܐܦ Bn 41 ¦ ܘ H^{Aster} ¦ S *om* this
part of verse 18 (C *lac*)

712. Jn xviii,22   P^{Gw} ܘܕܚܒ] ܚܒܕ SH Bn 21.41 (C *lac*)

713. Jn xviii,25   S P^{Gw} H ܐܦ] ܘܐܦ Bn 39 (C *lac*)

714. Jn xviii,25   P^{Gw} Bn^{cor} ܘܗܘ] ܗܘ Bn* 36 ¦ ܗܕ ܗܘ S ¦ ܘܗܘ
H (C *lac*)

715. <u>Jn xviii,35</u>   P^{Gw} ܗܘ ܟܚܚ ܟܠܕ] *om* ܗܘ H Bn (SC *lac*)

716. *Jn xviii,37*   P^{Gw} (H) [1] ܐܪܪܬ] ܐܟܠܐ Bn^{cor} *in rasura, illeg*
Bn* (SC *lac*) → Greek: (ἵνα μαρτυρήσω) τῇ
ἀληθείᾳ

717. *Jn xviii,38*   P^{Gw} H ܟܘܬ] *om* Bn (SC *lac*)

718. Jn xix,3   P^{Gw} ܠܡ] *om* H Bn 7*.23.26 (SC *lac*)

719. *Jn xix,4*   P^{Gw} ܘܢܦܩ] ܚܙܐ ܗܘܐ ܘܥܠܠܬܗ Bn* ¦ ܗܘܐ ܠܚܙ ܘܥܠܠܬܗ ܚܙܐ H (SC *lac*) → Greek: καὶ ἐξῆλθεν πάλιν ἔξω ὁ Πιλᾶτος

720. *Jn xix,6*   P^{Gw} H ܪܡܟܐ] ܪܡܟܐ Bn (SC *lac*)

721. Jn xix,11   P^{Gw} ܟܠ *om* ܟܠ ܘܗ ܟܠ] H Bn 3*.4*.9.11^{suppl.}17*. 21*.40^{vid}.41 (SC *lac*)

722. Jn xix,15   P^{Gw} ܡܢܪܟܐ] *add* ܠܗ Bn 7.21^c.32 et paucis ¦ ܗܢܘ H (SC *lac*)

723. Jn xix,24   P^{Gw} ܘܐܡܪܘ] ܘܐܡܪܘ Bn 12.37 ¦ ܐܡܪܘ ܠܗܘܢ H (SC *lac*)

724. Jn xix,34   P^{Gw} H ܘܢܦܩ] ܢܦܩܘ Bn 9.17.21.36.39 (SC *lac*)

725. *Jn xix,35*   P^{Gw} H ܒܝܝܒ] ܢܕܝܒ Bn (SC *lac*)

726. *Jn xix,39*   P^{Gw} H ܐܬܐ] ܘܐܬܐ Bn (SC *lac*)

727. *Jn xix,39*   P^{Gw} ܐܬܠܬܐ] ܐܬܠܬܐ ܣܝܡ Bn ¦ ܣܠܠܐ H (SC *lac*)

728. Jn xix,41   S P^{Gw} ܐܬܪ ܗܘܐ] ܐܬܪ ܗܘܐ H Bn 4.36.41 (C *lac*)

729. *Jn xx,6*   P^{Gw} ܐܪܬܐ] ܐܪܬܐܘ Bn ¦ ܐܪܬܐ H ¦ *om* S (C *lac*)

730. *Jn xx,12*   P^{Gw} ,ܗܘܠܟܪܝ] ,ܗܘܠܟܪܐ (S) Bn 4.9.17.21*. 23.26 (39) ¦ ܠܟܪܝ H (C *lac*)

731. *Jn xx,25*   (S) P^{Gw} H ܐܝܟ ܐܝܟܘܣܡ] *om* ܐܝܟ Bn (C *lac*)

732. **Jn xx,26**   P^{Gw} ܝܒܢ] ܘܡܒܢ SH Bn (C *lac*)

733. Jn xxi,7   P^{Gw} ܐܬܐܘܝ] ܐܬܐܘ S Bn 4.7^c.9.17.23.37.41. 42 ¦ H *om* this part of verse 7 (C *lac*)

734. <u>Jn xxi,9</u>   (S) P^{Gw} ܘܗܬܢܚ] ܚܕ. ܗܬܢܚ H Bn (C *lac*) → Greek: (ἀνθρακιὰν) κειμένην

735. *Jn xxi,19*   P^{Gw} H [1]ܐܡܪ] ܐܡܪ Bn ¦ no diacr. point S
(C *lac*)

736. Jn xxi,24   P^{Gw} ܘܐܘ] ܘܐ Bn 9.40.42 ¦ ܘ S ¦ ܗܘ
ܕܐܘ H (C *lac*)

Subscr.   ܫܠܡ ܠܡܟܬܒ ܩܕܝܫܐ ܕܐܘܢܓܠܝܘܢ
ܐܘܢܓܠܝܘܢ ܡܩܕܫܐ. ܕܡܬܠܬ, ܘܡܒܕܩ,
ܘܐܝܪܘܢ, ܘܡܟܪܙ ܐܝܟ ܐܘܢܓܠܣܛܐ
ܪܒܢܝܐ: ܕܩܕ, ܘܡܪܩܘܣ. ܠܘܩܐ. ܘܝܘܚܢ ܀

7. EVALUATION

The following table gives a summary of the agreements of Ms BN syr. 30 with S and C and the Peshitta variants stored in the Pusey/Gwilliam Gospel volume (section I) as well as a summary of the disagreements (section II). Both sections are specified according to the singular (section Ia/IIab) and the individual (non-majority) part (section Ib/IIc) of the codex. The last column provides the corresponding numbers of Codex Phillipps. It is important to note that the statistical approach to both codices is affected by the physical conditions of S and C and of the actual extent of the textual material presented in the Pusey/Gwilliam volume. Fuller collations and additional manuscripts can be expected to provide new Peshitta variants and reduce the singular parts (esp. in the Gospel of John) of Ms BN syr. 30 and of Codex Phillipps.

Statistical comparison between Ms BN syr. 30 and Codex Phillipps 1388

	Mt	Mk	Lk	Jn	Totals BN syr. 30	Totals Cod. Phillipps
Total of variants	**201**	**170**	**218**	**147**	**736**	**387**
	I. Agreement with S/C[35]					
a) Bn+S/C alone (in bold)	26	9	14	15	64 (8,7 %)	32 (8,3 %)
b) Bn+S/C+P$^{ms(s)}$	35	27	32	19	113 (15,3 %)	93 (24,0 %)
	II. Disagreement with S/C[36]					
a) Bn alone (in italics)	50/ 20	56/ 0	70/ 40	59/ 18	235/78 (32,0/10, 6 %)	92/38 (23,8/ 9,8 %)
b) Bn+H alone (underl.)	24/ 13	8/0	27/ 17	11/ 1	70/31 (9,5/ 4,2 %)	25/10 (6,5/ 2,6 %)
c) Bn+P$^{ms(s)}$ against S/C	60/ 30	67/ 0	70/ 44	40/ 6	237/80 (32,2/10, 8 %)	104/32 (26,9/ 8,3 %)
Other	6	3	5	3	17 (2,3 %)	41 (10,6 %)

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[35] The occasional agreement of H with Bn+S/C is neglected in this category.

[36] The second (smaller) number in the table refers to such cases where both Old Syriac manuscripts are extant.

The general evaluation has to realize that Ms BN syr. 30 is an outstanding and therefore not a representative Peshitta manuscript. In several respects Ms BN syr. 30 offers unexpected and surprising features, as A. Vööbus observed correctly. 1. The number of variants (without orthographica!) is enormous. There are seldom more than four hundred variants in *Tetraeuangelia* of the first millennium; the maximum is about five hundred. 2. The singular part (sections Ia/IIa,b) of Ms BN syr. 30 covers almost 50% of the variants, i.e., almost half of the variants is not attested in the textual tradition of the Peshitta. 3. The numbers of agreements with S/C (sections Ia,b) are impressive. The expected fading-out of the Old Syriac heritage not only failed to come; the actual extent of this heritage is even larger than in Codex Phillipps. However, an investigation in the singular part of the codex reveals that the remarkable dissociation of this codex from the earlier tradition derives from a thorough adaptation to the Greek,[37] from assimilation[38] and harmonization.[39] We meet a revised edition of the Peshitta New Testament, which introduced revisional elements borrowed from the Diatessaron and the Harklean New Testament. These elements are used as stylistic features and do not reflect a genetic relation to the Diatessaron and the Harklean respectively. The revisor had no copies of the Gospel Harmony and the Harklean on his desk; it is more likely that he had access to a Greek New Testament and extensively used the miniature concordance fixed at the bottom margins of the Gospel manuscripts. Almost all of the harmonizations are based on the Peshitta or derive from *variae lectiones* of the Greek Bible text.

While assimilation and adaptation to the Greek are well-known reasons for the production of Peshitta variants, harmonization is much neglected in this respect. Harmonistic variants are easily taken to reflect a genetic relation to the Diatessaron (via the Old Syriac or directly), thus being considered as 'ancient traditions' rather than secondary textual variations caused by revisors.[40]

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[37] The most obvious adaptations to the Greek/Harklean are the 70 singular agreements with the Harklean (underlined in the collation), see esp. no. 59, 156, 182 and 201; see also no. 39. 52. 78. 103. 146. 268. 270. 382. 428. 521. 547. 601.

[38] See no. 13. 16. 61. 116. 149. 152. 168. 169. 170. 354. 602. 610. 653.

[39] See no. 31. 36. 65. 66. 81. 92. 102. 144. 154. 160. 167. 178. 191. 197. 204. 224. 228. 265. 266. 278. 295. 298. 302. 307. 328. 329. 348. 362. 367. 419. 425. 435. 440. 448. 549. 556. 583. 609.

[40] It is the red thread in Vööbus's work on the Syriac New Testament to prove the continued existence of 'ancient' textual traditions in order to

However, scholars noticed that Diatessaric influence in the proper sense is to be distinguished from spontaneous harmonization,[41] which arose independently in later times. In fact there is a harmonistic heritage within the textual tradition of the Peshitta related to the Old Syriac heritage; and there are harmonizations, which came into being in the Peshitta tradition itself. In the collation of Ms BN syr. 30 we meet a great number of Peshitta harmonizations not attested by the two Old Syriac manuscripts.[42] The original and secondary harmonistic heritage of the Peshitta are to be traced along the same lines as the Old Syriac heritage: The original heritage is mainly located in the majority part; the secondary (spontaneous) harmonizations are rather expected to belong to the non-majority part. Again, the knowledge of the quantitative proportion is necessary to see whether and how this harmonistic heritage developed.[43]

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minimalize the role of the Peshitta. In his comments on selected passages of Ms BN syr. 30 (*Studies in the History of the Gospel Text in Syriac* II … p. 49–54) he points to agreements between numerous singular readings of this codex with the (versional tradition of the) Diatessaron and with quotations from early Syriac authors. Not a single reflection is offered on how the otherwise unattested 'ancient' textual traditions could have reached the 11th/12th-cent. Peshitta codex. As far as they are singular variants, they did *not* reach Ms BN syr. 30 by transmission within the Peshitta tradition. Vööbus emphasizes the singularity of the codex by saying (p. 54) that not a single reading of Ms BN syr. 30 is extant in Codex Phillipps. According to the collation given above, there are 90 agreements between 'Bn' (Ms BN syr. 30) and '41' (Codex Phillipps).

[41] A. F. J. Klijn, *A Survey of the Researches into the Western Text of the Gospels and Acts* (Utrecht, 1949), 60; W. L. Petersen, *Tatian's Diatessaron. It's Creation, Dissemination, Significance, & History of Scholarship* [Supplements to Vigiliae Christianae, vol. 25]. Leiden, 1994, 5; J. Joosten, *The Syriac Language of the Peshitta and Old Syriac Versions of Matthew. Syntactic Structure, Inner-Syriac Developments and Translation Technique* [Studies in Semitic Languages and Linguistics, vol. 22]. Leiden, 1996, 13 (note 29).

[42] See no. 34. 49. 50. 51. 63. 83. 98. 112. 113. 121. 128. 140. 262. 282. 289. 302. 311. 322. 323. 328. 330. 341. 342. 345. 346. 349. 357. 358. 368. 371. 374. 405. 407. 422. 435. 437. 455. 526. 528. 532. 535. 537. 539. 541. 569. 592.

[43] The specialists distinguish between harmonizing readings, harmonistic readings, and parallel variants. On these distinctions see H. J. Vogels, *Die Altsyrischen Evangelien in ihrem Verhältnis zu Tatians Diatessaron* [Biblische Studien, 16:5]. Freiburg, 1911; J. Joosten, *The Syriac Language of the Peshitta and Old Syriac Versions of Matthew …* (Leiden, 1996), 11–16.

8. THE OLD SYRIAC HERITAGE

As far as the Old Syriac heritage in Ms BN syr. 30 is covered by Peshitta manuscripts of the first millennium (section Ib in the table), there is no reason to doubt that it is really a heritage. However, when Ms BN syr. 30 *alone* is agreeing with S and/or C (section Ia in the table) the question arises whether these agreements are part of the heritage too or developed independently. The general dissociation of the codex from the early tradition of the Peshitta puts some doubt on the participation of these singular agreements in the 'traditional' heritage. The large number of otherwise unattested variants in Ms BN syr. 30 (section IIa,b in the table) and their probable origin from adaptation to the Greek/Harklean, assimilation and harmonization invite for explaining the singular agreements with S and/or C along the same lines. The lacking attestation of these 64 variants the codex has in common with the Old Syriac disapproves the possibility that the agreements reached the 11th/12th-cent. codex by transmission within the Peshitta tradition. Additional collations of early Gospel texts will certainly show some of the agreements to be transmitted from the first millennium as well; but how to explain those agreements with S and/or C, which will never be attested in early Gospel manuscripts?

It is possible to argue for a secondary origin of 57 (out of 64) singular agreements from the revisional activity in Ms BN syr. 30, without excluding an earlier (though at present untraceable) origin for some of them. A number of 24 agreements is based on harmonistic variants created by the revisor of Ms BN syr. 30, who produced accidental (unintentional) agreements with the Old Syriac.[44] All of these harmonizations are already extant in S and/or C but could independently be 're-invented' in the Peshitta Gospels without adopting them from S and/or C in a properly genetic sense. The revisor simply exploited the harmonistic capacity of the Peshitta Gospels under stylistic or philological considerations and was unaware of the resulting textual identity with the Old Syriac.[45] Such an unintentional production of singular agreements with S and/or C is reflected by additional 19 insignificant variants

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[44] No. 5. 12. 13. 20. 29. 54. 90. 104. 106. 115. 147. 154. 215. 216. 320. 360. 402. 443. 467. 529. 544. 548. 563. 666.

[45] A possible source for the harmonizations are harmonistic variants of the Greek New Testament (in the collation above these variants are quoted).

concerning *waw, den, ger, d-,* etc.[46] Also the small number of assimilations (61. 169. 659) and the adaptations to the Greek/Harklean[47] were hardly intentionally produced to arrive at an agreement with S and/or C. The small number of seven variants[48] only cannot be explained by harmonization, assimilation or adaptation to the Greek/Harklean; they have a good claim to the original Old Syriac heritage but have to await the proof from future research.

From Ms BN syr. 30 we learn that besides adaptation to the Greek/Harklean and assimilation to similar or identical passages, harmonization within single Peshitta manuscripts can be responsible for creating a secondary Old Syriac heritage. In Ms BN syr. 30, the majority of singular agreements with S and/or C came into existence this way and is independent from a genetic relation to the Old Syriac and the Diatessaron. Therefore, Ms BN syr. 30 rendered an inestimable service to our knowledge of the Old Syriac heritage in the Peshitta manuscripts. The codex provides the information that in later manuscripts the *original* Old Syriac harmonistic heritage of the Peshitta, which is *genetically* related to the Old Syriac, is faded out during transmission and supplemented by secondary non-genetic harmonizations. Although agreeing with S and/or C, the textual identity is not inherited from the Old Syriac. Usually the degree of the harmonistic dynamic in a Gospel manuscript is indicated by the number of those harmonizations, which are not agreeing with the Old Syriac; the more harmonisations in general, the more non-genetic agreements with S and/or C. For a better knowledge of the secondary harmonisation, additional late Gospel manuscripts should be collated; however, editorial policy will concentrate on manuscripts of the first millennium in order to trace the original genetic Old Syriac heritage. Secondary harmonizations are expected to be already effective in manuscripts of the first millennium; but the earlier the manuscripts, the better the protection against harmonistic dynamic.

9. CONCLUSIONS

Research on the Old Syriac heritage in the Peshitta Gospels and the classification of the variants according to their singular and non-singular (dis)agreement with S and/or C resume the efforts of A.

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[46] No. 62. 75. 93. 134. 151. 281. 308. 344. 347. 447. 484. 572. 573. 576. 606. 617. 629. 644. 680.

[47] No. 11. 48. 139. 366. 384. 614. 619. 620. 700. 708. 732.

[48] No. 107. 109. 125. 150. 381. 635. 642. 654.

Allgeier and M. Black to trace the early history of the Peshitta Gospel text. The present situation of Peshitta research is unsatisfactorily based on the majority text of the Pusey/Gwilliam volume (1901), while the true extent of the non-majority part is still unknown. Black's contribution to research on the Peshitta reminds us that the Peshitta majority text is not a 'text', but an artificial (though admittedly convenient) scholarly creation composed of majority *readings*. To introduce reflections of a textual history into Peshitta research, Black's conjecture of a 'Pre-Peshitta' is to be reconsidered. The collation of an early (Codex Phillipps 1388) and late (Ms BN syr. 30) Gospel codex against the majority text provided an initial approach to the extent and structure of the Old Syriac heritage in the first and second millennium repectively. Both manuscripts were chosen for their substantial participation in this heritage. Classification of the variants and comparison with the textual material quoted in the apparatus of the Pusey/Gwilliam volume allow for some conclusions regarding a new edition of the Peshitta Gospels.

1. There is a general split of the Old Syriac heritage into a singular, a minority, and a majority part. Additional collations of early Gospel codices not included in the Pusey/Gwilliam volume will provide new variants and reduce the singular part of this heritage. To determine the extent of the Old Syriac heritage in the Peshitta manuscripts is the first step towards a new edition. Once the quantitative proportion of their (dis)agreements with S and/or C is determined, the non-majority part of the Peshitta Gospels can be set out by aligning it with S, C, and the Peshitta majority text in a comparative edition.

2. The Old Syriac heritage in the Peshitta Gospels includes a harmonistic heritage. Agreements with the Old Syriac by harmonistic Peshitta variants can derive from a genetic relation (thus being a heritage in the proper sense), or from non-genetic harmonization in single Peshitta manuscripts, which produced the agreement with the Old Syriac (thus being not a heritage in the proper sense). Identification of non-genetic agreements with the Old Syriac has to distinguish the original Old Syriac heritage from its secondary supplementation. In most of the cases this identification will remain ambiguous. Singular harmonistic agreements with the Old Syriac are more likely to be non-genetic than well attested ones; but for a sound judgement the individual profile of the manuscript in question must be known, esp. the full extent of its singular agreements with the Old Syriac. The new Gospel edition has to quote all agreements with the Old Syriac and

to mark the harmonistic character of the variants where appropriate. The decision on the genetic or non-genetic part of the Old Syriac heritage will be a matter of scholarly discussion.

3. Once the agreements between the Old Syriac and the Peshitta are quoted, the disagreeing variants and their contribution to the history of the Peshitta text can be examined. According to section IIc of the table above, their number in both codices is considerable. In the early manuscripts, we can expect them to reflect the revisional shift from the Old Syriac/'Pre-Peshitta' towards the traditional Peshitta as well as the further development of the traditional Peshitta towards the 'masoretic' standard of the 7th/8th century. Research on the Old Syriac heritage of the Peshitta Gospels proves to be a promising starting point for bringing the conformity and the variants of the Peshitta text into a historical perspective. Both editors hope that the detailed comparative (i.e. diachronic and synchronic) presentation of the Peshitta along with the Old Syriac will provide a helpful tool for studying the revisional development of the Four-Gospel-canon in the realm of Syrian Christianity.

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