

A GUIDE TO MANUSCRIPTS OF THE PESHITTA NEW TESTAMENT¹

ANDREAS JUCKEL

UNIVERSITY OF MÜNSTER

ABSTRACT

This Guide is derived from the work of a forthcoming critical edition of the Corpus Paulinum in the Peshitta version. Its purpose is to guide scholars to the textual character of a manuscript by offering 228 test units, which are able to reveal the degree of participation in the dominant Eastern standard text. The article introduces the Guide, and the Appendices offer a specimen of the Guide itself based on a selection of manuscripts.

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

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

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

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

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

Christian Studies 56 (2004) 95-103. However, the project was cancelled in 2002 from the agenda of the Institute. In the same year, it was resumed as a private project by the present writer in cooperation with Mrs. I. E. Parlevliet-Flesseman and brought to completion in 2011, which will be published in 2012 (see note 16). Meanwhile the New Testament Peshitta project continues under the roof of *The Syriac Institute/Beth Mardutho* in Piscataway, NJ. We are grateful to Dr. G. A. Kiraz, the director of Beth Mardutho, for generously offering the institute as a host and for accepting the position of the project’s technical editor.

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

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

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

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

⁴ Vol. I,1–4: Gospels; vol. II: Acts/cath. Epp.; vol. III: Corpus paulinum. After the publication of vol. III (2012), the next vol. under preparation is I,4 (John).

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

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

A. TEXTUAL CRITICISM AND PESHITTA NEW TESTAMENT

1. Textus receptus — Recensio textus: The Gospels

In the domain of the *Greek* NT, the search for the original text (*Urtex*t) stimulated the development of textual criticism. Since the 18th century, a turn from an ecclesiastically approved *Textus receptus* towards a *Recensio textus*, based on the authority of the manuscripts themselves, took place. The genealogical-stemmatic method for establishing the 'original text' and for producing a 'critical edition' was adopted from classical studies.⁶ The constantly increasing number of Greek NT manuscripts, however, went beyond the scope of the adopted methodology, which depended on the actual genealogical transparency of the witnesses. Then, it became obvious that the genealogical relation between the witnesses is obscured by contamination in abundant manuscript attestation,

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

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

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

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

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

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

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

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

The careful reader of Gwilliam’s articles will notice his distinctive use of the word ‘substantially’. When he declares the ‘substantial’ agreement of the *Textus receptus* with the text of the ancient Syrian Church, he is actually neglecting the existing differences, which he considers as mere modifications of the same substantial text. From this distinction between substantial and unsubstantial textual phenomena, the preference of the majority vote of readings is the appropriate way of ‘textual criticism’. Accordingly, Gwilliam’s judgement upon the development of the Eastern text derives from his ‘substantial’ perspective. He was well aware of a distinctive Eastern text form that came into existence in the 7th century; however, this text form (according to him) is not a revision and therefore not a substantial alteration of the ancient text.¹¹

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

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

¹¹ ‘The MSS. of the Eastern School (...) began to assume their distinctive form during the seventh century. With this type of text agrees

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

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

2. Gwilliam's (as well as Pusey's) concern was the integrity of the Peshitta Gospels, not their textual diversity and development during history. From the very beginning, the purpose of the Gospel project was not the removal but the confirmation and (where necessary) the adjustment of the *Textus receptus*. The early standardisation of the Gospels favoured this concern.

3. Gwilliam's *Recensio* suffered from incomplete collations, and from the fragmentary or defective condition of several ancient

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

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

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

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

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

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

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

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

2. ‘History as Criticism’: The Corpus of Pauline Epistles

a) Ecclesiastical and historical guidelines

In the new edition,¹⁶ the *Recensio* of the *Corpus Paulinum* in the Peshitta version is based on the evidence provided by the full collation of forty witnesses (see the list of manuscripts below). The most striking result of the collation is the proof of an Eastern

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

¹⁶ *The New Testament in Syriac, Peshitta Version*. Vol. III: The Pauline Epistles. Based on the Text Prepared by G. H. Gwilliam & J. Pinkerton, Re-edited with a Critical Apparatus and an Introduction on the History of the Text by A. Juckel & I. E. Parlevliet-Fleseman. Piscataway, NJ: Gorgias Press, 2012.

standard text since the 7th/8th century that is still dominant in the second millennium. This text developed out of an earlier stage represented by 5th/6th-century manuscripts of neither ecclesiastical qualification. After the manuscripts unmistakeably reflect the split of the Syrian Church into an Eastern and Western branch, witnesses of Eastern provenance mainly represent the standard text. The ‘Western’ text actually is the early text that did not become ‘Eastern’ but developed out of the earlier stage too.

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

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

There is a history of transmission of the Peshitta within the Byzantine and Islamic periods, which both have specific conditions of their own; and there is the history of the text (*Corpus paulinum*), which should be sketched with reference to the ‘Syriac Masora’. The concern of the ‘Syriac Masora’ is the standardisation of writing and reading in both branches of the Syrian Church since the 8th/9th century (i.e., since the early centuries of the Islamic period). The ‘masoretic’ manuscripts already reflect the Eastern and Western textual traditions respectively; however, the ‘Masora’ is not the source or starting point of these traditions, it is rather the fruit of the general trend of the time towards standardisation and codification of the native Syriac traditions, including the Peshitta.¹⁷

¹⁷ See my article ‘The “Syriac Masora” and the New Testament Peshitta’, in Bas ter Haar Romeny (ed.), *The Peshitta: Its Use in Literature and*

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

The *Islamic* period (since 640) is the period of the *masoretic* Peshitta text. It is advisable to divide this period into an earlier (up to and including the 11th century) and a later phase (since the 12th century). The general characteristics of the Islamic period are the struggle of the Syrians for identity within the dominant Arabic culture, and the Muslim-Christian dialogue, which produced a considerable apologetic Christian-Arabic literature. Until the arrival of the crusaders in the 11th century, the fixing of the native traditions by compilation and codification was the prevailing task of the Syrians. Lexicography, grammar, philology, and the ‘Syriac Masora’ flourished; *catenae patrum* and collections of laws were compiled in order to preserve and standardize the Syrian-Aramaic heritage. In these early centuries of the Islamic period, we meet the

Liturgy. Papers Read at the Third Peshitta Symposium [Monographs of the Peshitta Institute Leiden, vol. 15]. Leiden 2006, 107–121.

¹⁸ There is an *Aramaic period*, which ended up in the first half of the 5th century. The proof of an Old Syriac (i.e., ante-Peshitta) text of the *Corpus Paulinum* was given by J. Kerschensteiner, *Der Altyrische Paulustext* (CSCO 315). Louvain: Secrétariat du CSCO, 1970. According to the material published by Kerschensteiner, the Peshitta certainly is a revision of the earlier version.

Eastern Peshitta standard text, the ‘masoretic’ standardization of pronunciation by introduction of the five Greek vowel signs, and the invention of Garshuni in order to put the Arabic language into a Syriac dress.

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

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

b) *The text to print*

As a direct issue of the *Recensio*, the editors had two options for deciding on which text to print. Either they could adopt the Eastern standard text for print and delegate its pre-history to the apparatus; or they could adopt the earlier stage for print, which is closer to the later Western tradition, and delegate the Eastern textual tradition to the apparatus. The editors decided for the second option in order not to present a text of a specific ecclesiastical formation. The proximity of the early text to the later ‘Western’ tradition does not affect the argument, because this early text is not a distinctive ecclesiastical figure like the Eastern standard text of the 7th/8th century; it is rather the still undeveloped early text, contrasting the Eastern standard text.²⁰

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

²⁰ As the ‘Western’ text became increasingly absorbed by the Eastern standard text, the distinction between an ‘Eastern’ and ‘Western’ *textual* tradition (besides the *palaearcheological* traditions) becomes obsolete since the Islamic period. In the Byzantine period, ‘East’ and ‘West’ is not yet

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

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

reflected by palaeographical features, but already announced by variants that became the starting points of the two textual traditions respectively.

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

²² Comparison of our *Recensio* with Gwilliam’s majority text of the *Corpus paulinum* based on 7 early witnesses and printed in the B.F.B.S.-volume of 1920, shows 58 differences. With few exceptions, they are due to the better agreement of Gwilliam’s text with the later Eastern standard text.

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

text provides the *knowledge* of documents, on which the *judgement* upon variants is based.²⁴

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

c) *Abundance of manuscripts*

The abundance of manuscripts is helpful for tracing the history of the *Corpus paulinum* in the Peshitta version. Most of the ca. 130 manuscripts of 5th/16th century are from the Islamic period, some 20 only from the Byzantine period. The collation gave proof of the unbroken dominance of the Eastern standard text in manuscripts since the 7th/8th century. Based on this knowledge, a range of test units was selected for identification of witnesses of the standard text without *full* collation. This was a modification of Gwilliam's idea to reduce the labours of collation, which arose from the conformity of the Gospel text in his manuscripts. For a dozen of witnesses, Pusey and Gwilliam decided to collate selective chapters only; we preferred the more systematic approach by test units. The primary purpose of introducing test units was not only the reduction of collation work but also the search for the gradual absorption of the non-Eastern text.

In our edition, only fully collated manuscripts were included. The nine witnesses of the second millennium we selected by the help of the present Guide. When we recognized their contribution to the knowledge of the further absorption of the non-Eastern text, full collation became necessary. Two witnesses only (12n4 and 13p1) are representatives of the typical standard that was already fixed in the 7th/8th century. To identify witnesses of this typical standard text is the primary task of the Guide; a percentage of

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

participation in the standard text less than 90% invites for full collation. As our edition is centred on the history of the Peshitta during the first millennium, we were satisfied by the inclusion of nine late witnesses, and by the proof that the late standard text almost completely absorbed the early ('Western') text. Therefore, there was no need for the inclusion of further witnesses of the typical or modified standard text. Witnesses of the typical or modified standard text, identified by the help of the Guide, will be listed separately and finally enter the expanded Guide with details about their place in the history of the Peshitta text.

B. THE GUIDE TO THE TEXTUAL CHARACTER OF MANUSCRIPTS

The following Guide is an instrument²⁵ for textual criticism of the Peshitta New Testament (*Corpus paulinum*). It is designed for tracing the growth, dominance, and late history of the Eastern standard text as well as the absorption of the 'Western' textual tradition. The general intention of this Guide is not to identify manuscripts for *exclusion* but for *specific inclusion* in order to get control of the standard text and of its late advance. The Guide is based on 228 test units, i.e., on variations that significantly reflect the split of the text into an Eastern and non-Eastern tradition since the 7th/8th century. The significance refers to the attestation of the variant(s), not to the variation as such. *The List of Variants* below explicitly presents these variations and the manuscript attestation. *The Variant Table* formalizes the results of the collation, and *The Textual Profiles* give summaries of the results with the percentage of the participation in the Eastern standard text. The *Table* and the *Profiles* are restricted to a selection of manuscripts; most of them are not plain witnesses of the standard text but offer modifications or reflect an originally non-Eastern textual character.

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

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

1. The identification of the textual character

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

6n1: 30,73% □ **6p1:** 27,10% □ **6p2:** 31,77% □ **6p3:** 22,68% □ **6p4:** 23,52% □ **6p5:** 22,12% □ **6p6:** 26,08% □ **6p7:** 33,65% □ **7n1** (*datable between 699/701*): **98,58%** □ **7x1:** **95,89 %** □ **7p1:** 21,68 % □ **7p2:** 25,15% □ **7p3:** 23,49% □ **7p4:** *very fragmentary*

7n1 and **7x1** are the earliest witnesses of the Eastern standard text at the transition from the Byzantine period to the Islamic period. As their percentages are near to 100% and the dating of the two witnesses is beyond doubt, the standard text is already fully developed in the 7th century. In the early Islamic period, this fully developed standard text continues without remarkable changes and is represented in our edition by the manuscripts **8n1.2** **9n1.2.3.4.5** **9x3** **10n1.2.3** **11n1** (all with a percentage between 90 and 100%).

The Western textual tradition of the early Islamic period is represented by **8n3²⁶** **9n6** **9x1.2** **10p1.2** in our edition. More

²⁶ Ms 12/1 (**8n3** in our edition) of the Syrian-Orthodox Patriarchate (Damascus) is an excellent representative of the still undeveloped non-Eastern tradition. Alas, I am in the possession of a microfilm of *Rom-2Co* only. Therefore **8n3** is excluded from the lists and tables below. According to the palaeographical features, Ms 12/1 originates from the end of the Byzantine period. The percentage (based on *Rom-2Co*) of participation in the Eastern standard text is 22%; this is an excellent figure, provided only by one of the ‘pre-masoretic’ manuscripts included in our edition (**7p1**). However, after the inclusion of the remaining

witnesses would be welcome, but the dominance of the Eastern standard text is already a fact and even reflected by the ‘Western’ witnesses. The percentages are:

8n3 ca. 25-30% □ **9n6**: 27,19% □ **9x1**: 33,67% □ **9x2**: 39,13% □ **10p1**: 48,68% □ **10p2**: 32,35%

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

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

12n1: 90,58% □ **12n2**: **48,67%** □ **12n3**: 86,55% □ **12n4** (*dated AD 1200*): 97,80% □ **13n1**: 88,05% □ **13n2**: **65,74%** □ **13x1**: 83,77% □ **13p1**: 92,66% □ **16n1**: 84,64%

12n4 and **13p1** are plain representatives of the Eastern standard, and more such witnesses are expected to be identified in the future. The percentages of the remaining witnesses reflect the irresistible advance of the Eastern standard text. However, **12n2**, **13n2** and their remarkably low percentages, teach us the exception from the rule: Both witnesses are still remarkably non-Eastern; for whatever reason, they escaped from the influence of the Eastern standard, which even provided the basis for the *editio princeps* of 1555.²⁷

2. Approximate dating of manuscripts

The correct representation of the textual history in our Peshitta edition depends on the correct dating of the included manuscripts. The importance of dating is shown by the inclusion of the dates in the sigla of the witnesses. As it is possible to sketch the history of the Pehitta text in terms of a history of the Eastern standard text, the Guide might contribute to an approximate dating of manuscripts that is not based on palaeography only. By the percentage of participation in the Eastern standard text, the place

Epistles, one can expect the percentage to go up to 25-30%. This allows for approximately fixing the date in the 7th/8th century. In *Parole de l’Orient* 19 (1994), Ms 12/1 is said to be earlier than the 10th century (‘semble dater d’avant le X^e siècle’, 603).

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

of a given witness can approximately be fixed in the Byzantine or early/late Islamic period of the textual history.

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

For manuscripts of the Islamic period, their percentages of the participation in the Eastern standard text can offer a rough assignment to the early or late phase of this period (8th/11th cent. and 12th/16th cent.). The history of the Eastern standard text is the history of the absorption of the non-Eastern early text, which is usually qualified as ‘Western’. From the 8th to the 11th century, the Eastern text advanced, but time was too short for the development of a percentage higher than 50% in those manuscripts, which were not Eastern from the beginning. In the early Islamic period, the Eastern text irresistibly advanced and absorbed originally non-Eastern manuscripts up to more than 80%. Exceptions with lower percentages are possible (**12n2, 13n2**).

Understandably, percentages between 90-100% offer no help for an approximate dating; a manuscript with such a percentage may belong to the early or late Islamic period. In such a case help for dating is offered by the orthography of originally non-Eastern manuscripts, esp. by the orthography of Greek words and proper nouns. If the phonetic transliteration is used for these words, the manuscript belongs to the late Islamic period;²⁸ if the loan words or proper nouns are written without explicit graecisation, no decision on the date is possible. The orthography of those manuscripts, which are Eastern by origin, offers no help for dating, because the

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

orthography did not develop towards a phonetic transliteration of the Greek. Two samples may be offered for demonstrating the approximate dating of manuscripts by percentage of the participation in the Eastern standard text, and by considering the graecised orthography.

According to the catalogue, Ms Vat. syr. 266 (**12n3**) is dated to the 7th century.²⁹ However, the percentage of the participation in the Eastern standard text is 86,55%, and the orthography of Greek loan words and proper nouns is much graecised. Accordingly, the manuscript derives from the non-Eastern tradition and actually belongs to the late Islamic period.

The same is true for Ms syr 30 (**12n2**) of the National Library (Bibliothèque Nationale) at Paris, for which no date at all is given in the catalogue.³⁰ The low percentage of the participation in the Eastern standard text of 48,67 % may suggest a date in the early Islamic period. However, the orthography of Greek loan words and proper nouns is too graecised for a date in the early Islamic period.³¹

3. Summary

The *Corpus paulinum* in the Peshitta version offers 228 variants, which significantly reflect the split of the text into an Eastern and non-Eastern tradition since the 7th/8th century. Based on these variants, a *Guide* to the Eastern or non-Eastern textual character of a manuscript could be designed that is helpful for fixing the participation of the manuscript in the Eastern standard text and for approximately locating the manuscripts within the history of the text. This history is the gradual absorption of the early text (on which the ‘Western’ textual tradition is based) by the Eastern standard text. The process of absorption could be set out in some

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

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

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

detail by distinction of a Byzantine and an Islamic period, both with specific conditions of their own.

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

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

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

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APPENDICES

1. THE LIST OF MANUSCRIPTS

2. THE LIST OF VARIANTS

3. THE VARIANT TABLE

4. THE TEXTUAL PROFILES

1. THE LIST OF MANUSCRIPTS

Manuscripts of the Byzantine (Pre-masoretic) Period

The sigla for manuscripts:

- The first numeral gives the date of the Ms
- The letters n, x, p give the content of the MSS n = nt, x = Praxapostolos, p = Pauline ep.
- The second numeral counts MSS of the same cent. and the same content
- ‘mas’ in *The List of Variants* is Ms BL Add 12,138 (the Eastern ‘masoretic’ Ms, dated AD 899)

<i>Sigla</i>	<i>Manuscripts</i>	<i>Our date</i>	<i>Catal. date</i>
6n1	BL Add 14,470 Sin. Syr. 3	5 th /6 th	6 th
6p1	+ Schøyen Coll. Ms 2530 + Bibl. Ambrosiana, Fragm. 30 (Chabot)		5 th
6p2	BL Add 14,478	5 th /6 th	622
6p3	BL Add 14,475	5 th /6 th	6 th
6p4	BL Add 14,476	5 th /6 th	5 th /6 th
6p5	BL Add 14,479		533/34
6p6	BL Add 14,480 Sin. Syr. 5	5 th /6 th	5 th /6 th
6p7	+ Hiersemann, Cat. 500/ no. 36	5 th /6 th	6 th
			7 th
7n1	BL Add 14,448	699/701	699/700
7x1	Bayer. Staatsbibl. Ms syr. 8	6 th /7 th	6 th
7p1	BL Add 14,477	6 th /7 th	6 th /7 th

<i>Sigla</i>	<i>Manuscripts</i>	<i>Our date</i>	<i>Catal. date</i>
7p2	BL Add 14,481	6 th /7 th	6 th /7 th
7p3	BL Add 17,122	5 th /6 th	6 th
7p4	BL Add 14,468 (fol 1-20)	6 th /7 th	7 th

Manuscripts of the Islamic (Early Masoretic) Period

Sigla in italics: MSS of non-Eastern origin

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

<i>Sigla</i>	<i>Manuscripts</i>	<i>Our date</i>	<i>Catal. date</i>
10n1	Yale syr. 6		917/18
10n2	BN (Paris) syr. 360	9 th /10 th	9 th
10n3	BN (Paris) syr. 343	9 th /10 th	9 th
10p1	BL Add 17,123	9 th /10 th	9 th /10 th
10p2	BL Add 14,475 (fol 180-208)	9 th /10 th	10 th
11n1	BN (Paris) syr. 28	10 th /11 th	10 th /11 th

Manuscripts of the Islamic (Late Masoretic) Period

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

2. THE LIST OF VARIANTS (TEST UNITS)

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

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

Romans

■ #1 ■ Rom 1,13 ■

Lac 6p1.3.4.7 7x1 7p2 9x2.3 13p1

A

رَخَا إِلَيْهِ أَنْتَ بِإِيمَانِكَ

6n1 6p2.6s 7p3.4

9n6

B

رَخَا إِلَيْهِ أَنْتَ بِإِيمَانِكَ

6p5 7n1 7p1

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

11n1

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

B-2

رَخَا إِلَيْهِ أَنْتَ بِإِيمَانِكَ

10p2

* * * * *

■ #2 ■ Rom 2,1 ■

Lac 6p1.3.4.7 7x1 7p4 9x2.3 13p1

A

عَزَّلَهُ أَنْتَ

6n1 6p2.5 7p1.2.3

9n6 9x1s 10p2

13n2

B

عَزَّلَهُ أَنْتَ

6p6s 7n1

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

12n1.2.3.4 13n1 13x1 16n1

* * * * *

■ #3 ■ Rom 3,2 ■

Lac 6p1.3.4.7 7x1 7p4 9x2.3 13p1

A

مَنْ مَنْ مَنْ مَنْ مَنْ مَنْ

وَأَنْجَحَهُ قَدْلَهُ وَأَنْجَحَهُ ...

6p5.6s 7p1.2

9n6 9x1 10p1.2

12n3 13n2 13x1 16n1

B

مَنْ مَنْ مَنْ مَنْ مَنْ مَنْ

وَأَنْجَحَهُ قَدْلَهُ وَأَنْجَحَهُ ...

6n1 6p2 7n1 7p3

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

12n1.2.4 13n1

* * * * *

■ #4 ■ Rom 4,16 ■

Lac 6p1.4.7 7x1 7p4 9x2.3 10p2 13p1

A

عَذَّبَهُ حَمْلَهُ حَمْلَهُ حَمْلَهُ

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

9n6 9x1

B

عَذَّبَهُ حَمْلَهُ حَمْلَهُ حَمْلَهُ

6n1c 6p5c 7n1

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

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

* * * * *

■ #5 ■ Rom 6,4 ■

Lac 6p1.4.7 7x1 7p2.4 9x2.3 10p2
13p1

A

لَا مَحْنَ حَمْدَه حَمْدَه حَمْدَه لَا مَحْنَ

6n1 6p2.3.5*.6s 7p1.3

9n6 9x1* 10p1

13n2

B

لَا مَحْن حَمْدَه حَمْدَه حَمْدَه لَا مَحْن

6p5c 7n1

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

12n1.2.3.4 13n1 13x1 16n1

* * * * *

■ #6 ■ Rom 6,13 ■

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

A

فَ لَا مَحْن حَمْدَه حَمْدَه

6n1 6p1.3.7 7p3

9n6 9x1

B

فَ لَا مَحْن حَمْدَه حَمْدَه

6p2.5.6s 7n1 7p1 **Gw**

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

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

* * * * *

■ #7 ■ Rom 7,19 ■

Lac 7x1 9x2.3 10p2 13p1

A

لَا حَمْدَه لَا رَخَا لَا مَحْن حَمْدَه لَا

خَبَرْ لَا

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

9n6 9x1*

12n2 16n1

B

لَا حَمْدَه لَا رَخَا لَا مَحْن حَمْدَه لَا خَبَرْ لَا

6p5c.6s 7n1

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

11n1

12n1.3.4 13n1.2 13x1

* * * * *

■ #8 ■ Rom 8,23 ■

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

A

مَصْحُون حَمْدَه حَتَّا
كَفَهْ كَمَا وَقَتَّهْ

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

9n2*.6 9x1 11n1c

12n3c 13n1*.2 13x1 16n1

B

مَصْحُون حَمْدَه حَتَّا
كَفَهْ كَمَا وَقَتَّهْ

7n1

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

12n1.2.3*.4 13n1c

* * * * *

■ #9 ■ Rom 8,36 ■

Lac 7x1 9x2.3 10p2 13p1

A

لَا سَعَيْ أَمْ أَمْتَأْ حَمْدَه لَا

6p3.4.5*.7 7p4

9n6

B

لَا سَعَيْ أَمْ أَمْتَأْ حَمْدَه لَا

* * * * *

■ #14 ■ Rom 9,19 ■

Lac 7x1 **10p2** 13p1**A***وَحْسَنَ الْمُهَاجِرَةَ، وَحْسَنَ فَعَلَا*

6n1* 6p1.2.3.4.6.7 7p1.2.3.4

9n6 9x1.2

12n2

B*وَحْسَنَ الْمُهَاجِرَةَ، وَحْسَنَ فَعَلَا*

6n1c 6p5 7n1

8n1.2 9n1.2.3.4.5 9x3 10n1.2.3 **10p1**

11n1

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

* * * * *

■ #15 ■ Rom 9,26 ■

Lac 7x1 7p4 **10p2** 13p1**A***أَمْ لَمْ يَهُوَ حَتَّىٰ لَكَهَا سَا*

6n1c 6p2.3.7 7p1.2.3

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

12n3

B*أَمْ لَمْ يَهُوَ حَتَّىٰ لَكَهَا سَا*6n1* 6p1.4.5.6s 7n1 **Gw**

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

12n1.2.4 13n1.2 13x1 16n1

* * * * *

■ #16 ■ Rom 10,3 ■

Lac 7x1 7p4 **10p2** 13p1**A***وَلَكَهَا حَلَاءٌ وَلَكَهَا*

6n1 6p1.2.3.4.5.6.7 7p1.2.3

9n1*.6 9x1*.2

12n2 13n2

B*وَلَكَهَا حَلَاءٌ وَلَكَهَا*

7n1

8n1.2 9n1c.2.3.4.5 9x1c 9x3 10n1.2.3

10p1 11n1

12n1.3.4 13n1 13x1 16n1

* * * * *

■ #17 ■ Rom 11,9 ■

Lac 6p7 7x1 7p4 9x2 **10p2** 13p1**A***وَلَهُ مَوْهِبَاتٍ وَلَهُ مَوْهِبَاتٍ*

6p1.4.5 7p1.3

9n6 11n1

12n2 13n1

B*وَلَهُ مَوْهِبَاتٍ وَلَهُ مَوْهِبَاتٍ*6n1 6p2.3.6 7n1 7p2 **Gw**8n1.2 9n1.2.3.4.5 9x1.3 10n1.2.3 **10p1**

11n1

12n1.3.4 13n2 13x1 16n1

* * * * *

■ #18 ■ Rom 11,16 ■

Lac 6p7 7x1 7p4 9x2 **10p2** 13p1**A***وَلَهُ فَعَدَاتٍ حَبِيبًا*

6n1 6p1.2.3.4 7p1.2.3

9n6 9x1

13n2

B*وَلَهُ فَعَدَاتٍ حَبِيبًا*

6p5.6 7n1

8n1.2 9n1.2.3.4.5 9x3 10n1.2.3 **10p1**

11n1

12n1.2.3.4 13n1 13x1 16n1

* * * * *

■ #21 ■ Rom 11,25 ■

Lac 6p1 7x1 7p4 9x2 10p2 13p1**A***رَخَا إِلَيْهِ مَنْ وَابَحَهُ أَنْتَ*

6p2.4.6.7 7p1.2

9x1 10p1

13n2

B*رَخَا إِلَيْهِ مَنْ وَابَحَهُ أَنْتَ*

6n1 6p3.5 7n1 7p3

8n1.2 9n1.2.3.4.5.6 9x3 10n1.2.3 11n1

mas

12n1.2.3.4 13n1 13x1 16n1

* * * * *

■ #22 ■ Rom 12,2 ■

Lac 7x1 7p2.4 9x2 10p2 13p1**A***أَمَّا هَذِهِ حَسَنَاتُكُمْ*

6n1 6p1.2.3.4.6 7p1.3

9n6 9x1*

B*أَمَّا هَذِهِ حَسَنَاتُكُمْ*

6p5.7 7n1

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

11n1

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

* * * * *

■ #23 ■ Rom 12,3 ■

Lac 6p1 7x1 7p2.4 9x2 10p2 13p1**A***أَمَّا هَذِهِ حَسَنَاتُكُمْ*

6n1 6p2.3.4.6.7 7p1.3

9x1*

B*أَمَّا هَذِهِ حَسَنَاتُكُمْ*

■ #19 ■ Rom 11,20 ■

Lac 6p7 7x1 7p4 9x2 10p2 13p1**A***مَنْ حَلَّ لَهُ مَنْ مَعَهُ لَا يَعْلَمُ*

6n1 6p1.2.3.6 7p1.2.3

10p1

B*مَنْ حَلَّ لَهُ مَنْ مَعَهُ لَا يَعْلَمُ*

6p5 7n1

8n1.2 9n1.2.3.4.5.6 9x1.3 10n1.2.3

11n1

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

C*مَنْ حَلَّ لَهُ مَنْ مَعَهُ لَا يَعْلَمُ*

6p4

* * * * *

■ #20 ■ Rom 11,24 ■

Lac 7x1 7p4 9x2 10p2 13p1**A***مَنْ حَلَّ لَهُ مَنْ مَعَهُ*

6n1 6p6 7p1r

B*مَنْ حَلَّ لَهُ مَنْ مَعَهُ*

6p2.3.4.5.7 7n1 7p2.3

8n1.2 9n1.2.3.4.5.6 9x1.3 10n1.2.3

11n1 mas

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

A/B*مَنْ حَلَّ لَهُ مَنْ مَعَهُ* (no diacr.)

6p1

10p1

* * * * *

B*مَنْ حَلَّ لَهُ مَنْ مَعَهُ*

6p5 7n1
 8n1.2 9n1.2.3.4.5.6 9x1c.3 10n1.2.3
 10p1 11n1
 12n1.2.3.4 13n1.2 13x1 16n1

* * * * *

■ #24 ■ Rom 13,1 ■
Lac 6p1 7x1 7p2.4 9x2 10p2 13p1

A

الله معكم يا ملائكة

6p4.5.7s 7p3
 12n1.2.3 13x1 16n1

B

الله معكم يا ملائكة

6n1 6p2s.3.6 7n1 7p1 Gw
 8n1.2 9n1.2.3.4.5.6 9x1.3 10n1.2.3
 10p1 11n1 mas
 12n4 13n1.2

* * * * *

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

A

الله معكم يا ملائكة

6n1 6p2s.3.4.6* 7p1
 9n6
 16n1

B

الله معكم يا ملائكة

6p5.6c.7 7n1 7p3 Gw
 8n1.2 9n1.2.3.4.5 9x1.3 10n1.2.3 10p1
 11n1 mas
 12n1.2.3.4 13n1.2 13x1

* * * * *

■ #26 ■ Rom 13,8 ■
Lac 7x1 7p2.4 9x2 10p2 13p1

A

فَهُوَ مَسْتَحِنٌ مَسْتَحِنٌ

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

B

فَهُوَ مَسْتَحِنٌ مَسْتَحِنٌ

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

* * * * *

■ #27 ■ Rom 13,9 ■
Lac 7x1 7p2.4 9x2 10p2 13p1

A

فَإِنْ أَنْتُمْ فَاجْتَهِدُوا

6n1s 6p.12.3.4.5.7 7p1
 9n6 9x1 10p1
 12n2.3 13n2

B

فَإِنْ أَنْتُمْ فَاجْتَهِدُوا

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

* * * * *

■ #28 ■ Rom 13,9 ■
Lac 7x1 7p2.4 9x2 10p2 13p1

A

فَلَا يَأْكُلُ مَوْلَانِي مَوْلَانِي

6n1s 6p.12.3.4.5.6.7 7p13.
 9n6* 9x1* 10p1
 12n2c

<p>B</p> <p>؛ ﻰـ ﻢـ ﻪـ ﻢـ ﻰـ</p> <p>7n1 8n1.2 9n1.2.3.4.5 9_{n6c} 9_{x1c.3} 10n1.2.3 11n1 12n1.2*.3.4 13n1.2 13x1 16n1</p> <p>* * * * *</p> <p>■ #29 ■ Rom 13,11 ■</p> <p>Lac 7x1 7p2.4 9_{x2} 10p2 13p1</p> <p>A</p> <p>ـ ﻮـ ﻪـ ﻢـ ﻪـ ﻮـ</p> <p>6n1s 6p1.2.3.5 7p1.3 9_{x1*} 12n2</p> <p>B</p> <p>ـ ﻮـ ﻪـ ﻢـ ﻪـ ﻮـ</p> <p>6p4.6.7 7n1 8n1.2 9n1.2.3.4.5.6 9_{x1c.3} 10n1.2.3 10p1 11n1 12n1.3.4 13n1.2 13x1 16n1</p> <p>* * * * *</p>	<p>■ #31 ■ Rom 14,2 ■</p> <p>Lac 7x1 7p2.4 9_{x2} 10p2 13p1</p> <p>A</p> <p>ـ ﻮـ ﻪـ ﻢـ ﻪـ ﻮـ</p> <p>6n1s 6p1.2.3.5 7p1.3 9_{x1*} 12n2</p> <p>B</p> <p>ـ ﻮـ ﻪـ ﻢـ ﻪـ ﻮـ</p> <p>6p4.6.7 7n1 8n1.2 9n1.2.3.4.5.6 9_{x1c.3} 10n1.2.3 10p1 11n1 12n1.3.4 13n1.2 13x1 16n1</p> <p>* * * * *</p>
<p>■ #30 ■ Rom 13,12 ■</p> <p>Lac 7x1 7p2.4 9_{x2} 10p2 13p1</p> <p>A</p> <p>ـ ﻮـ ﻪـ ﻢـ ﻪـ ﻮـ</p> <p>6n1s 6p1.2.3.4.5.6.7 7p1.3 9_{n6} 9_{x1*} 10p1 12n2</p> <p>B</p> <p>ـ ﻮـ ﻪـ ﻢـ ﻪـ ﻮـ</p> <p>6p5c.7 7n1 8n1.2 9n1.2.3.4.5 9_{x1c.3} 10n1.2.3 11n1 mas 12n1.3.4 13n1.2 13x1 16n1</p> <p>* * * * *</p>	<p>■ #32 ■ Rom 14,8 ■</p> <p>Lac 7x1 7p2.4 9_{x2} 10p2 13p1</p> <p>A</p> <p>ـ ﻮـ ﻪـ ﻢـ ﻪـ ﻮـ</p> <p>6n1s 6p1.2.3.4.5*.6 7p1.3 9_{n6} 9_{x1*} 10p1 12n2</p> <p>B</p> <p>ـ ﻮـ ﻪـ ﻢـ ﻪـ ﻮـ</p> <p>6p5c.7 7n1 8n1.2 9n1.2.3.4.5 9_{x1c.3} 10n1.2.3 11n1 mas 12n1.3.4 13n1.2 13x1 16n1</p> <p>* * * * *</p>
<p>■ #33 ■ Rom 14,20 ■</p> <p>Lac 7x1 7p2.4 9_{x2} 10p2 13p1</p> <p>A</p> <p>ـ ﻮـ ﻪـ ﻢـ ﻪـ ﻮـ</p> <p>6n1s 6p1.2.3.4.5.6.7 7p1.3 9_{n6}</p>	

B	
لَا مَلِئَةَ مَاصِدَّا بَعْدًا حَبَّا ١٥٢٦,	
7n1 8n1.2 9n1.2.3.4.5 9x1.3 10n1.2.3 10p1 11n1 12n1.2.3.4 13n1.2 13x1 16n1	
* * * * *	
■ #34 ■ Rom 15,20 ■	
Lac 7x1 7p2.4 9x2 10p2 13p1	
A	
هُنَّ مَاصِدَّا لَمَّا هُنَّ ١٥٢٦,	
6p3.5 7p1.3 9x1 10p1 12n2.3c 13x1 16n1	
B	
هُنَّ مَاصِدَّا لَمَّا هُنَّ ١٥٢٦,	
6n1 6p1.2.4.6.7s 7n1 Gw 8n1.2 9n1.2.3.4.5.6 9x3 10n1.2.3 11n1 12n1.3*.4 13n1.2	
* * * * *	
■ #35 ■ Rom 15,29 ■	
Lac 7x1 7p2.4 9x2 10p2 13p1	
A	
نَبَّا لَمَّا هُنَّ ١٥٢٦,	
6n1 6p1.2.3.4.6.7 7p1.3 9n6 10p1 12n2 13n2	
B	
نَبَّا لَمَّا هُنَّ ١٥٢٦,	
6p5 7n1 8n1.2 9n1.2.3.4.5 9x1.3 10n1.2.3 11n1 12n1.3.4 13n1 13x1 16n1	
* * * * *	

	<i>1Corinthians</i>
	■ #36 ■ 1Co 1,10 ■
Lac 7x1 7p2 9x2 10p2 13p1	
A	
هُنَّ مَاصِدَّا لَمَّا هُنَّ ١٥٢٦,	
6n1 6p1.2.4.5 7p1.3 9x1 10p1 12n1 13n1	
B	
هُنَّ مَاصِدَّا لَمَّا هُنَّ ١٥٢٦,	
6p3.6.7 7n1 7p4 8n1.2 9n1.2.3.4.5.6 9x3 10n1.2.3 11n1 12n2.3.4 13n2 13x1 16n1	
* * * * *	
■ #37 ■ 1Co 1,24 ■	
Lac 7x1 7p2 9x2 10p2 13p1	
A	
مَاصِدَّا سَلَّا لَهُ ١٥٢٦,	
6n1 6p1.2.3.4.5.6* 7p1.3.4 9n6 9x1	
B	
مَاصِدَّا سَلَّا لَهُ ١٥٢٦,	
6p6c.7 7n1 8n1.2 9n1.2.3.4.5 9x3 10n1.2.3 10p1 11n1 12n1.2.3.4 13n1.2 13x1 16n1	
* * * * *	
■ #38 ■ 1Co 3,10 ■	
Lac 7x1 7p2 9x2 10p2 13p1	
A	
أَصْحَى حَنَةَ ١٥٢٦,	
6n1 6p1.2.4.5*.6.7 7p1.3.4 10p1	

B**حَدَّةُ خَارِجًا**

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

* * * * *

■ #39 ■ 1Co 4,9 ■

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

A**حَدَّةُ إِنْجَامًا**

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

B**حَدَّةُ إِنْجَامًا**

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

* * * * *

■ #40 ■ 1Co 4,9 ■

Lac 7x1 9x2 10p2 13p1

A

وَبِهِمْ لِحَدَّةٍ حَلَطَانًا
وَحَتَّىٰ مُحَكَّمًا

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

B

وَبِهِمْ لِحَدَّةٍ حَلَطَانًا
وَحَتَّىٰ مُحَكَّمًا

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

* * * * *

■ #41 ■ 1Co 4,19 ■

Lac 7x1 7p4 9x2 10p2 13p1

A

وَلَا حَلَّةٍ بِهِمْ
وَمُحَكَّمٌ بِهِمْ لَا سُلْطَانٌ

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

B

وَلَا حَلَّةٍ بِهِمْ
وَمُحَكَّمٌ لَا سُلْطَانٌ

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

* * * * *

■ #42 ■ 1Co 5,2 ■

Lac 7x1 7p4 9x2 10p2 13p1

A**فَهُوَ مُحَكَّمٌ بِهِمْ**

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

B**فَهُوَ مُحَكَّمٌ بِهِمْ**

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

A/B

فَهُوَ مُحَكَّمٌ بِهِمْ
 (no diacr.)

6p1
 10p1

* * * * *

■ #43 ■ 1Co 5,3 ■

Lac 7x1 7p4 9x2 10p2 13p1

A

لَهُمْ فِي هَذِهِ

6n1 6p2.3.4.7 7p1.2.3

9n6 9x1* 10p1

12n2 13x1

B

لَهُمْ فِي هَذِهِ

6p5.6 7n1 Gw

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

12n1.3.4 13n1.2 16n1

A/B

لَهُمْ فِي هَذِهِ (no diacr.)

6p1

* * * * *

■ #44 ■ 1Co 5,10 ■

Lac 7x1 7p4 9x2 10p2 13p1

A

وَلَا إِلَلَهُوَ حَمْ رَبُّا. لَا وَيْ أَفْتَ

أَنَا لَهُمْ حَمْ رَبُّا مَا أَهْ حَمْ

حَمْ قَا أَهْ لَهُمْ قَا

6p3.4.5 7p3

9n6 10p1

12n2.4 13n2 13x1 16n1

B

وَلَا إِلَلَهُوَ حَمْ رَبُّا. لَا وَيْ أَفْتَ

أَنَا حَمْ رَبُّا مَا أَهْ حَمْ

حَمْ قَا أَهْ لَهُمْ قَا

6n1 6p1.2.6.7 7n1 7p1.2

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

12n1.3 13n1

* * * * *

■ #45 ■ 1Co 6,18 ■

Lac 7x1 7p4 10p2 13p1

A

لَا سَلَامٌ بَيْنَهُمَا

6n1 6p1.2.4.5*6.7 7p1.2.3

9n6 10p1

B

لَا سَلَامٌ بَيْنَهُمَا

6p3.5c 7n1

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

11n1

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

* * * * *

■ #46 ■ 1Co 7,15 ■

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

A

حَمْ حَمْ حَمْ حَمْ

6n1s 6p2.5.6 7p1

9x1.2c

13n2

B

حَمْ حَمْ حَمْ حَمْ

6p1.3.4.7 7n1 7p3 Gw

8n2 9n1.2.3.4.5.6 9x2*.3 10n1.2.3

10p1 11n1

12n1.2.3.4 13n1 13x1 16n1

* * * * *

■ #47 ■ 1Co 7,28 ■

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

A

اَهْكِرِيَا ئِنْ حَفَنْ

6n1s 6p1.2.3.4.5.7 7p1.3

9n6 9x1*.2 10p1

12n2

B

اَهْكِرِيَا ئِنْ حَفَنْ

6p6 7n1

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

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

* * * * *

■ #48 ■ 1Co 8,2 ■

Lac 7x1 7p2.4 10p2 13p1

A

اَهْكِرِيَا ئِنْ حَفَنْ بِبِهِ مَهْمَ

6p4.5.s.7s 7p1

8n2 9x1.2 mas

12n1 13n2 13x1 16n1

B

اَهْكِرِيَا ئِنْ حَفَنْ بِبِهِ مَهْمَ

6n1 7n1 7p3r

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

12n2.3.4 13n1

A/B

اَهْكِرِيَا ئِنْ حَفَنْ بِبِهِ مَهْمَ

(no diacr.)

6p2.3.6

10p1

C

اَهْكِرِيَا ئِنْ حَفَنْ بِبِهِ مَهْمَ

(no diacr.)

6p1

* * * * *

■ #49 ■ 1Co 8,6 ■

Lac 7x1 7p2.4 10p2 13p1

A

صَلَّى حَابِهِ اَهْ مَسْ حَابِهِ

6n1 6p1.2.3.4.6.7s

9n6 9x1.2 10p1

12n2 13n2

B

صَلَّى حَابِهِ اَهْ مَسْ حَابِهِ

6p5s 7n1 7p1.3

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

12n1.3.4 13n1 13x1 16n1

* * * * *

■ #50 ■ 1Co 8,7 ■

Lac 7x1 7p2.4 10p2 13p1

A

اَهْ لَلٰا حَكْمَهِ مَهْدَأ

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

9n6 9x1

B

اَهْ لَلٰا حَكْمَهِ مَهْدَأ

6p12* 7n1

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

11n1 mas

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

* * * * *

■ #51 ■ 1Co 9,7 ■

Lac 7x1 7p2.4 10p2 13p1

A

مَهْدَأ حَكْمَهِ مَهْدَأ

6n1 6p1.2.3.4.5.6.7 7p1.3

9n6 9x1 10p1

12n2 13n2

B

مَهْدَأ حَكْمَهِ مَهْدَأ

7n1
 8n1.2 9n1.2.3.4.5 9_x2.3 10n1.2.3 11n1
 mas
 12n1.3.4 13n1 13x1 16n1

* * * * *

■ #52 ■ 1Co 9,7 ■
Lac 7x1 7p2.4 10p2 13p1

A

ه مه وندا
 6n1 6p1.2.3.4.5.6.7 7p1.3
 9n6 9_x2c
 12n2.4 13n1 16n1

B

ه مه وندا
 7n1
 8n1.2 9n1.2.3.4.5 9_x1.2*.3 10n1.2.3
 10p1 11n1 mas
 12n1.3 13n2 13x1

* * * * *

■ #53 ■ 1Co 9,10 ■
Lac 7x1 7p2.4 10p2 13p1

A

ه مه وندا
ه مه وندا
 6p1.3.4.5.6.7 7p1
 9n6 9_x1.2c 10p1
 12n2 13x1

B

ه مه وندا
ه مه وندا
 6n1 6p2 7n1 7p3
 8n1.2 9n1.2.3.4.5 9_x2*.3 10n1.2.3 11n1
 mas
 12n1.3.4 13n1.2 16n1

* * * * *

■ #54 ■ 1Co 9,25 ■
Lac 7p2.4 10p2 13p1

A

حلا ؟ **واعدا** خـ
 6n1 6p1.2.3.4.6.7 7p1.3
 9n6 9_x2 10p1
 12n2.3 13n2

B

حلا **واعدا** خـ
 6p5 7n1 7x1
 8n1.2 9n1.2.3.4.5 9_x1.3 10n1.2.3 11n1
 mas
 12n4 13n1 13x1 16n1

B-2

حلا **واعدا** خـ
 12n1

* * * * *

■ #55 ■ 1Co 10,10 ■
Lac 7p2.4 10p2 13p1

A

ه مه وندا
 6n1 6p1.2.3.4.5.7 7p1.3
 9n5.6 9_x2 10p1 mas
 12n2 13n2

B

ه مه وندا
 6p6 7n1 7x1
 8n1.2 9n1.2.3.4.5 9_x1.3 10n1.2.3 11n1
 12n1.3.4 13n1 13x1 16n1

* * * * *

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

A**بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

6n1 6p2.3.4.5.6*.7 7p1.3

9x6 9x1.2.2*

12n2 13n2

B**بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

6p1.6* 7n1 7x1

8n1.2 9n1.2.3.4.5 9x2.3 10n1.2.3 10p1
11n1 mas

12n1.3.4 13n1 13x1 16n1

* * * *

■ #57 ■ 1Co 10,24 ■

Lac 7p2.4 10p2 13p1

A**بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

6p1.3.5*.6.7

B**بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

6n1 6p2.4.5c 7n1 7x1 7p1.3 Gw

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

10p1

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

B-2**بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

11n1

* * * *

■ #58 ■ 1Co 11,9 ■

Lac 7p2 10p2 13p1

A**بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

6p2.3.4.5.6* 7p1.3.4

9n6 9x1.2 10p1

B**بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

6n1 6p1.7 7n1 7x1

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

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

* * * *

■ #59 ■ 1Co 11,12 ■

Lac 7p2 10n2 10p2 13p1

A**بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

6n1 6p1.2.3.4.5.6*.7 7p1.3.4

9n6 9x1.2 10p1

12n2 13n2

B**بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

7n1 7x1

8n1.2 9n1.2.3.4.5 9x3 10n1.3 11n1

12n1.3.4 13n1 13x1 16n1

* * * *

■ #60 ■ 1Co 11,16 ■

Lac 7p2 10n2 10p2 13p1

A**بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

6n1 6p1.2.3.5

9n2* 10p1 mas

13n2

B**بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

6p4. 6x7 7n1 7x1 7p1.3.4 Gw

8n1.2 9n1.2.3.4.5.6 9x1.2.3 10n1.3

11n1

12n1.2.3.4 13n1 13x1 16n1

* * * *

■ #61 ■ 1Co 11,17 ■

Lac 7p2 10n2 10p2 13p1

A

الله يحييكم

6n1 6p1.3.5 7p3*

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

B

الله يحييكم

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

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

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

* * * * *

■ #62 ■ 1Co 11,25 ■

Lac 10n2 10p2 13p1

A

الله يحييكم

بِهِ

6n1 6p1.5.7s

9n4.6 9x3 10p1

13n2

B

الله يحييكم

بِهِ

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

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

12n1.2.3.4 13n1 13x1 16n1

* * * * *

■ #63 ■ 1Co 13,5 ■

Lac 9x3 10p2 12n1 13p1

A

الله يحييكم

الله يحييكم

6n1 6p1.4.5.6s 7p1s.2.3.4

9x1.2 10p1

12n4 13n1 16n1

B

الله يحييكم

الله يحييكم

6p2.3.7 7n1 7x1

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

12n1.2.3 13n2 13x1

* * * * *

■ #64 ■ 1Co 13,12 ■

Lac 9x3 10p2 12n1 13p1

A

الله يحييكم

6p1.4 7p1s.3

9x1c

B

الله يحييكم

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

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

10p1 11n1

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

* * * * *

■ #65 ■ 1Co 14,19 ■

Lac 9x3 10p2 13p1

A

الله يحييكم

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

9n6 9x1*.2

B

الله يحييكم

6n1 6p1.2.5c.6s 7n1* 7x1

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

11n1

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

* * * *

■ #66 ■ 1Co 14,37 ■

Lac 9x3 10p2 13p1

A

(اَنْهِيَّ مَحْصُورٌ فَهَذِهِ

6n1 6p1.2.4.5.s.7 7p1.4

9n6 9x1 10p1

12n2 13n2

B

(اَنْهِيَّ مَحْصُورٌ فَهَذِهِ

6p3.6.s 7n1 7x1 7p2.3 Gw

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

12n1.3.4 13n1 13x1 16n1

* * * *

■ #67 ■ 1Co 15,9 ■

Lac 9x3 10p2 13p1

A

(اَنَا اَنَا هَذِهِ مَوْعِدٌ وَمُعْتَكِسٌ

6n1 6p1.2.3.4.5.s.6.s.7 7p1.2.3.4

9n6 9x1c.2 10p1

B

(اَنَا اَنَا هَذِهِ مَوْعِدٌ وَمُعْتَكِسٌ

7n1 7x1

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

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

C

(اَنَا اَنَا هَذِهِ مَوْعِدٌ وَمُعْتَكِسٌ

9x1*

* * * *

■ #68 ■ 1Co 15,12 ■

Lac 9x3 10p2 13p1

A

(مَسْأَلَةٌ حَقُوقٌ لَبَعْدَ وَإِذْنَهُ
كَلِمَةٌ سَدِّ مَهْتَدِيَا

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

B

(مَسْأَلَةٌ حَقُوقٌ لَبَعْدَ وَإِذْنَهُ
كَلِمَةٌ سَدِّ مَهْتَدِيَا

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

* * * *

■ #69 ■ 1Co 15,14 ■

Lac 9x3 10p2 13p1

A

(مَسْأَلَةٌ مَعْتَدِلَةٌ وَمُعْتَكِسٌ

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

B

(مَسْأَلَةٌ مَعْتَدِلَةٌ وَمُعْتَكِسٌ

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

B-2

(مَسْأَلَةٌ مَعْتَدِلَةٌ وَمُعْتَكِسٌ

13x1

* * * *

■ #70 ■ 1Co 15,27 ■

Lac 9x3 10p2 13p1

A

(بِهِمَا هَذِهِ مَوْعِدٌ وَمُعْتَكِسٌ

6n1 6p1.2.3.4.5*.6.s.7 7p1.2.3.4

9n6 9x1*.2 10p1
12n2

B

بِمَدْرَأٍ مَّا ؟ فَهُوَ مَنْ يَعْلَمُ
لَا هُوَ

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

* * * * *

■ #71 ■ 1Co 15,39 ■

Lac 9x3 10p2 13p1

A

لَا هُوَ مَنْ يَعْلَمُ لَا

6p2.3.4.5.6.7 7p1.2.3.4
9n6 9x1.2* 10p1
12n2 13n2

B

لَا هُوَ مَنْ يَعْلَمُ لَا

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

B-2

لَا هُوَ مَنْ يَعْلَمُ لَا

9n3

* * * * *

■ #72 ■ 1Co 15,41 ■

Lac 9x3 10p2 13p1

A

مَنْ يَعْلَمُ ... مَنْ يَعْلَمُ ... مَنْ يَعْلَمُ
وَمَنْ يَعْلَمُ ...

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

B

مَنْ يَعْلَمُ ... مَنْ يَعْلَمُ ...
وَمَنْ يَعْلَمُ ...

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

* * * * *

■ #73 ■ 1Co 15,55 ■

Lac 6p2 9x3 10p2 13p1

A

لَا هُوَ مَنْ يَعْلَمُ لَا

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

B

لَا هُوَ مَنْ يَعْلَمُ لَا

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

* * * * *

■ #74 ■ 1Co 16,1 ■

Lac 6p2 9x3 10p2 13p1

A

لَا يَعْلَمُ مَنْ يَعْلَمُ لَا

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

B

لَا يَعْلَمُ مَنْ يَعْلَمُ لَا

6n1 6p1.4.5c.6s 7n1 7x1 7p1.2 Gw
8n1.2 9n1.2.3.4.5 9x1.2 10n1.2.3 11n1
mas
12n1.2.3.4 13n1.2 13x1 16n1

* * * * *

9_{n6} 9_{x1.2*}

12n1.2

B**حَمْسَا مَعَ اُمِّهِ**6n1 6p5.6c.7 7n1 7x1
8n1.2 9n1.2.3.4.5 9_{x2c} 10n1.2.3 10_{p1}

11n1 mas

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

* * * * *

■ #75 ■ 1Co 16,6 ■*Lac* 6p2 9x3 10_{p2} 13p1**A****حَمْسَةٌ مَعَ اُمِّهِ**

6n1 6p5 7p1.3.4

9_{n6} 9_{x1} 10_{p1}**B****حَمْسَةٌ مَعَ اُمِّهِ**6p1.3.4.6c.7 7n1 7x1 7p2 **Gw**8n1.2 9n1.2.3.4.5 9_{x2} 10n1.2.3 11n1

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

* * * * *

■ #76 ■ 1Co 16,8 ■*Lac* 9x3 10_{p2} 13p1**A****حَمْسَةٌ مَعَ اُمِّهِ**

6n1 6p1.2.3.456.7 7p1.23.4

9_{n6} 9_{x1.2} 10_{p1}

12n2 13n2

B**حَمْسَةٌ مَعَ اُمِّهِ**

7n1 7x1

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

12n1.3.4 13n1 13x1 16n1

* * * * *

■ #77 ■ 1Co 16,24 ■*Lac* 6p2 9x3 10_{p2} 13p1**A****بَعْدَ حَمْسَةٍ**

6p1.3.4.6* 7p1.2.3.4

■ #79 ■ 2Co 3,3 ■*Lac* 6p2 9_{x1.3} 10_{p2} 13p1 | incert 7p2**A****بَعْدَ حَمْسَةٍ**

6p5.6.7

9_{x2c} 10n2 10_{p1}

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

B**بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

6n1 6p1.3.4 7n1 7x1 7p1.3.4
 8n1.2 9n1.2.3.4.5.6 9_{x2*} 10n1.3 11n1
 12n4

* * * * *

■ #80 ■ 2Co 3,14 ■
Lac 9_{x1.3} 10p₂ 13p₁

A**بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

6n1 6p1.3.4.5 7p2.3.4*
 9_{n6} 9_{x2} 10p₁
 12n2 13x1c

B**بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

6p2.6.7 7n1 7x1 7p1.4c
 8n1.2 9n1.2..34.5 10n1.2.3 11n1 mas
 12n1.3.4 13n1.2 13x1* 16n1

* * * * *

■ #81 ■ 2Co 4,4 ■
Lac 9_{x1.3} 10p₂ 13p₁

A**بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

6n1 6p1.2.3.4.5*.6.7 7p1.2.3.4
 9_{n6} 9_{x2} 10p₁
 12n2

A-2

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
صَلَوةً مُكَبَّلاً

12n3c 13x1

B**أَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَسَلِّمْ**
صَلَوةً مُكَبَّلاً

6p5c 7n1 7x1
 8n1.2 9n1.2..34.5 10n1.2.3 11n1 mas
 12n1.3*.4 13n1.2 16n1

* * * * *

■ #82 ■ 2Co 4,8 ■
Lac 9_{x1.3} 10p₂ 13p₁

A**صَلَوةً مُكَبَّلاً**

6n1 6p1.2.3.4.5.6.7 7p1.2.3.4
 9_{n6} 9_{x2} 10p₁
 12n2 13n2

B**صَلَوةً مُكَبَّلاً**

7n1 7x1
 8n1.2 9n1.2..34.5 10n1.2.3 11n1
 12n1.3.4 13n1 13x1 16n1

* * * * *

■ #83 ■ 2Co 4,10 ■
Lac 9_{x1.3} 10p₂ 13p₁

A**صَلَوةً مُكَبَّلاً وَسَعِيداً**
صَلَوةً مُكَبَّلاً وَسَعِيداً

6n1 6p2.3.4.5*.6.7 7p1.2.3.4
 9_{n6} 9_{x2} 10p₁

B**صَلَوةً مُكَبَّلاً وَسَعِيداً**
صَلَوةً مُكَبَّلاً وَسَعِيداً

6p1.5c 7n1 7x1
 8n1.2 9n1.2..34.5 10n1.2.3 11n1
 12n1.2.3.4 13n1.2 13x1 16n1

* * * * *

6p1.3.6 7p2.3.4*
 9n6 9x12* 10p1

B

حَسْتَعَا ۝ مَهْمَصِبٍ

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

C

وَحَسْتَعَا مَهْمَصِبٍ

12n2*

* * * * *

* * * * *

■ #84 ■ 2Co 4,13 ■

Lac 6p2 9x1.3 10p2 13p1

A

حَلَّا ۝ مَهْمَصِبٍ

6n1 6p1.3.4.5.6.7 7p1.2.3.4
 9n6 9x2 10p1
 12n2.3 13n1 13x1

B

حَلَّا ۝ مَهْمَصِبٍ

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

* * * * *

■ #85 ■ 2Co 4,18 ■

Lac 6p2 9x3 10n2 10p2 13p1

A

وَحَلَّسْتَعَةٌ ۝ وَحَسْتَعَةٌ

6n1 6p1.3.4.5.6.7 7p1.2.3.4
 9n6 9x1 10n3 10p1
 12n2 13n2

B

وَحَلَّسْتَعَةٌ ۝ وَحَسْتَعَةٌ

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

* * * * *

■ #86 ■ 2Co 5,11 ■

Lac 6p2 9x3 10n2 10p2 13p1

A

حَسْتَعَا مَهْمَصِبٍ

■ #87 ■ 2Co 6,16 ■

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

A

أَنْدَمْ ۝ مَعْدَهٌ أَنْدَمْ ۝ مَعْدَهٌ

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

B

أَنْدَمْ ۝ مَعْدَهٌ أَنْدَمْ ۝ مَعْدَهٌ

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

* * * * *

■ #88 ■ 2Co 7,2 ■

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

A

صَنْعٌ أَسْتَعَ

6n1 6p2.3.4.5.6.7 7p1.2
 9n6 9x1c.2

B

صَنْعٌ أَسْتَعَ

6p1 7x1
 8n1.2 9n1.2..34.5.6 9x1* 10n1.2.3
10p1 11n1 mas
 12n1.2.3.4 13n1.2 13x1 16n1

* * * * *

■ #89 ■ 2Co 7,6 ■
Lac 7n1 7p3.4 9x3 **10p2** 13p1

A

الله ... حسناً صلواتكم
 6n1 6p1.2.3.4.6x7 7x1* 7p1.2
9n6 9x1.2 10n3 **10p1** mas
 12n2.3 13n2 13x1 16n1

B

الله ... حسناً صلواتكم
صلواتكم

6p5 7x1
 8n1.2 9n1.2..34.5 10n1.2 11n1
 12n1r.4 13n1

* * * * *

■ #90 ■ 2Co 7,9 ■
Lac 7n1 7p3.4 9x3 **10p2** 13p1

A

الله ... صلواتكم
صلواتكم

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

B

الله ... صلواتكم
صلواتكم

6p3.5.6x7x1 7p2
 8n1.2 9n1.2..34.5 9x2 10n1.2.3 **10p1**
 11n1
 12n1r.2

* * * * *

■ #91 ■ 2Co 7,14 ■
Lac 7n1 7p3.4 9x3 **10p2** 13p1

A

الله ... صلواتكم
صلواتكم

6n1 6p2.3.5.7 7p1.2
9n6 9x1.2 **10p1**
 12n2

B

الله ... صلواتكم
صلواتكم

6p1.4.6x7x1
 8n1.2 9n1.2..34.5 10n1.2.3 11n1 mas
 12n1.3.4 13n1.2 13x1 16n1

* * * * *

■ #92 ■ 2Co 7,15 ■
Lac 7n1 7p3.4 9x3 **10p2** 13p1

A

الله ... قسماتكم

6n1 6p1.2.3.4.5.6x7 7p1.2
9n6 9x1.2 **10p1**
 12n2 13n2

B

الله ... قسماتكم

7x1
 8n1.2 9n1.2..34.5 10n1.2.3 11n1
 12n1.3.4 13n1 13x1 16n1

* * * * *

■ #93 ■ 2Co 8,14 ■
Lac 7n1 7p2.3.4 9x3 **10p2** 13p1

<p>A</p> <p>مِنْهُ وَمِنْهَا وَمِنْهُمْ مِنْهُمْ كُلُّهُمْ مِنْهُمْ</p> <p>6n1 6p3.4.5.6 9n6 9x1 10p1 12n2</p>	<p>B</p> <p>مِنْهُ وَمِنْهَا وَمِنْهُمْ مِنْهُمْ كُلُّهُمْ مِنْهُمْ</p> <p>7x1 8n2 9n1.2.34.5 9x2 10n1.2.3 11n1 mas 12n1.3.4 13n1 13x1 16n1</p>
* * * * *	
■ #96 ■ 2Co 9,3 ■	
<i>Lac</i> 7n1 7p2.3.4 8n1 9x3 10p2 13p1	
A	
وَلَا يَسْأَفُ مَنْ هُوَ فِي حَذَرٍ وَلَا يَسْأَفُ مَنْ هُوَ فِي حَذَرٍ	
6n1 6p1.23.4.5.67. 7p1 9n6 9x1.2 10p1 12n2	
B	
وَلَا يَسْأَفُ مَنْ هُوَ فِي حَذَرٍ وَلَا يَسْأَفُ مَنْ هُوَ فِي حَذَرٍ	
7x1 8n2 9n1.2.34.5 10n1.2.3 11n1 mas 12n1.3.4 13n1.2 13x1 16n1	
* * * * *	
■ #94 ■ 2Co 8,18 ■	
<i>Lac</i> 7n1 7p2.3.4 8n1 9x3 10p2 13p1	
A	
عَبْرَةٌ وَلَا حَدَّهُ لِلْمُسْكِنِ عَبْرَةٌ وَلَا حَدَّهُ لِلْمُسْكِنِ	
6n1 6p1.23.4.5.67. 7p1 9n6 9x1.2* 10p1 12n2	
B	
عَبْرَةٌ وَلَا حَدَّهُ لِلْمُسْكِنِ عَبْرَةٌ وَلَا حَدَّهُ لِلْمُسْكِنِ	
7x1 8n2 9n1.2.34.5 9x2c 10n1.2.3 11n1 12n1.3.4 13n1.2 13x1 16n1	
* * * * *	
■ #95 ■ 2Co 8,21 ■	
<i>Lac</i> 7n1 7p2.3.4 8n1 9x3 10p2 13p1	
A	
مِنْهُ وَمِنْهَا وَمِنْهُمْ مِنْهُمْ كُلُّهُمْ مِنْهُمْ	
6n1 6p1.23.4.5.67. 7p1 9n6 9x1 10p1 12n2 13n2	
B	
مِنْهُ وَمِنْهَا وَمِنْهُمْ مِنْهُمْ كُلُّهُمْ مِنْهُمْ	
6n1 6p1.4.6.7 7x1 7p1 Gw 8n2 9n1.2.34.5 9x2 10n1.2.3 11n1 mas 12n1.3.4 13n1	
* * * * *	

■ #98 ■ 2Co 9,6 ■

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

A

فَخْ وَزَوْ حَسَهْلَا، اَفْ حَسَهْلَا
شِرْ. فَخْ وَزَوْ حَسَهْلَا، اَفْ
حَسَهْلَا سَهْ

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

B

فَخْ وَزَوْ حَسَهْلَا، اَفْ حَسَهْلَا
شِرْ. فَخْ وَزَوْ حَسَهْلَا، اَفْ
حَسَهْلَا سَهْ

6n1 6p2*.5c 7x1
8n2 9n1.2.34.5 9x2c 10n1.2.3 11n1
12n1.2.3.4 13n1.2 13x1 16n1

* * * * *

■ #99 ■ 2Co 9,7 ■

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

A

اَمْ وَصَهْلَا

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

B

اَمْ وَصَهْلَا

7x1
8n2 9n1.2.34.5 9x1c.2c 10n1.2.3 10p1
11n1 mas
12n1.2.3.4 13n1.2 13x1 16n1

* * * * *

■ #100 ■ 2Co 9,8 ■

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

A

حَلَهْلَا، اَمْ وَصَهْلَا

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

B

حَلَهْلَا، اَمْ وَصَهْلَا

6p2* 7x1
8n2 9n1.2.34.5 10n1.2.3 11n1 mas
12n1.2.3.4 13n1 13x1 16n1

* * * * *

■ #101 ■ 2Co 10,7 ■

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

A

وَامْ وَهِيَ، حَسَهْلَا، اَمْ وَسَهْلَا

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

A-2

وَامْ وَهِيَ، حَسَهْلَا، اَمْ وَسَهْلَا

6p6

B

وَامْ وَهِيَ، حَسَهْلَا، اَمْ وَسَهْلَا

سَهْلَا

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

* * * * *

■ #102 ■ 2Co 10,8 ■

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

A

حَلَهْلَا، حَسَهْلَا، اَمْ وَسَهْلَا

سَهْلَا

6n1 6p1..23.4.5*.6.7 7p1.2

9_{n6} 9_{x1*}.2 10_{p1}

12n2

B

مَسْكِنٌ وَّمَسْكِنٌ مَسْكِنٌ وَّمَسْكِنٌ

مَسْكِنٌ وَّمَسْكِنٌ

6p5c 7x1

8n.12 9n1.2.34.5 9_{x1c} 10n1.2.3 11n1
12n1.3.4 13n1.2 13x1 16n1

* * * * *

■ #103 ■ 2Co 11,16 ■

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

A

أَنْتَ مَسْكِنٌ مَسْكِنٌ

6n1 6p1..23.4.5.6.7 7p1.2

9_{n6} 9_{x1.2} 10_{p1}

B

أَنْتَ مَسْكِنٌ مَسْكِنٌ

7x1

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

* * * * *

■ #104 ■ 2Co 11,18 ■

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

A

أَنْتَ مَسْكِنٌ مَسْكِنٌ

6n1 6p1..23.4.5.6.7 7p1.2

9_{n6} 9_{x1.2} 10_{p1}

13n2

B

أَنْتَ مَسْكِنٌ مَسْكِنٌ

7x1

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

* * * * *

■ #105 ■ 2Co 11,19 ■

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

A

مَسْكِنٌ أَنْتَ مَسْكِنٌ مَسْكِنٌ وَّمَسْكِنٌ

6n1 6p2.4.5 7p2

B

مَسْكِنٌ أَنْتَ مَسْكِنٌ مَسْكِنٌ وَّمَسْكِنٌ

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

C

مَسْكِنٌ أَنْتَ مَسْكِنٌ مَسْكِنٌ وَّمَسْكِنٌ

9_{x1*}

* * * * *

■ #106 ■ 2Co 12,2 ■

Lac 7n1 7p3.4 10_{p2} 13p1

A

وَالْمَسْكِنُ وَّهُوَ مَسْكِنٌ مَسْكِنٌ

[Gw by error the unattested ~~وَالْمَسْكِنُ~~
وَالْمَسْكِنُ]

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

B

وَالْمَسْكِنُ وَّهُوَ مَسْكِنٌ مَسْكِنٌ

7x1c

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

B-2

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
عَصْمَانٍ

9n1*

* * * *

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

A

سَلَامٌ عَلَى مَوْلَانَا مُحَمَّدَ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

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

B

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

* * * *

■ #108 ■ 2Co 12,10 ■
Lac 7n1 7p3.4 10p2 13p1

A

حَمْدَهُ لِلَّهِ رَبِّ الْعَالَمِينَ

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

B

حَمْدَهُ لِلَّهِ رَبِّ الْعَالَمِينَ

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

* * * *

■ #109 ■ 2Co 12,11 ■
Lac 7n1 7p3.4 10p2 13p1

A

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

B

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

* * * *

■ #110 ■ 2Co 12,18 ■
Lac 7n1 7p3.4 10p2 13p1

A

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

B

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

* * * *

■ #111 ■ 2Co 13,1 ■
Lac 7n1 7p2.3.4 10p2 13p1

A

ا، بـ اـ لـ دـ وـ حـ تـ ئـ اـ لـ دـ

حـ دـ

[Gw by error the unattested اـ لـ دـ]
6n1 6p1.2.3.4.5*.7 7p1
9n6 9x12* 10p1

B

ا، بـ اـ لـ دـ وـ حـ تـ ئـ اـ لـ دـ

حـ دـ

6p5c.6s 7x1
8n.12 9n1.2.3.4.5 9x2c.3 10n1.2.3 11n1
mas
12n1.3.4 13n1.2 13x1 16n1

* * * * *

■ #112 ■ 2Co 13,2 ■

Lac 7n1 7p2.3.4 10p2 13p1

A

ا، بـ اـ لـ دـ وـ حـ تـ ئـ اـ لـ دـ

6n1 6p1.3.4.5.6s 7p1
9n6 9x12 10p1
12n2

B

ا، بـ اـ لـ دـ وـ حـ تـ ئـ اـ لـ دـ

6p2 7x1
8n.12 9n1.2.3.4.5 9x3 10n1.2.3 11n1
mas
12n1.3.4 13n1.2 13x1 16n1

C

ا، بـ اـ لـ دـ وـ حـ تـ ئـ اـ لـ دـ

اـ لـ دـ

6p7

* * * * *

■ #113 ■ 2Co 13,4 ■

Lac 7n1 7p2.3.4 10p2 13p1

A

ا، بـ اـ لـ دـ وـ حـ تـ ئـ اـ لـ دـ

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

B

ا، بـ اـ لـ دـ وـ حـ تـ ئـ اـ لـ دـ

6p6s 7x1
8n.12 9n1.2.3.4.5 9x1.3 10n1.2.3 11n1
12n1.3.4 13n1 13x1 16n1

* * * * *

■ #114 ■ 2Co 13,9 ■

Lac 7n1 7p2.3.4 10p2 13p1

A

ا، بـ اـ لـ دـ وـ حـ تـ ئـ اـ لـ دـ

6n1 6p2.3.4.5.6s 7p1
9n6 9x1*.2 10p1

A-2

ا، بـ اـ لـ دـ وـ حـ تـ ئـ اـ لـ دـ

6p1
13n2

B

ا، بـ اـ لـ دـ وـ حـ تـ ئـ اـ لـ دـ

7x1
8n.12 9n1.2.3.4.5 9x3 10n1.2.3 11n1
mas
12n1.3.4 13n1 13x1 16n1

B-2

ا، بـ اـ لـ دـ وـ حـ تـ ئـ اـ لـ دـ

9x1c
12n2

* * * * *

Galatians

■ #115 ■ Gal 1,10 ■

Lac 7n1 7p2.3.4 **10p2** 13p1**A****لَوْلَا كُنْسَا لَا**

6n1 6p1.2.3.4.5.6.7 7p1

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

12n2

B**لَوْلَا كُنْسَا لَا**

7x1

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

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

* * * * *

■ #116 ■ Gal 1,14 ■

Lac 7n1 7p2.3.4 **10p2** 13p1**A****لَهُ مِنْ هَذِهِ حَتَّى هَذِهِ**

6p2.4.5 7p1

B**لَهُ مِنْ هَذِهِ حَتَّى هَذِهِ**

6n1 6p1.3.6.7 7x1

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

10p1 11n1 mas

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

* * * * *

■ #117 ■ Gal 1,14 ■

Lac 7n1 7p2.3.4 **10p2** 13p1**A****لَوْلَا كُنْسَا لَا،**

6n1 6p1.2.3.4.5.6.7 7p1

9n6 9x1.2

12n2 13n2

B**لَوْلَا كُنْسَا لَا،**

7x1

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

10p1 11n1 mas

12n1.3.4 13n1 13x1 16n1

C**لَوْلَا كُنْسَا لَا،**

9x3*

* * * * *

■ #118 ■ Gal 1,21 ■

Lac 7n1 7p2.3.4 **10p2** 13p1**A****مِنْ كُلِّهِ لَا،**

6p1.2.3.4.5*.6.7 7p1

9n6 9x1

B**مِنْ كُلِّهِ لَا،**

6n1 6p5c 7x1

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

11n1

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

* * * * *

■ #119 ■ Gal 2,4 ■

Lac 7n1 7p2.3.4 9n5 **10p2****A****أَعْلَمُ بِعَدْيَنِي**

6n1 6p1.2.4.5 7p1

9n3*.6 9x3

12n2 13n2

B**أَعْلَمُ بِعَدْيَنِي**

6p3.6.7 7x1

8n.12 9n1.2.3.4 9x1.2 10n1.2.3 **10p1**

11n1 mas
12n1.3.4 13n1 13x1 13p1 16n1

* * * * *

■ #120 ■ Gal 2,5 ■
Lac 7n1 7p2.3.4 9n5 **10p2**

A

اَهْلًا مَحْلًا

6p1.3.5.6.7 7p1
9n6 9x1.2

B

اَهْلًا مَحْلًا

6n1 6p2.4 7x1 **Gw**
8n.12 9n1.2.3.4 9x3 10n1.2.3 **10p1**
11n1 mas
12n1.2.3.4 13n1.2 13x1 13p1 16n1

* * * * *

■ #121 ■ Gal 2,12 ■
Lac 7n1 7p2.3.4 9n5 **10p2**

A

|٠٥١ ۷۸۰۱ مَحْلًا

6p2
12n2 13n2

B

|٠٥١ ۷۸۰۱ مَحْلًا

6n1 6p3.4.5.6 7x1 7p1
8n.12 9n1.2.3.4 9x1.2.3 10n1.2.3
11n1 mas
12n1.3.4 13n1 13x1 13p1 16n1

A/B

|٠٥١ ۷۸۰۱ مَحْلًا (no diacr.)

6p1.7
10p1

* * * * *

■ #122 ■ Gal 2,15 ■

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

A

سَمِّيَ مَوْهَبَةً مَوْهَبَةً

6p1.2.3.4.6*.7 7p1

9n6 9x1*

12n2*

B

سَمِّيَ مَوْهَبَةً مَوْهَبَةً مَوْهَبَةً

6n1 6p2*.5.6x 7x1

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

11n1 mas

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

* * * * *

■ #123 ■ Gal 2,20 ■

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

A

۷۸۰۱ مَوْهَبَةً مَوْهَبَةً مَوْهَبَةً

6p2.5

9n6 9x1 **10p1** mas

12n2 13n2 16n1

B

۷۸۰۱ مَوْهَبَةً مَوْهَبَةً مَوْهَبَةً

6n1 6p1.3.4.7 7x1 7p1

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

12n3.4 13p1

C

۷۸۰۱ مَوْهَبَةً مَوْهَبَةً مَوْهَبَةً

6p6

12n1 13n1 13x1

* * * * *

■ #124 ■ Gal 3,4 ■

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

<p>A</p> <p>٥٥ مَدْهُوٰ أَعْلَمَ حَسَنَاهُ</p> <p>6n1 6p1.2.3.4.5*.6 7p1 9n6 9x1*</p> <p>B</p> <p>٥٥ مَدْهُوٰ أَعْلَمَ حَسَنَاهُ</p> <p>6p5c.7 7x1 8n.12 9n1.2.3.4 9x1c.2.3 10n1.2.3 10p1 11n1 12n1.2.3.4 13n1 13x1 13p1 16n1</p>	<p>11n1 12n1.3.4 13n1 13x1 13p1 16n1</p> <p style="text-align: center;">* * * *</p> <p>■ #127 ■ Gal 5,3 ■</p> <p>Lac 7p2.3.4 9n5 10p2</p> <p>A</p> <p>وَسَتٌ ٥٥ مَدْهُوٰ بَحَثَهَا بَحْرًا</p> <p>6n1*(?) 6p1.2.3.4.5.6.7 7p1 8n1*(?) 9n6 9x1*.2</p> <p>B</p> <p>وَسَتٌ ٥٥ مَدْهُوٰ بَحَثَهَا بَحْرًا</p> <p>6n1c 7n1 7x1 8n1c2 9n1.2.3.4 9x1c.3 10n1.2.3 10p1 11n1 12n1.2.3.4 13n1.2 13x1 13p1 16n1</p>
<p>A</p> <p>بَحْرًا مَدْهُوٰ حَسَنَاهُ</p> <p>6p1.2*.3.4*.5.7 7p1 9n6 9x1.2 10p1</p> <p>B</p> <p>بَحْرًا مَدْهُوٰ حَسَنَاهُ</p> <p>6n1 6p2c.4.c.6 7x1 Gw 8n.12 9n1.2.3.4 9x3 10n1.2.3 11n1 12n1.2.3.4 13n1.2 13x1 13p1 16n1</p>	<p style="text-align: center;">* * * *</p> <p>■ #128 ■ Gal 5,13 ■</p> <p>Lac 7p2.3.4 9n5 10p2</p> <p>A</p> <p>وَسَتٌ ٥٥ حَسَنَاهُ حَسَنَاهُ</p> <p>6n1 6p1.2*.6.7 13n2</p> <p>B</p> <p>وَسَتٌ ٥٥ حَسَنَاهُ حَسَنَاهُ</p> <p>6p2c.3.4.5 7n1 7x1 7p1 Gw 8n.12 9n1.2.3.4.6 9x1.2.3 10n1.2.3 10p1 11n1 12n1.2.3.4 13n1 13x1 13p1 16n1</p> <p>C</p> <p>وَسَتٌ ٥٥ حَسَنَاهُ حَسَنَاهُ</p> <p>12n3*</p>
<p>A</p> <p>رَخًا مَدْهُوٰ ٥٥</p> <p>6n1 6p1.2.3.4.5.6.7 7p1 9n6 9x2 12n2 13n2</p> <p>B</p> <p>رَخًا مَدْهُوٰ ٥٥</p> <p>7x1 8n.12 9n1.2.3.4 9x1.3 10n1.2.3 10p1</p>	

* * * * *

■ #129 ■ Gal 5,17 ■

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

مَهْمَّةٌ أَنْ يُبَرِّئَ

6n1c 6p5.6

11n1

12n1.2.3 13n1.2

B

مَهْمَّةٌ أَنْ يُبَرِّئَ

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

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

10p1

12n4 13x1 13p1 16n1

* * * * *

■ #130 ■ Gal 6,3 ■

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

مَهْمَّةٌ أَنْ يُبَرِّئَ

6n1 6p1.2.3.4.6.7 7p1.2.3

9x1.2 **10p1c**

12n2 13n2

B

مَهْمَّةٌ أَنْ يُبَرِّئَ

6p5 7n1 7x1

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

12n1.3.4 13n1 13x1 16n1

C

مَهْمَّةٌ أَنْ يُبَرِّئَ

11n1

D

مَهْمَّةٌ أَنْ يُبَرِّئَ

13p1

E

مَهْمَّةٌ أَنْ يُبَرِّئَ

10p1*

* * * * *

■ #131 ■ Gal 6,14 ■

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

مَهْمَّةٌ أَنْ يُبَرِّئَ

6n1 6p1.2.3.4.5.6.7 7p1.2.3

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

12n2

B

مَهْمَّةٌ أَنْ يُبَرِّئَ

7n1 7x1

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

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

* * * * *

■ #132 ■ Gal 6,17 ■

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

مَهْمَّةٌ أَنْ يُبَرِّئَ

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

9n6 9x1.2 10n3

12n2

B

مَهْمَّةٌ أَنْ يُبَرِّئَ

6n1c 6p5c 7n1 7x1 7p1

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

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

Ephesians

■ #133 ■ Eph 1,8 ■

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

مَهْمَّةٌ أَنْ يُبَرِّئَ

A	B
<p>حَمْدَةٌ مُّكَبِّلَةٌ</p> <p>6p1.3.4.5*.6 7p1.3 9n6 9x1.2</p>	<p>هَامِرٌ رَّصِيدٌ وَنَمَ مُكَبِّلَةٌ</p> <p>6p7 Gw 12n2</p>
<p>B</p> <p>حَمْدَةٌ مُّكَبِّلَةٌ</p> <p>6n1 6p2.5c.7 7n1 7x1 8n.12 9n1.2.3.4 9x3 10n1.2.3 10p1 11n1 12n1.2.3.4 13n1.2 13x1 13p1 16n1</p>	<p>هَامِرٌ رَّصِيدٌ وَنَمَ مُكَبِّلَةٌ</p> <p>6p2*.4.5c 7x1 8n.12 9n1.2.3.4 9x3 10n1.2.3 10p1 11n1 12n1.3.4 13n1.2 13x1 13p1 16n1</p>
* * * * *	
<p>■ #134 ■ Eph 1,15 ■</p> <p>Lac 7p2.4 9n5 10p2</p>	
<p>A</p> <p>مُكَبِّلَةٌ، حَمْدَةٌ</p> <p>6p1.2.3.7 7p3 9x1.2*</p>	<p>مُكَبِّلَةٌ، حَمْدَةٌ</p> <p>6n1 6p1.2.3.5.6.7 7p3 9n6 9x2</p>
<p>B</p> <p>مُكَبِّلَةٌ، حَمْدَةٌ</p> <p>6n1 6p4.5.6 7n1 7x1 7p1 Gw 8n.12 9n1.2.3.4.6 9x2c.3 10n1.2.3 10p1 11n1 12n1.2.3.4 13n1.2 13x1 13p1 16n1</p>	<p>مُكَبِّلَةٌ، حَمْدَةٌ</p> <p>6n1 6p1.2.3.5.6.7 7p3 9n6 9x2 12n2 13n2</p>
* * * * *	
<p>■ #135 ■ Eph 2,2 ■</p> <p>Lac 7n1 7p2.4 9n5 10p2</p>	
<p>A</p> <p>هَامِرٌ رَّصِيدٌ وَنَمَ مُكَبِّلَةٌ</p> <p>6n1 6p1.2c.3.5*.6 7p1.3 9n6 9x1.2</p>	<p>هَامِرٌ رَّصِيدٌ وَنَمَ مُكَبِّلَةٌ</p> <p>6p4 7x1 7p1 8n.12 9n1.2.3.4 9x1.3 10n1.2.3 10p1 11n1 12n1.3.4 13n1 13x1 13p1 16n1</p>
* * * * *	
<p>■ #136 ■ Eph 2,12 ■</p> <p>Lac 7n1 7p2.4 9n5 10p2</p>	
<p>A</p> <p>مُكَبِّلَةٌ، حَمْدَةٌ</p>	<p>مُكَبِّلَةٌ، حَمْدَةٌ</p>
<p>6n1 6p1.2.3.5.6.7 7p3 9n6 9x2 12n2 13n2</p>	
<p>B</p> <p>مُكَبِّلَةٌ، حَمْدَةٌ</p>	<p>مُكَبِّلَةٌ، حَمْدَةٌ</p>
<p>6p4 7x1 7p1 8n.12 9n1.2.3.4 9x1.3 10n1.2.3 10p1 11n1 12n1.3.4 13n1 13x1 13p1 16n1</p>	
* * * * *	
<p>■ #137 ■ Eph 4,30 ■</p> <p>Lac 7n1 7x1 7p4 8n1 9n5 10p2</p>	
<p>A</p> <p>هَامِرٌ رَّصِيدٌ وَنَمَ مُكَبِّلَةٌ</p> <p>6n1 6p1.2.3.4.5.6.7 7p1.2.3 9n6 9x1.2 12n2</p>	<p>هَامِرٌ رَّصِيدٌ وَنَمَ مُكَبِّلَةٌ</p>

B

كِتَابٌ مُبِينٌ

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

* * * *

■ #138 ■ Eph 4,30 ■

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

A

كِتَابٌ مُبِينٌ

6p6 7p2.3

9n6 9x2

12n2 16n1

B

كِتَابٌ مُبِينٌ

6n1 6p1.2.3.4.5.7p1

8n2 9n1.2.3.4 9x1.3 10n1.2.3 10p1
11n1

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

* * * *

■ #139 ■ Eph 5,23 ■

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

A

كِتَابٌ مُبِينٌ

6p3.5.6 7p3

13x1 16n1

B

كِتَابٌ مُبِينٌ

6n1 6p1.2.4.7 7p1.2 Gw
8n2 9n1.2.3.4.6 9x1.2.3 10n1.2.3 10p1
11n1
12n1.2.3.4 13n1.2 13p1

* * * *

■ #140 ■ Eph 5,29 ■

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

A

كِتَابٌ مُبِينٌ

6p1.3.6*.7 7p3

9n6 9x12

B

كِتَابٌ مُبِينٌ

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

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

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

* * * *

■ #141 ■ Eph 6,8 ■

Lac 7n1 7p4 8n1 9n5 10p2

A

كِتَابٌ مُبِينٌ

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

9n6 9x12

13n1*

B

كِتَابٌ مُبِينٌ

6p5c.7 7x1

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

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

* * * *

■ #142 ■ Eph 6,8 ■

Lac 7n1 7p4 8n1 9n5 10p2

A

كِتَابٌ مُبِينٌ

6p2c.3.5.6 7x1 7p1.2

9n6 9x1c.2*

12n2

A

ومني أحبنا ۱۵

6n1 6p1.2.3.4.5*.6.7 7p1.2.3

9n6 9x1.2 10p1

B

ومني أحبنا ۱۵

6p5c 7x1

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

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

* * * * *

■ #148 ■ Php 3,19 ■

Lac 7n1 7p4 9n5 10p2

A

حاجنا محبنا ۱۵

6n1 6p1.2.3.5.6.7 7p1.2.3

9n6 9x1c 10p1

B

حاجنا محبنا ۱۵

6n1 6p2*.4 7x1

8n1.2 9n1.2.3.4 *9x1*.2.3 10n1.2.3 11n1*

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

* * * * *

■ #149 ■ Php 3,20 ■

Lac 7n1 7p4 9n5 10p2

A

محبنا حبيبنا ۱۵

6n1 6p1.2.3.4.5.6.7 7p1.2.3

9n6 9x1.2 10p1

12n2

B

محبنا حبيبنا ۱۵

7x1

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

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

* * * * *

■ #150 ■ Php 4,1 ■

Lac 7n1 7p4 9n5 10p2

A

مكتبه قوشنا محبنا ۱۵

6n1 6p4.5.6 7p2

13x1 16n1

B

مكتبه قوشنا محبنا ۱۵

6p1.2.3.7 7x1 7p1.3

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

10p1 11n1 mas

12n1.2.3.4 13n1.2 13p1

* * * * *

■ #151 ■ Php 4,12 ■

Lac 7n1 7p4 9n5 10p2

A

لما محبنا ۱۵

6n1* 6p1.2.3.4.5.6 7p1.2.3

8n1.9n6 9x1*.2*

12n2.3*

B

لما محبنا ۱۵

6n1c 6p7 7x1

8n1c.2 9n1.2.3.4 *9x1c.3 10n1.2.3 10p1*

11n1

12n1.3c.4 13n1.2 13x1 13p1 16n1

* * * * *

Colossians

■ #152 ■ Col 3,1 ■

Lac 7n1 7p4 9n5 10n2 10p2

<p>A</p> <p>لَا وَمُعْسِلٌ لَهُ مَحْسِنٌ</p> <p>لَا وَمُعْسِلٌ لَهُ مَحْسِنٌ</p> <p>6n1 6p3.4.7 7p1.3 12n1.2.3 13n2* 13x1 16n1</p> <p>B</p> <p>لَا وَمُعْسِلٌ لَهُ مَحْسِنٌ</p> <p>لَا وَمُعْسِلٌ لَهُ مَحْسِنٌ</p> <p>6p2.5.6 7x1 7p2 8n1.2 9n1.2.3.4.6 9x1.2.3 10n1.3 10p1 11n1 12n4 13n1.2c 13p1</p> <p>A/B</p> <p>(no diacr.)</p> <p>لَا وَمُعْسِلٌ لَهُ مَحْسِنٌ</p> <p>لَا وَمُعْسِلٌ لَهُ مَحْسِنٌ</p> <p>6p1</p>	<p>A</p> <p>مَحْسِنٌ حَمْدًا</p> <p>6p7</p> <p>B</p> <p>مَحْسِنٌ حَمْدًا</p> <p>6n1 6p1.3.4.5.6 7x1 7p1.2 8n1.2 9n1.2.3.4.6 9x1.2.3 10n1.2.3 10p1 11n1 12n1.2.3.4 13n1.2 13x1 13p1 16n1</p> <p style="text-align: center;">* * * * *</p> <p>■ #155 ■ Col 4,13 ■</p> <p>Lac 7n1 7p4 9n5 10p2</p> <p>A</p> <p>مَسْكٌ وَجَبَصٌ</p> <p>6p1.4.5 7p1.2c.3 9n6 9x1*.2 12n2</p> <p>B</p> <p>مَسْكٌ وَجَبَصٌ</p> <p>6n1 6p2.3.6.7 7x1 7p2* Gw 8n1.2 9n1.2.3.4 9x1.3 10n1.2.3 10p1 11n1 mas 12n1.3.4 13n1.2 13x1 13p1 16n1</p> <p style="text-align: center;">* * * * *</p> <p>■ #153 ■ Col 3,5 ■</p> <p>Lac 6p2 7n1 7p3.4 9n5 10n2 10p2</p> <p>A</p> <p>لَهُمْ لَهُمْ</p> <p>6n1 6p1.3.4.5.6 7p1.2 9n6 9x2 10p1 12n2</p> <p>B</p> <p>لَهُمْ لَهُمْ</p> <p>6p7 7x1 8n1.2 9n1.2.3.4 9x1.3 10n1.3 11n1 mas 12n1.3.4 13n1.2 13x1 13p1 16n1</p> <p style="text-align: center;">* * * * *</p> <p>■ #154 ■ Col 3,17 ■</p> <p>Lac 6p2 7n1 7p3.4 9n5 10p2</p>
	<p>■ #156 ■ Col 4,16 ■</p> <p>Lac 7n1 7p4 9n5 10p2</p> <p>A</p> <p>لَهُمْ لَهُمْ حَمْدًا مَحْسِنٌ</p> <p>6p1.3.7</p> <p>B</p> <p>لَهُمْ لَهُمْ حَمْدًا مَحْسِنٌ</p> <p>6n1 6p2.4.5.6 7x1 7p1.2.3 8n1.2 9n1.2.3.4.6 9x1.2.3 10n1.2.3 10p1 11n1 mas</p>

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

* * * * *

1 Thessalonians

■ #157 ■ 1Th 2,17 ■

Lac 7n1 7p4 9n5 10p2

A

مَسْتَقِيلٌ

6p2.3.4.5.6.7 7p2.3

9n6 9x1.2.3 mas

13n2 13x1

B

مَسْتَقِيلٌ

6n1 6p1 7x1 7p1

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

12n1.2.3.4 13n1 13p1 16n1

* * * * *

■ #158 ■ 1Th 3,13 ■

Lac 7n1 7p4 9n5 10p2

A

مَقْتُومٌ حَقَّاقٌ، وَلَا فَعَمٌ

6n1 6p3.5 7p1.2.3

9n6 9x1.2

12n1.3 13n1.2 13x1

B

مَقْتُومٌ حَقَّاقٌ، وَلَا فَعَمٌ

6p7 7x1

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

mas

12n2.4 13p1 16n1

A/B

مَقْتُومٌ حَقَّاقٌ، وَلَا فَعَمٌ

(no diacr.)

6p1.2.4.6

10p1

* * * * *

■ #159 ■ 1Th 4,1 ■

Lac 7n1 7p4 9n5 10p2

A

حَصَّلَ أَسْتَقِيلٌ

6p3.5 7p1.2

9x3

13n1

B

حَصَّلَ أَسْتَقِيلٌ

6n1 6p1.2.4.6.7 7x1 7p3 Gw

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

10p1 11n1 mas

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

* * * * *

■ #160 ■ 1Th 4,1 ■

Lac 7n1 7p4 9n5 10p2

A

أَسْتَقِيلٌ حَصَّلَ، وَلَا فَعَمٌ

6n1 6p2.3.4.5.7 7p1.2.3

9n6 9x1*.2

B

أَسْتَقِيلٌ حَصَّلَ، وَلَا فَعَمٌ

6p6 7x1

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

11n1 mas

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

C

أَسْتَقِيلٌ حَصَّلَ، وَلَا فَعَمٌ

6p1

* * * * *

■ #161 ■ 1Th 4,15 ■
Lac 7n1 7p4 9n5 **10p2**

A

وَسِعَ الْمَرْءُ وَصَعْلَمْنَتْ

6n1 6p2.4.5 7p1
 9x2c
 12n3 13n1.2 13p1 16n1

B

وَسِعَ الْمَرْءُ وَصَعْلَمْنَتْ

6p1.3.6.7 7x1 7p2.3
 8n1.2 9n1.2.3.4.6 9x1.2*.3 10n1.2.3
10p1 11n1
 12n1.2.4 13x1

* * * * *

■ #162 ■ 1Th 5,3 ■
Lac 7n1 7p4 9n5 **10p2**

A

أَبْ سَطْلَا حَلَّدَا

6p2.3.4.5.6 7p1.3
 9n2.6 9x1.2
 12n1.2.3 13n1.2c 13x1

B

أَبْ سَطْلَا حَلَّدَا

6n1 6p1.7 7x1 7p2
 8n1.2 9n1.3.4 9x3 10n1.2.3 **10p1 11n1**
 mas
 12n4 13n2* 13p1 16n1

* * * * *

2 Thessalonians

■ #163 ■ 2Th 1,3 ■
Lac 7n1 7p4 9n5 **10p2**

A

حَمَوْهُ لَكَهَا حَمَدَ حَسِيْ

6p2c.3.4.5 7p2.3
 9n6 9x1.2 **10p1**

B

حَمَوْهُ سَحِيْ لَكَهَا حَمَدَ

6p1.6.7 7x1
 8n1.2 9n1.2.3.4 9x3 10n1.2.3 11n1 mas
 12n1.2.3.4 13n1.2 13x1 13p1 16n1

C

حَمَوْهُ لَكَهَا سَحِيْ حَمَدَ

6n1 6p2* 7p1

* * * * *

■ #164 ■ 2Th 1,7 ■

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

A

حَمَهُهُ وَهَنْ سَهَهُ

6n1 6p1.2*.6.7 7p1

B

حَمَهُهُ وَهَنْ سَهَهُ

6p2c.3.4.5 7x1 7p2.3 **Gw**
 8n1.2 9n1.2.3.4.6 9x1.2.3 10n1.2.3
10p1 11n1
 12n1.2.3.4 13n1.2 13x1 13p1 16n1

* * * * *

■ #165 ■ 2Th 2,4 ■

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

A

هَهِ حَمَطَلَهُ هَهِ

7x1

B

هَهِ حَمَطَلَهُ هَهِ

6n1 6p1.2.3.4.5.6.7 7p1.2.3
 8n1.2 9n1.2.3.4.6 9x1.2.3 10n1.2.3
10p1 11n1
 12n1.2.3.4 13n1.2 13x1 13p1 16n1

* * * *

■ #166 ■ 2Th 2,13 ■

Lac 7n1 7p4 9n5 10p2

A

مَلَأْتُهُ أَمْتَ سَخْنَهُ وَهُنَّ

6p3.4 7p1.2.3
9x2

B

مَلَأْتُهُ أَمْتَ سَخْنَهُ وَهُنَّ

6n1 6p1.2.5.6.7 7x1
8n1.2 9n1.2.3.4.6 9x1.3 10n1.2.3 10p1
11n1
12n1.2.3.4 13n1.2 13x1 13p1 16n1

* * * *

■ #167 ■ 2Th 3,1 ■

Lac 7n1 7p4 9n5 10p2

A

مَعَهُ أَمْتَ

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

B

مَعَهُ أَمْتَ

6p3.4.5 7x1 7p2.3 Gw
8n1.2 9n1.2.3.4 9x3 10n1.3 11n1
12n1.2.3.4 13n1.2 13x1 13p1 16n1

* * * *

■ #168 ■ 2Th 3,5 ■

Lac 7n1 7p4 9n5 10p2

A

مَلَأْتُهُ أَمْتَ وَهُنَّ

6n1 6p2.3.4 7p1.2.3

8n2 9n6 9x1.2 10p1

12n2 13x1 16n1

B

مَلَأْتُهُ أَمْتَ وَهُنَّ

6p1.5.6.7 7x1
8n1 9n1.2.3.4 9x3 10n1..23 11n1
12n1.3.4 13n1.2 13p1

* * * *

■ #169 ■ 2Th 3,6 ■

Lac 7n1 7p4 9n5 10p2

A

مَلَأْتُهُ أَمْتَ حَقْبَلًا

6n1 6p1.2.4.5
9n6 9x1

B

مَلَأْتُهُ أَمْتَ حَقْبَلًا

6p3.6.7 7x1 7p1.2.3 Gw
8n1.2 9n1.2.3.4 9x2.3 10n1..23 11n1
12n1.2.3.4 13n1 13x1 13p1 16n1

B-2

مَلَأْتُهُ أَمْتَ حَقْبَلًا

10p1
13n2

* * * *

■ #170 ■ 2Th 3,6 ■

Lac 7n1 7p4 9n5 10p2

A

مَلَأْتُهُ أَمْتَ

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

B

مَلَأْتُهُ أَمْتَ

6p3.5 7x1 7p1.2

8n1 9n1.2.3.4 9_x2.3 10n1..23 10p1
12n1.2.3.4 13x1 13p1 16n1

* * * * *

■ #171 ■ 2Th 3,18 ■

Lac 7n1 7p4 9n5 10p2

A

سَمْعُونَ

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

9n6 9_x1* 10p1

13n1.2

B

سَمْعُونَ ابْنُ

6n1c 6p1c.2c.3.5.7 7x1 7p2

8n1.2 9n1.2.3.4 9_x1c.2.3 10n1..23 11n1

12n1.2.3.4 13x1 13p1 16n1

* * * * *

Timothy

■ #172 ■ 1Tm 3,1 ■

Lac 7n1 7p4 9n5 10n2 10p2

A

حَبْرًا كُفَّا

6n1 6p1.2.3.4.5.7 7p1.2.3

9n6 9_x2 10p1

12n2.3 13n2

B

حَبْرًا كُفَّا

6p6 7x1

8n1.2 9n1.2.3.4 9_x1.3 10n1.3 11n1

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

* * * * *

■ #173 ■ 1Tm 3,8 ■

Lac 7n1 7p4 9n5 10n2 10p2

A

صَمْعَانٌ وَلِي

6n1* 6p2.3.4.5.6.7 7p1*

10p1

B

صَمْعَانٌ وَلِي

6n1c 6p1 7x1 7p1c.2.3 Gw

8n1.2 9n1.2.3.4 9_x1.2.3 10n1.3 11n1

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

* * * * *

■ #174 ■ 1Tm 4,9 ■

Lac 7n1 7p4 9n5 10n2 10p2

A

صَمْعَانٌ وَصَلَّانٌ

صَمْعَانٌ وَصَلَّانٌ

6n1 6p1.3.6.7 7p2.3

9n6 9_x1.2 10p1

13n2

B

صَمْعَانٌ وَصَلَّانٌ

صَمْعَانٌ وَصَلَّانٌ

6p2.4.5 7x1 7p1 Gw

8n1.2 9n1.2.3.4 9_x3 10n1.3 11n1

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

* * * * *

■ #175 ■ 1Tm 6,10 ■

Lac 7n1 7p4 9n5 10n2 10p2

A

صَنَا وَصَنَاعَانٌ

6p2c.3.4.5c.7 7p1.2

10p1

13n2

B

حَمْدَهُ مَلِكُهُ حَمَدًا

6n1 6p1.2*.5*.6 7x1 7p3 Gw
 8n1.2 9n1.2.3.4.6 9_x1.2.3 10n1.3 11n1
 12n1.2.3.4 13n1 13x1 13p1 16n1

* * * * *

■ #176 ■ 1Tm 6,10 ■

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

A

حَمْدَهُ مَلِكُهُ حَمَدًا

6p6 7p2

B

حَمْدَهُ مَلِكُهُ حَمَدًا

6n1 6p1.2.3.4.5.7 7x1 7p1.3
 8n1.2 9n1.2.3.4.6 9_x1.2.3 10n1.3 10p1
 11n1
 12n1.2.4 13n1.2 13x1 13p1 16n1

* * * * *

2Timothy

■ #177 ■ 2Tm 1,12 ■

Lac 7p4 9n5 10n2 10p2

A

حَمْدَهُ مَلِكُهُ حَمَدًا

6n1 6p1.2.3.4.5.6.7 7p1.2.3
 9_x6 9_x7*

B

حَمْدَهُ مَلِكُهُ حَمَدًا

7n1 7x1
 8n1.2 9n1.2.3.4 9_x1.2.3 10n1.3 10p1
 11n1
 12n1.2.3.4 13n1.2 13x1 13p1 16n1

* * * * *

■ #178 ■ 2Tm 2,2 ■

Lac 7p4 9n5 10n2 10p2

A

لَبَّيْلاً لِلَّعَمَ مَدْمُقْتَنَا

6p7
 9_x2*
 16n1c

B

لَبَّيْلاً لِلَّعَمَ مَدْمُقْتَنَا

6n1 6p2.3 7n1 7x1 7p1.2.3
 8n1.2 9n1.2.3.4.6 9_x1.2.3 10n1.3
 11n1
 12n1.2.3.4 13n1.2 13x1 13p1 16n1*

C

لَبَّيْلاً لِلَّعَمَ مَدْمُقْتَنَا

6p5

D

لَبَّيْلاً لِلَّعَمَ مَدْمُقْتَنَا

8n1*v Gw

B/D

لَبَّيْلاً لِلَّعَمَ مَدْمُقْتَنَا

(no diacr.)

6p1.4.6
 10p1

* * * * *

■ #179 ■ 2Tm 2,16 ■

Lac 7p4 9n5 10n2 10p2

A

قَلَّا مَتَعْدَلًا ... اَعْدَلًا

6n1 6p1.2.3.4.5.6.7 7p1.2.3
 9_x6 9_x1.2 10p1
 12n2 13n2

B

قَلَّا مَتَعْدَلًا ... اَعْدَلًا

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

* * * * *

■ #180 ■ 2Tm 2,16 ■
Lac 7p4 9n5 10n2 10p2

A

بَهْ وَسْلَمْ

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

B

بَهْ وَسْلَمْ

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

* * * * *

■ #181 ■ 2Tm 3,5 ■
Lac 7p4 9n5 10n2 10p2 12n3

A

بَهْ وَسْلَمْ أَهْمَدْ وَسْلَمْ لَهُ
 سَهْ وَسْلَمْ

6p4.5.6.7
 13n1.2 13x1

B

بَهْ وَسْلَمْ أَهْمَدْ وَسْلَمْ لَهُ
 سَهْ وَسْلَمْ

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

* * * * *

■ #182 ■ 2Tm 3,6 ■
Lac 7p4 9n5 10n2 10p2 12n3

A

بَهْ وَسْلَمْ حَمْدَةْ

6n1 6p2.4.5 7p1.3

B

بَهْ وَسْلَمْ حَمْدَةْ

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

A/B

بَهْ وَسْلَمْ حَمْدَةْ (no diacr.)
 6p1

* * * * *

■ #183 ■ 2Tm 3,7 ■
Lac 7p4 9n5 10n2 10p2 12n3

A

بَهْ وَسْلَمْ حَمْدَةْ
 حَمْدَةْ بَهْ وَسْلَمْ لَا مَعْصِي

6n1 6p1.2.3.5.6 7p2

B

بَهْ وَسْلَمْ حَمْدَةْ
 حَمْدَةْ بَهْ وَسْلَمْ لَا مَعْصِي

6p4.7 7n1 7x1 7p1.3
 8n1.2 9n1.2.3.4.6 9x1.2.3 10n1.3 10p1
 11n1
 12n1.2.4 13n1.2 13x1 13p1 16n1

* * * * *

■ #184 ■ 2Tm 3,15 ■
Lac 7p4 9n5 10n2 10p2 12n3

A

حَمْسَةٌ وَّصَعْدَةٌ

6n1 6p1.2.3.4.5.6.7 7p1.2.3

9n6 9x1.2.3 10p1

12n2

B

حَمْسَةٌ وَّصَعْدَةٌ

7n1 7x1

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

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

* * * *

■ #187 ■ 2Tm 4,1 ■

Lac 7p4 9n5 10n2 10p2 12n3

A

هَوَيْ وَحَلَامُ حَسِيرٍ مَّتَّهَا

6p3.4.6 7p1.3

13n2

B

هَوَيْ وَحَلَامُ حَسِيرٍ مَّتَّهَا

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

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

11n1

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

* * * *

■ #188 ■ 2Tm 4,3 ■

Lac 7p4 9n5 10n2 10p2 12n3

A

صَفَرٌ، حَفَصَرٌ، صَلْقَا

صَهَاسَهَا، وَصَعْدَهَا

6n1 6p3.4.5.6.7 7p3

8n1 9n3

12n2 13p1

B

صَفَرٌ، حَفَصَرٌ، صَلْقَا

صَهَاسَهَا، وَصَعْدَهَا

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

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

11n1 mas

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

* * * *

A

حَمْسَةٌ وَّصَعْدَةٌ

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

9n6 9x1

12n2

B

حَمْسَةٌ وَّصَعْدَةٌ

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

■ #189 ■ 2Tm 4,17 ■

Lac 7p4 9n5 10n2 10p2 12n3

A

اَنْعَلَىٰ مَحْمَدٍ وَآلِهِ

6n1 6p1.2.3.4.5.6.7 7p1.2.3

9n6 9x1.2 10p1

12n2

B

اَنْعَلَىٰ مَحْمَدٍ وَآلِهِ

7n1 7x1

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

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

* * * * *

■ #190 ■ 2Tm 4,22 ■

Lac 7p4 9n5 10n2 10p2 12n3

A

مُحَمَّدٌ أَنْعَلَىٰ

6p2.4.5.7 7p1

9x2 10p1

B

مُحَمَّدٌ أَنْعَلَىٰ

6n1 6p1.3.6 7n1 7x1 7p2.3

8n1.2 9n1.2.3.4.6 9x1.3 10n1.3 11n1

mas

12n1.2.4 13n1.2 13x1 13p1 16n1

* * * * *

Titus

■ #191 ■ Tit 1,4 ■

Lac 7p4 9n5 10n2 10p2 12n3

A

اَنْعَلَىٰ اَنْعَلَىٰ

6n1 6p1.2.3.4.5.6.7 7p1.2.3

9n6 9x1.2 10p1

12n2

B

اَنْعَلَىٰ اَنْعَلَىٰ

7n1 7x1

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

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

* * * * *

■ #192 ■ Tit 1,5 ■

Lac 7p4 9n5 10n2 10p2 12n3

A

مُحَمَّدٌ مُحَمَّدٌ مُحَمَّدٌ

مُحَمَّدٌ

6p1.2c.3*.4.5.6.7 7p1.2.3

9n6 9x1.2 10p1

12n2

B

مُحَمَّدٌ مُحَمَّدٌ مُحَمَّدٌ

6p1.2c.3*.4.5.6.7 7n1 7x1

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

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

* * * * *

■ #193 ■ Tit 1,11 ■

Lac 7p4 9n5 10n2 10p2 12n3

A

مُحَمَّدٌ مُحَمَّدٌ مُحَمَّدٌ

6p1.3.5.6.7 7p2.3

9n6c 9x1* 10p1

12n2

B

مُحَمَّدٌ مُحَمَّدٌ مُحَمَّدٌ

6n1 6p2.4 7n1 7x1 7p1 Gw

8n1.2 9n1.2.3.4.6* 9x1c.2.3 10n1.3

11n1 mas

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

* * * * *

■ #194 ■ Tit 2,5 ■

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

A

مَعْدِقٍ حَتَّى

6p1.3.5.6*.7 7p3
9n6

B

مَعْدِقٍ حَتَّى

6n1 6p2.4.6c 7n1 7x1 7p1.2 Gw
8n1.2 9n1.2.3.4 9x1.2.3 10n1.3 10p1
11n1
12n1.2.4 13n2 13x1 13p1 16n1

* * * * *

■ #195 ■ Tit 3,7 ■

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

A

حَتَّى مَنْ مَعْدِقٍ

6n1 6p1.3.5.6 7p3

B

حَتَّى مَنْ مَعْدِقٍ

6p2.4.7 7n1 7x1 7p1.2
8n1.2 9n1.2.3.4.6 9x1.2.3 10n1.3 10p1
11n1
12n1.4 13n2 13x1 13p1 16n1

* * * * *

■ #196 ■ Tit 3,8 ■

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

A

أَنْتَ بَلْ مَعْدِقٍ حَتَّى

6n1 6p1.2.4.5.6.7 7p1.2.3

9n6 9x2.3

B

أَنْتَ بَلْ مَعْدِقٍ حَتَّى

6p3 7n1 7x1

8n1.2 9n1.2.3.4 9x1 10n1.3 10p1 11n1
12n4 13n2 13x1 13p1 16n1

C

بَلْ

12n1

* * * * *

Philemon

■ #197 ■ 25 ■

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

A

حَمْ وَ مَسْكُونٌ

6n1 6p1.2.34.5.67 7p1.23.

9n6 9x1*.2*

12n2

B

حَمْ وَ مَسْكُونٌ أَمْتَ

7n1

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

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

* * * * *

Hebrews

■ #198 ■ Heb 1,14 ■

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

A

وَ مَسْكُونٌ بِالْمَعْدِقِ

6n1 6p1.5.6.7 7p3

8n1 **10p2****B****وَمِنْ مَا يَعْلَمُ**

6p2.4 7n1 7p1 Gw

8n2 9n1.2.3.4.6 9x1.2.3 10n1.3 **10p1**

11n1

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

* * * * *

■ #199 ■ Heb 2,10 ■

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

A**وَكُنْتُمْ مُّسْتَهْدِفِينَ****مُّهَاجِرِينَ**

6n1 6p1.2.4.5.6.7 7p1.2.3

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

12n2

B**وَكُنْتُمْ مُّسْتَهْدِفِينَ****مُّهَاجِرِينَ**

7n1

8n1.2 9n1.2.3.4.6 10n1.3 11n1 mas

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

* * * * *

■ #200 ■ Heb 2,16 ■

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

A**لَا هُنَّ مُّهَاجِرُونَ مُّهَاجِرِينَ****لَا هُنَّ مُّهَاجِرُونَ مُّهَاجِرِينَ****مُّهَاجِرِينَ**

6n1 6p1.2.4.5.6.7 7p1.2.3

9n4*.6 9x1*.2 **10p1.2****B****لَا هُنَّ مُّهَاجِرُونَ مُّهَاجِرِينَ****مُّهَاجِرُونَ مُّهَاجِرِينَ**

7n1

8n1.2 9n1.2.3.4.6 9x1c **10n1.3 11n1 mas**

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

* * * * *

■ #201 ■ Heb 2,17 ■

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

A**أَلَيْسَ الْمُؤْمِنُ**

6p4 7p2

9n6 9x1

12n2.3

B**أَلَيْسَ الْمُؤْمِنُ**

6n1 6p1.2.5.6.7 7n1 7p1.3

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

11n1

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

* * * * *

■ #202 ■ Heb 3,6 ■

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

13n2

A**أَلَيْسَ الْمُؤْمِنُ**

6p2.5 7p2.3

9n6 9x1.2 **10p1.2 11n1**

12n2

B**أَلَيْسَ الْمُؤْمِنُ**

6n1 6p1.4.6.7 7n1 7p1 Gw

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

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

* * * * *

■ #203 ■ Heb 3,7 ■

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

A

مَلَّا وَاهْنَا وَهُوَ مَعَهُ
وَهُوَ لَاهْنَهُ

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

B

مَلَّا وَاهْنَا وَهُوَ مَعَهُ
وَهُوَ لَاهْنَهُ

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

B-2

مَلَّا وَاهْنَا وَهُوَ مَعَهُ
وَهُوَ لَاهْنَهُ

7n1*

* * * * *

■ #204 ■ Heb 3,11 ■

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

A

أَمْ وَهُوَ لَاهْنَهُ

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

B

أَمْ وَهُوَ لَاهْنَهُ

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

* * * * *

■ #205 ■ Heb 3,11 ■

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

A

لَاهْنَهُ كَسْلَهُ

6n1 6p1.4.5.6 7p2
9x1.2

B

لَاهْنَهُ كَسْلَهُ

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

* * * * *

■ #206 ■ Heb 3,16 ■

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

A

لَا مَكْرُهٌ وَبِعَهْدٍ مَعْنَى

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

B

لَا مَكْرُهٌ وَبِعَهْدٍ مَعْنَى

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

* * * * *

■ #207 ■ Heb 5,5 ■

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

A

لَاهْنَهُ وَاهْنَهُ لَهُ

6n1 6p4.6 7p1.2.3

9n2.6 9x1s.2 10p1.2

12n1.2 13n1.2

B

لَهُ مِنْ دُنْعَةٍ وَّمِنْ دُنْعَةٍ

6p1.2.5.7 7n1 7x1

8n1.2 9n1.3.4 10n1.3 11n1 mas

12n4 13x1 13p1 16n1

* * * * *

■ #208 ■ Heb 7,4 ■

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

A

لَهُ مِنْ دُنْعَةٍ وَّمِنْ دُنْعَةٍ

6n1 6p1.2.4.5.6 7p1.2.3

9n6 9x1s.2 10p2

12n2

A-2

لَهُ مِنْ دُنْعَةٍ وَّمِنْ دُنْعَةٍ

6p6.7

B

لَهُ مِنْ دُنْعَةٍ وَّمِنْ دُنْعَةٍ

7x1

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

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

B-2

لَهُ مِنْ دُنْعَةٍ وَّمِنْ دُنْعَةٍ

10p1

* * * * *

■ #209 ■ Heb 7,27 ■

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

A

أَنْتَ وَصَاحِبُكَ

6n1 6p1 7p1

9n6 9x1s.2 10p2

12n2.3 13x1 16n1

B

أَنْتَ وَصَاحِبُكَ

6p2.4.5.6.7 7x1 7p2.3 Gw

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

12n1.4 13n1.2 13p1

* * * * *

■ #210 ■ Heb 8,5 ■

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

A

أَنْتَ وَصَاحِبُكَ

6n1 6p1.2.4.5.6 7p1.2.3

9n6 9x1s.2 10p1.2

12n2 13n1.2

B

أَنْتَ وَصَاحِبُكَ

6p7 7x1

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

12n1.3.4 13x1 13p1 16n1

* * * * *

■ #211 ■ Heb 8,6 ■

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

A

أَنْتَ وَصَاحِبُكَ

6n1 6p1.2.4.5.6.7 7p1.2.3

9n6 10p1.2

12n3 13x1 16n1

B

أَنْتَ وَصَاحِبُكَ

7x1

8n1.2 9n1.2.3.4 9x1s.2 10n1.3 11n1

12n1.2.4 13n1.2 13p1

* * * * *

* * * *

■ #212 ■ Heb 9,17 ■

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

A

حَسَدًا وَ حَسْدٌ حَمْلَةٌ

6p2.5.6.7 7p2*.3
12n2

B

**حَسَدًا وَ وَ حَسْدٌ
حَمْلَةٌ**

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

C

**حَسَدًا وَ وَ حَسْدٌ
حَمْلَةٌ**

10p1

D

حَسَدًا وَ وَ حَسْدٌ حَمْلَةٌ

6p1s

* * * *

■ #213 ■ Heb 9,24 ■

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

A

حَسَدًا بِّ

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

B

حَسَدًا بِّ

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

* * * *

■ #214 ■ Heb 10,5 ■

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

A

حَقْسَا وَ حَمْلَةٌ لَا رَحْمَةٌ

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

B

حَقْسَا وَ حَمْلَةٌ لَا رَحْمَةٌ

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

* * * *

■ #215 ■ Heb 10,9 ■

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

A

أَهْمَدٌ وَ حَمْلَةٌ

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

B

أَهْمَدٌ وَ حَمْلَةٌ

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

* * * *

■ #216 ■ Heb 10,11 ■

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

A

٥٥١ **وَتَنَا مَهْمَنْتُ**

6p7 7n1 7p2

9n6 9x1s.2* 10p2

B

٥٥١ **وَتَنَا مَهْمَنْتُ**

6n1 6p1s.2.4.5.6 7n1 7p1.3

8n1.2 9n1.2.3.4 9x2c 10n1.3 10p1 11n1

12n1.2.4 13n1.2 13x1 13p1 16n1

* * * *

■ #217 ■ Heb 10,16 ■

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

A

أَسْلَا وَجَنَّةٌ مَعْكُلًا أَنْ

6p1.2.7 7p3

9n6 9x1s.2* 10p2

B

أَسْلَا وَجَنَّةٌ مَعْكُلًا أَنْ

6n1 6p4.5.6 7n1 7p1.2 Gw

8n1.2 9n1.2.3.4 9x2c 10n1.3 10p1 11n1

12n2.4 13n1.2 13x1 13p1 16n1

* * * *

■ #218 ■ Heb 10,25 ■

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

A

أَنْ مَهْمَنْتُ مَهْمَنْتُ

6p4 7p3

8n2 9x2c 10p2

13n1.2 13x1 16n1

B

أَنْ مَهْمَنْتُ مَهْمَنْتُ

6n1 6p2.7 7n1 7p1.2

8n1 9n1.2.3.4.6 9x1s.2* 10n1.3 10p1

11n1

12n2.4 13p1

A/B

أَنْ مَهْمَنْتُ مَهْمَنْتُ (no diacr.)

6p1.5.6

* * * *

■ #219 ■ Heb 10,28 ■

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

A

أَنْ مَهْمَنْتُ مَهْمَنْتُ

6n1 6p2.5 7p1.2.3c

9x6 9x2 10p1.2

12n1.2.4 13n1.2 13x1 16n1

B

أَنْ مَهْمَنْتُ مَهْمَنْتُ

6p4.6.7 7n1 7p3* Gw

8n1.2 9n1.2.3.4 9x1s 10n1.3 11n1 mas

13p1

A/B

أَنْ مَهْمَنْتُ مَهْمَنْتُ

(no diacr.)

6p1

* * * *

■ #220 ■ Heb 10,29 ■

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

A

مَسْبَتٌ وَهَلْمَلٌ وَمَلَهَ اَنْ
وَهَلْمَلٌ وَهَلْمَلٌ اَنْ

6n1 6p4.5.6 7p1.2.3

B

مَسْبَتٌ وَهَلْمَلٌ وَمَلَهَ اَنْ

وَصَلَوةٌ مُّكَبَّلَةٌ

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

* * * * *

■ #221 ■ Heb 10,33 ■

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

A

وَلَا يَعْلَمُ أَعْلَمَهُ لِلَّعْنَى

6p1.2.4.6 7p2
9n6 9x1s 10p1.2
12n2

B

وَلَا يَعْلَمُ أَعْلَمَهُ لِلَّعْنَى

6n1 6p5 7n1 7p1.3 Gw
8n1.2 9n1.2.3.4 9x2 10n1.3 11n1
12n4 13n1.2 13x1 13p1 16n1

* * * * *

■ #222 ■ Heb 10,34 ■

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

A

وَصَلَوةٌ مُّكَبَّلَةٌ لَا حَنْ

6n1 6p1.2.4.5.6 7p1.2.3
9n3 9n6
12n2

B

وَصَلَوةٌ مُّكَبَّلَةٌ لَا حَنْ

7n1
8n1.2 9n1.2.4 9x1s.2 10n1.3 10p1.2
11n1
12n1.4 13n1.2 13x1 13p1 16n1

* * * * *

■ #223 ■ Heb 11,6 ■

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

A

لَا يَعْلَمُ صَلَوةٌ وَلَا حَنْ

6n1 6p1.2c.4.5 7p1.2.3
9n6 9x1s 10p2
12n1.2 13p1

B

لَا يَعْلَمُ صَلَوةٌ وَلَا حَنْ

6p2*.6 7n1
8n1.2 9n1.2.3.4 9x2 10n1.3 10p1 11n1
12n4 13n1.2 13x1 16n1

* * * * *

■ #224 ■ Heb 11,17 ■

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

A

لَا يَعْلَمُ صَلَوةٌ وَلَا حَنْ

6n1 6p2.4.5 7p1.2*.3
9x2
12n1 13n2

B

لَا يَعْلَمُ صَلَوةٌ وَلَا حَنْ

6p1.6 7n1 7p2c
8n1.2 9n2.3.4.6 9x1s 10n1.3 10p1.2
11n1 mas
12n2.4 13n1 13x1 13p1 16n1

* * * * *

■ #225 ■ Heb 11,34 ■

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

A

لَا يَعْلَمُ صَلَوةٌ وَلَا حَنْ

6n1 6p4.5 7p3
12n1 13n2 13x1 13p1 16n1

B

وَجَهَتَا بَطْلًا وَهُنَّا

6p1.2.6 7n1 7p1.2
8n1.2 9n2.3.4.6 9_{x1s.2} 10n1.3 10_{p1.2}
11n1 mas
12n2.4

* * * *

■ #226 ■ Heb 12,5 ■

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

A

وَأَمْرٌ وَكَحْتَانَا أَمْنَهُ لَهُ

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

B

وَأَمْرٌ وَكَحْتَانَا أَمْنَهُ لَهُ

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

A/B

وَأَمْرٌ وَكَحْتَانَا أَمْنَهُ لَهُ

(no diacr.)

6p1 11n1

C

وَأَمْرٌ وَكَحْتَانَا أَمْنَهُ لَهُ

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

* * * *

■ #227 ■ Heb 12,6 ■

Lac 6p3.6.7 7x1 7p4 9n1.5 9_{x2.3} 10n2
12n3 13n1

A

لَهُ وَنَمَرْ حَمَنَهُ حَمَنَا

6n1* 6p1.2.4.5 7p1.2.3

10_{p2}

12n1 13n2

B

لَهُ وَنَمَرْ حَمَنَهُ حَمَنَا

6n1c 7n1

8n1.2 9n2.3.4.6 9_{x1s.2} 10n1.3s 10_{p1}
11n1

12n2.4 13x1 13p1 16n1

* * * *

■ #228 ■ Heb 12,25 ■

Lac 6p3.6.7 7x1 7p4 9n1.5 9_{x2.3} 10n2
12n1.3 13n1.2

A

لَهُ وَنَمَرْ حَمَنَهُ حَمَنَا

6n1 6p4.5 7p1.2.3

B

لَهُ وَنَمَرْ حَمَنَهُ حَمَنَا

6p1.2 7n1

8n1.2 9n2.3.4.6 9_{x1s.2} 10n1.3 10_{p1.2}
11n1

12n2.4 13x1 13p1 16n1

* * * *

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

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

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

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

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

<i>Gal</i>	118	119	120	121	122	123	124	125	126	127
7n1	lac	B								
7x1	B	B	B	B	B	B	B	B	B	B
9n6	A	A	A	B	A	A	A	A	A	A
9x1	A	B	A	B	A*	A	A*	A	B	A*
9x2	B	B	A	B	B	B	B	A	A	A
10p1	B	B	B	A/B	B	A	B	A	B	B
12n2	B	A	B	A	A*	A	B	B	A	B
13n2	B	A	B	A	B	A	lac	B	A	B

<i>Gal</i>	128	129	130	131	132		133	134	135	136
7n1	B	B	B	B	B	<i>Eph</i>	B	B	lac	lac
7x1	B	B	B	B	B		B	B	B	B
9n6	B	B	B	A	A	<i>Eph</i>	A	B	A	A
9x1	B	B	A	A	A		A	A	A	B
9x2	B	B	A	A	A	<i>Eph</i>	A	A*	A	A
10p1	B	B	E*	A	B		B	B	B	B
12n2	B	A	A	A	A	<i>Eph</i>	B	B	A2	A
13n2	A	A	A	B	B		B	B	B	A

<i>Eph</i>	137	138	139	140	141	142		143	144	145
7n1	lac	lac	lac	lac	lac	lac	<i>Php</i>	lac	lac	lac
7x1	lac	lac	lac	lac	B	A		A	B	B
9n6	A	A	B	A	A	A	<i>Php</i>	A	A	A
9x1	A	B	B	A	A	B*		B	A*	A
9x2	A	A	B	A	A	A*	<i>Php</i>	A	A*	B
10p1	B	B	B	B	B	B		B	B	B
12n2	A	A	B	B	B	A	<i>Php</i>	B	A	A
13n2	B	B	B	B	B	B		B	B	B

<i>Php</i>	146	147	148	149	150	151		152	153	154
7n1	lac	lac	lac	lac	lac	lac	<i>Col</i>	lac	lac	lac
7x1	A	B	B	B	B	B		B	B	B
9n6	B	A	A	A	B	A	<i>Col</i>	B	A	B
9x1	A	A	B*	A	B	A*		B	B	B
9x2	A	A	B	A	B	A	<i>Col</i>	B	A	B
10p1	B	A	A	A	B	B		B	A	B
12n2	A	B	B	A	B	A	<i>Col</i>	A	A	B
13n2	A	B	B	B	B	B		A*	B	B
<i>Col</i>	155	156		157	158	159	160	161	162	
7n1	lac	lac	1Tb	lac	lac	lac	lac	lac	lac	2Tb
7x1	B	B		B	B	B	B	B	B	
9n6	A	B	1Tb	A	A	B	A	B	A	2Tb
9x1	A*	B		A	A	B	A*	B	A	
9x2	A	B	1Tb	A	A	B	A	B*	A	2Tb
10p1	B	B		B	A/B	B	B	B	B	
12n2	A	B	1Tb	B	B	B	B	B	A	2Tb
13n2	B	B		A	A	B	B	A	B*	
2Tb	163	164	165	166	167	168	169	170	171	
7n1	lac	lac	lac	1Tm						
7x1	B	B	A	B	B	B	B	B	B	
9n6	A	B	B	B	A	A	A	A	A	1Tm
9x1	A	B	B	B	A	A	A	A	A*	
9x2	A	B	B	A	A	A	B	B	B	1Tm
10p1	A	B	B	B	A	A	B2	B	A	
12n2	B	B	B	B	B	A	B	B	B	1Tm
13n2	B	B	B	B	B	B	B2	A	A	

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

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

<i>Heb</i>	228	<i>Heb</i>	228	<i>Heb</i>	228	<i>Heb</i>	228
7n1	B	9n6	B	9x2	B	12n2	B
7x1	lac	9x1	Bs	10p1	B	13n2	lac

4. THE TEXTUAL PROFILES

(Framed: the participation in the Eastern standard text; test units in supplements are excluded from the percentages)

<i>Ms</i>	7n1	7x1	9n6	9x1	9x2	10p1	12n2	13n2
<i>TestUnits</i>	141	146	228	221	184	228	226	216
A	0	3	165	91	94	107	112	71
A*	1	3	1	36	18		1	1
<i>As(uptpl)</i>								12
A2				1			1	1
B	138	140	61	61	66	111	109	141
B*	1		1	5	6		1	1
B %	99	96	27	34	39	49	49	66
<i>Bs(uptpl)</i>								13
B2						2	1	1
B2*	1							
C						1		
C*				2			1	
E*						1		
A/B						5		
B/D						1		