RESEARCH ON THE OLD SYRIAC HERITAGE OF THE PESHITTA GOSPELS

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

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ABSTRACT

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

1. HISTORY OF RESEARCH

For the first time variants of the Peshitta textual tradition were genetically linked with the Old Syriac¹ by A. Allgeier (1882–1952)

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

in his article² on Codex Phillipps 1388 of the Staatsbibliothek at Berlin (1932). Allgeier compared this codex with the *Tetraeuangelium sanctum* prepared by Ph. E. Pusey and G. H. Gwilliam (1901). The result was a total of ca. 340 variants, among which ca. 70 ‘Sonderlesarten’ are of special importance by their almost exclusive relation to the Sinaitic palimpsest (Ms Sin. Syr. 30, ‘S’).³ Unfortunately, two variants only were discussed in order to set out the genetic relation between the codex and the Old Syriac in some detail. Allgeier’s point was to demonstrate by these two sample variants that Codex Phillipps is linked to the Old Syriac by intermediate readings, which reflect a development of the Old Syriac towards the Peshitta. Although a finding highly significant for the history of the Syriac New Testament, the poor presentation of the collation and the choice of two samples only disguised the significance rather than demonstrated it.⁴ Especially the neglect of reliable quantitative information about the total and partial agreement between the two Old Syriac manuscripts, Codex

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

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

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

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

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

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

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

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

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

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

preliminary by character and based on the limited evidence drawn from a printed edition,⁹ Black's research opened a perspective on the history of the early Peshitta text by proving the existence of an Old Syriac *non-majority* heritage besides the known agreements of the *majority* Peshitta text with the Old Syriac. For the first time a development of the Peshitta text was taken into consideration and traceable in the Peshitta manuscripts themselves. The revisional relation as such between the Old Syriac and the Peshitta, which is unmistakably reflected by the Peshitta majority text,¹⁰ was not the point of Allgeier's and Black's findings; what they discovered was the *genetic* character of this relation, and the non-majority Old Syriac heritage as the starting point for research on this relation. Agreement and disagreement with the Old Syriac show the Peshitta in tension between old and new, drawn by the irresistible gravitation of the Greek, held back by the tenacity of earlier (textual) tradition. Future research will have to trace the revisional development by determining the non-majority Old Syriac heritage of single Peshitta manuscripts¹¹ in order to receive reliable

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

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

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

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

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

2. THE 'PRE-PESHITTA'

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

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

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

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

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

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

view of a sudden and thorough replacement of the earlier version.¹⁶ It was the mixed type of Peshitta–Old Syriac text in the biblical quotations of the 5th/6th-century Syrian authors¹⁷ that stimulated the modification of Burkitt's hypothesis by the conjecture of a 'Pre-Peshitta' ascribed to Rabbula. Black knew well about the impossibility to prove the historicity of this authorship, but he maintained it for the reason of historical plausibility: 'The rapid spread of the revised Separate Gospels on the expense of the Diatessaron since the early 5th century implied an 'authorship' and ecclesiastical authority behind the introduction of the revised text. Black also assigned an ecclesiastical background to the further revision of the Peshitta. He suggested the Christological controversies to be the catalytic factor behind the process of fixing the text shortly before the definite split of the Syrians into an Eastern and Western branch took place.¹⁸

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

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

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

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

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

offered. Even the handbooks²⁰ on the early versions of the New Testament remained silent. This is surprising, as it was already put to some test by Allgeier and Black himself and was open to research. In spite of Black's programmatic words (quoted in note 11), this research was never carried out. Due to the restrictions of the materials stored in the *Tetraeuangelium*, Black's preliminary estimate of the Old Syriac heritage in the early Peshitta manuscripts (quoted in note 7) is much too pessimistic. Fuller collations of the codices used by Pusey and Gwilliam added new information to our knowledge of the Old Syriac heritage. And additional materials were collected more than twenty years ago in a contribution completely devoted to the Old Syriac heritage of the Peshitta Gospels by A. Vööbus (1987).²¹ The book is a guide to the manuscripts which presents ca. 30 Gospel codices and lectionaries of the first and second millennium with sample collations to give an idea about their Old Syriac heritage; 36 additional manuscripts are listed without samples. Intended to promote Vööbus's own view of the unbroken vitality of the Old Syriac during the first millennium, the role of these (mainly late) manuscripts in the history of the Gospel text is still unknown; whether they really serve Vööbus's case, a re-examination will have to show (the present article is devoted to one of these later codices).

3. THE EDITORIAL PERSPECTIVE

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

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

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

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

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

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

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

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

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

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

4. THE GOSPEL MANUSCRIPTS

Systematic research on the Old Syriac heritage of the early Peshitta text by the present writer started with a re-collation of Codex Phillipps 1388.²⁷ Allgeier's earlier collation (1932) proved to be far from being complete, and by no means replaced the poor representation of the codex in the *Tetraeuangelium* (1901), where it is quoted (as no. 41) for Mk ch. 1–4 and Jn only. The purpose of publishing the re-collation of Codex Phillipps was to provide a sample for the systematic presentation and discussion of an important early Gospel codex. The recollation was a comparative collation which included the Old Syriac, and gave quantitative information about the entanglement of Codex Phillipps with S and C and other Peshitta manuscripts. The editors of the *Tetraeuangelium* paved the way for such a systematic study by their editorial policy to produce a majority text (based on 42 manuscripts), which allows scholars to trace the non-majority part of a Gospel codex by a simple collation.

As the age of the manuscript is crucial for tracing the history of the early Peshitta text, the Gospel manuscripts in the *Tetraeuangelium* offer a convenient starting point. Most of these 42 manuscripts derive from the 'Nitrian Collection' in the British Library²⁸ and

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

²⁶ On the 'pre-masoretic' and 'masoretic' texts of the Syriac Bible see A. Juckel, 'The "Syriac Masora" and the New Testament Peshitta', in Bas ter Haar Romeny (ed.), *The Peshitta: Its Use in Literature and Liturgy. Papers Read at the Third Peshitta Symposium* [Monographs of the Peshitta Institute Leiden, vol. 15]. Leiden, 2006, 107–21.

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

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

originate from the 5th/8th century. However, a re-collation of these manuscripts is necessary to fill the gaps and to check the variants already quoted in the *Tetraeuangelium*. By additional manuscripts of the first millennium²⁹ the new Gospel edition finally will be based on ca. 50 witnesses. Lectionaries and ‘masoretic’ manuscripts are excluded; they have a textual tradition (and variants) of their own and should be examined separately. A comparative collation with the Pusey/Gwilliam majority text³⁰ will have to trace the non-majority part of the manuscripts and to quote the agreements with S and/or C. Once these collations are done, the quantitative proportion of the Old Syriac heritage will be known including its distribution in the single manuscripts. Whether the textual facts will reflect substantial portions of a Peshitta earlier than the traditional text, we will have to decide then.

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

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

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

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

5. MS BIBLIOTHÈQUE NATIONALE SYR. 30

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

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

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

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

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

³³ J. Leroy, *Les manuscrits syriaques à peintures conservés dans les bibliothèques d'Europe et d'Orient. Contribution à l'étude de l'iconographie de langue syriaque*, vol. 1 (Paris, 1964), 256–57.

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

6. THE COLLATION OF MS BIBLIOTHÈQUE NATIONALE SYR. 30

Sigla

- PG^w = *Tetraevangelium Sanctum* ... ed. by Ph.E. Pusey and G. H. Gwilliam (Oxford 1901/Piscataway 2003). The numerals (1.2.3. ... 42) of the manuscripts are retained and added (in blue) to the readings where appropriate. The readings of manuscript no. 39 are taken from the collation published by W. Strothmann, *Das Wolfenbuetteler Tetraevangelium Syriacum. Lesarten und Lesungen* (Wiesbaden 1971); the quotations of manuscript no. 41 (Codex Phillipps 1388) are based on the collation published in *Hugoye* vol. vi,1 (January 2003); manuscript no. 32 is quoted from a re-collation undertaken by the present writer.
- Bn = Ms syr. 30 of the National Library at Paris (Bibliothèque Nationale). My collation is based on the manuscript itself (January 2003).
- S = the Sinaitic manuscript (Sin. syr. 30), ed. by A. Smith Lewis (London 1910).
- C = the Curetonian manuscript (BrL Add. 14,451 and three leaves of Ms or. quart. 528 of the *Staatsbibliothek*, Berlin), ed. by F.C. Burkitt (Cambridge 1904/Piscataway 2003). — S and C alongside with the Peshitta are conveniently set out by George A. Kiraz in his *Comparative Edition of the Syriac Gospels*. Aligning the Sinaiticus, Curetonianus, Peshittâ and Harklean Versions (Leiden 1996/ Piscataway 2004). This *Comparative Edition* also includes the single folio of C (Lk xvi,13–xvii,1) published by D.L. McConaughy in *Biblica* 68 (1987) 85–88.
- H = The Harklean Version of the Gospels according to Ms Vat.syr.268 (ed. by George A. Kiraz in his *Comparative Edition*). For diacritical points (which are omitted in the *Comparative Edition*) the Ms Vat. syr. 268 was consulted.
- (S) Sigla in *brackets* notify minor differences from the variant reading they are referring to.

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

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

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

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

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

Inscr. අනුමැතිය ලබාදෙන තෙක්
පාලන කමිටුවේ සභාපති
විද්‍යා මණ්ඩලය සභාපති
පාලන කමිටුවේ සභාපති
විද්‍යා මණ්ඩලය සභාපති

1.	Mt ii,9	SP ^{Gw} H [מס] מסר C Bn 2.12.40
2.	Mt ii,9	P ^{Gw} ,מסרמסר] add רסר H Bn 2.12.40
רסר מסר SC
3.	Mt ii,15	P ^{Gw} H Bn* יסר] יסר Bn ^{cor} 2.11.12.32
no diacr. point SC
4.	<u>Mt ii,23</u>	P ^{Gw} סר] סרסר H Bn diff. constr. with
ס SC

5. **Mt iii,4 •** PGw Bn^{cor} **ܝܗܝܬܐ] ܠܐܡ ܝܗܝܬܐ** SC Bn* |
om H → Mk i,6
6. *Mt iii,6* PGw Bn^{cor} H **ܡܠܬܐ ܕܐܡܢ ܡܠܬܐ] om ܡܠܬܐ**
Bn* | diff. constr. SC → Greek: Mk i,5: καὶ
ἐβατίζοντο ὑπ' αὐτοῦ
7. *Mt iii,10* PGw **ܠܝܬܐ ܡܠܬܐ] ܡܠܬܐ** S Bn
10.19 | **ܠܝܬܐ ܡܠܬܐ** C | **ܠܝܬܐ ܡܠܬܐ**
ܡܠܬܐ H
8. *Mt iv,2* SCPGw **ܡܠܬܐ] ܡܠܬܐ** Bn 7.12.25.32 |
ܡܠܬܐ H
9. Mt iv,3 (S)CPGw **ܡܠܬܐ] ܡܠܬܐ** tr H Bn → Greek:
ἄρτοι γένωνται
10. *Mt iv,4* PGw H **ܡܠܬܐ] add ܐܡ** SC Bn 2.10.11.13.22.
39.40
11. **Mt iv,4** CPGw **ܡܠܬܐ] ܡܠܬܐ** SH Bn
12. **Mt iv,10 •** PGw **ܡܠܬܐ] add ܡܠܬܐ** CH Bn | **add**
ܡܠܬܐ S → Greek: ὑπάγε + ὀπίσω μου
(v. l.); → Mt xvi,23; Mk viii,33
13. **Mt iv,18** PGw **ܡܠܬܐ] ܡܠܬܐ** C Bn |
ܡܠܬܐ S | **ܡܠܬܐ** H → cf Mt iv,21
14. *Mt iv,21* SPGw(H) **ܡܠܬܐ] add ܡܠܬܐ** C Bn
7.12.19.32
15. *Mt iv,23* CPGw **ܡܠܬܐ] ܡܠܬܐ** SH Bn
32
16. *Mt v,19 •* SCPGw H **ܡܠܬܐ] ܡܠܬܐ** Bn → cf vs
19b: **ܡܠܬܐ**
17. Mt v,20 SCPGw **ܡܠܬܐ] ܡܠܬܐ** H Bn → Greek:
περισσεύση
18. *Mt v,20* SCPGw H **ܡܠܬܐ] ܡܠܬܐ** Bn 17.39 →
Greek: (πλεῖον τῶν γραμματέων) καὶ
Φαρισαίων

19.	Mt v,24	(C)PGw H [ܡܬܝ ܚܕܐ] S Bn 7.12.32 → Greek: ἔμπροσθεν
20.	Mt v,27 •	SPGw [ܡܬܝ ܚܕܐ] add [ܡܬܝ ܚܕܐ] CH ^{Aster} Bn → Greek: ὅτι ἐρρήθη + τοῖς ἀρχαίοις (v. 1); → Mt v,21.33
21.	Mt v,29	SCP ^{Gw} [ܡܬܝ ܚܕܐ] [ܡܬܝ ܚܕܐ] H Bn 2.30
22.	<u>Mt v,30</u>	CPGw [ܡܬܝ ܚܕܐ] [ܡܬܝ ܚܕܐ] H Bn <i>om</i> verse 30 S
23.	Mt v,32	PGw H [ܡܬܝ ܚܕܐ] [ܡܬܝ ܚܕܐ] Bn 2*.10.20.24.25.41 [ܡܬܝ ܚܕܐ] SC
24.	<u>Mt v,39</u>	SCP ^{Gw} [ܡܬܝ ܚܕܐ] [ܡܬܝ ܚܕܐ] H Bn → Greek: τὴν ἄλλην
25.	Mt v,47	CPGw [ܡܬܝ ܚܕܐ] [ܡܬܝ ܚܕܐ] Bn [ܡܬܝ ܚܕܐ] H S <i>om</i> verse 47
26.	Mt v,48	SPGw [ܡܬܝ ܚܕܐ] <i>tr</i> Bn [ܡܬܝ ܚܕܐ] C [ܡܬܝ ܚܕܐ] H
27.	<u>Mt vi,4</u>	PGw [ܡܬܝ ܚܕܐ] [ܡܬܝ ܚܕܐ] H Bn [ܡܬܝ ܚܕܐ] SC → Greek: ἀποδώσει σοι
28.	Mt vi,6 •	CPGw [ܡܬܝ ܚܕܐ] [ܡܬܝ ܚܕܐ] S Bn 21 [ܡܬܝ ܚܕܐ] H → <i>cf</i> Mt vi,4
29.	Mt vi,15 •	PGw [ܡܬܝ ܚܕܐ] add [ܡܬܝ ܚܕܐ] C Bn <i>add</i> [ܡܬܝ ܚܕܐ] H (S <i>lac</i>) → τοῖς ἀνθρώποις + τὰ παραπτώματα αὐτῶν (v. 1); → Mt vi,14
30.	Mt vi,15	PGw [ܡܬܝ ܚܕܐ] [ܡܬܝ ܚܕܐ] CH Bn 19 (S <i>lac</i>)
31.	Mt vi,18 •	PGw [ܡܬܝ ܚܕܐ] add [ܡܬܝ ܚܕܐ] Bn [ܡܬܝ ܚܕܐ] C [ܡܬܝ ܚܕܐ] H (S <i>lac</i>) → Greek: ἀποδώσει σοι + ἐν τῷ φανερώ (v. 1); → Mt vi,4.6
32.	Mt vi,20 •	PGw H [ܡܬܝ ܚܕܐ] <i>no sey</i> C Bn 12.13.17.19.20.21*.23.25.32.41 (S <i>lac</i>) → Lk xii,33

33. Mt vii,2 (C)PGw [ܠܥܠܐ ܕܥܠܐ] ܠܥܠܐ ܕܥܠܐ H
Bn (S lac) → Greek: μετρηθήσεται ὑμῖν
34. Mt vii,5 • CPGw [ܠܥܠܐ ܕܥܠܐ] ܠܥܠܐ ܕܥܠܐ Bn 40 |
ܕܥܠܐ ܕܥܠܐ H (S lac) → Lk vi,42
35. Mt vii,11 CPGw [ܠܥܠܐ ܕܥܠܐ] ܠܥܠܐ ܕܥܠܐ (H) Bn (S lac)
→ Greek: ὁ ἐν τοῖς οὐρανοῖς
36. Mt vii,12 • PGw [ܠܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ] ܠܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ Bn |
ܠܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ C | ܠܥܠܐ
ܠܥܠܐ ܕܥܠܐ ܕܥܠܐ H (S lac) → Lk vi,31
37. Mt vii,12 CPGw H [ܠܥܠܐ ܕܥܠܐ] no sey Bn (S lac)
38. Mt vii,13 PGw [ܠܥܠܐ ܕܥܠܐ ܕܥܠܐ] ܠܥܠܐ ܕܥܠܐ
ܠܥܠܐ Bn | ܠܥܠܐ ܕܥܠܐ C | ܠܥܠܐ
ܠܥܠܐ ܕܥܠܐ H (S lac)
39. Mt vii,14 CPGw [ܠܥܠܐ ܕܥܠܐ] ܠܥܠܐ ܕܥܠܐ
ܠܥܠܐ Bn | ܠܥܠܐ ܕܥܠܐ H (S lac) → Greek: ἡ ὁδὸς ἡ ἀπάγουσα
40. Mt vii,21 CPGw [ܠܥܠܐ ܕܥܠܐ] ܠܥܠܐ H Bn 14.15.17.18.20.
24 (S lac)
41. Mt vii,25 CPGw H [ܠܥܠܐ ܕܥܠܐ] om Bn (S lac)
42. Mt viii,4 SCPGw Bn* H [ܠܥܠܐ ܕܥܠܐ] ܠܥܠܐ Bn^{cor}
10.13.15.17^c.23.24.25^c.39
43. Mt viii,6 SCPGw H [ܠܥܠܐ ܕܥܠܐ] add ܠܥܠܐ Bn
44. Mt viii,10 • PGw H [ܠܥܠܐ ܕܥܠܐ] ܠܥܠܐ ܕܥܠܐ SC Bn
10.17.40 → Lk vii,9
45. Mt viii,11 PGw [ܠܥܠܐ ܕܥܠܐ] no sey SCH Bn 32 → Greek: (ἐν
τῇ βασιλείᾳ) τῶν οὐρανῶν
46. Mt viii,13 SCPGw [ܠܥܠܐ ܕܥܠܐ] ܠܥܠܐ H Bn → Greek: καὶ
ὥς (v. l.)

47. Mt viii,20 PG^{Gw} H ܐܡܢܐ ܕܥܠܐ C Bn ‘codd. multis’ 32.39.41 | ܐܠܠܗܐ S
48. **Mt viii,21** PG^{Gw} ܕܐܒܐ SC Bn | ܕܐܒܐܐ H → Greek: τὸν πατέρα μου
49. Mt viii,26 • SP^{Gw} ܠܐܝܬܐ] *sey* H Bn 41 (C *lac*) → Greek: τοῖς ἀνέμοις; → Lk vii,24
50. Mt viii,29 • SP^{Gw} H ܕܡܠܟܐ ܕܥܠܐ] *add* ܠܡܠܟܐ Bn 39 (C *lac*) → Mk v,7; Lk viii,28
51. Mt viii,29 • PG^{Gw} ܕܡܠܟܐ] ܡܠܟܐ Bn 18 | ܕܡܠܟܐ S | ܠܡܠܟܐ H (C *lac*) → Mk v,7; Lk viii,28
52. *Mt ix,5* • (S)PG^{Gw} H ܕܠܐ ܕܡܐ] ܕܠܐ ܕܡܐ Bn (C *lac*) → Greek: ἔγειρε καὶ περιπάτει; *cf* Mk ii,9
53. *Mt ix,6* PG^{Gw} ܕܡܐ] ܕܡܐ Bn (C *lac*) | ܡܐܐܐ SH
54. **Mt ix,13** • PG^{Gw} ܠܫܬܐ] *add* ܕܡܠܟܐ SH^{Aster} Bn (C *lac*) → Greek: ἁμαρτολόους + εἰς μετάνοιαν (v. l.); Mk ii,17 (v. l.); → Lk v,32
55. *Mt ix,15* • SP^{Gw} H ܡܐܐܐ] ܡܐܐܐ Bn 10*.14*.36.40 (C *lac*) → *cf* Lk v,35
56. *Mt ix,21* PG^{Gw} ܕܡܐ] ܕܡܐ S Bn 10.40 | ܡܐܐܐ H (C *lac*)
57. *Mt ix,25* PG^{Gw} ܡܐܐܐ] ܡܐܐܐ Bn 10.14.18.20.40.41 | ܡܐܐܐܐ S | ܡܐܐܐܐܐܐ H (C *lac*)
58. *Mt ix,28* • PG^{Gw} ܕܡܐ] ܕܡܐܐ H Bn 2 | ܕܡܐ S (C *lac*) → Greek: καὶ λέγει; *cf* Mt xx,32
59. Mt ix,36 SP^{Gw} ܡܐܐܐ] ܡܐܐܐ H Bn (C *lac*) → Greek: καὶ ἐριμμένοι
60. *Mt x,14* PG^{Gw} ܕܡܐ ܕܡܐ] ܡܐ ܕܡܐ Bn | ܡܐܐܐ S | ܡܐܐܐܐܐ H (C *lac*)

61. **Mt x,14** PG^{Gw} H [ܠܡ ܫܠܬܐ] *add* ܐܬܐ S Bn (C *lac*) → *cf* the following ,ܐܬܐ ܫܠܬܐ
62. **Mt x,23** PG^{Gw} H [ܐܬܐ] *om* S Bn (C *lac*)
63. **Mt x,30 •** PG^{Gw} [ܠܡ ܫܠܬܐ] ܠܡ ܫܠܬܐ Bn 10.17.21*^{vid} | ܠܡ ܫܠܬܐ S | ܠܡ ܫܠܬܐ H (C *lac*) → Lk xii,7
64. **Mt xi,1** SCP^{Gw} Bn^{cor} [ܠܠܬܐ] ܠܠܬܐ H Bn* → Greek: (μετέβη ἐκεῖθεν) τοῦ διδάσκειν
65. **Mt xi,5 •** SCP^{Gw} H [ܠܠܬܐ] ܠܠܬܐ Bn → Lk vii,22
66. **Mt xi,7 •** (C)PG^{Gw}(H) [ܠܠܬܐ] *add* ,ܠܠܬܐ Bn | diff. constr. in S → Lk vii,24
67. **Mt xi,9** CP^{Gw} [ܠܠܬܐ] *no sey* SH Bn 1.7.10.12.15.21.40 → Greek: πισσότερον προφήτου
68. **Mt xi,17** SCP^{Gw} Bn^{cor} [ܠܠܬܐ] ܠܠܬܐ (H) Bn* → Greek ἐθρηνήσαμεν
69. **Mt xi,21** SCP^{Gw} [ܠܠܬܐ] ܠܠܬܐ H Bn → Greek: ὅτι εἰ
70. **Mt xii,4** PG^{Gw} [ܠܠܬܐ ܠܠܬܐ] ܠܠܬܐ SCH Bn 10.17.19.21^{vid,40}
71. **Mt xii,20** SP^{Gw} [ܠܠܬܐ] ܠܠܬܐ C Bn 10.21^c | ܠܠܬܐ H
72. **Mt xii,24** SCP^{Gw} [ܠܠܬܐ] ܠܠܬܐ H Bn
73. **Mt xii,24** SCP^{Gw} [ܠܠܬܐ] ܠܠܬܐ H Bn
74. **Mt xii,25 •** PG^{Gw} Bn* [ܠܠܬܐ] ܠܠܬܐ C Bn^{cor} 32.41 | ,ܠܠܬܐ ܐܬܐ H | *illeg* S → Bn^{cor} is referring to ܠܠܬܐ (ܠܠܬܐ) → Mk iii,25
75. **Mt xii,28** PG^{Gw} [ܠܠܬܐ ܠܠܬܐ] ܠܠܬܐ CH Bn (S *illeg*)

76. Mt xii,32 PG^w ܐܡ ܠܗ] ܐܡ ܠܗ Bn 13.17.19.20 | ܠܗ
SC | ܐܡ ܐܡ H → *cf* the beginning of the
verse
77. Mt xii,33 PG^w ܐܡ] ܐܡ Bn 37 | *om* SCH
78. Mt xii,36 PG^w ܠܗ] *tr* Bn | ܠܗ SC | ܐܡ
ܠܗ H → Greek: δὲ ὑμῖν
79. Mt xii,43 • PG^w H ܠܗ] ܠܗ ܠܗ SC Bn
17 → Lk xi,24
80. Mt xii,44 • PG^w ܠܗ] *add* ܠܗ Bn | ܠܗ SC |
ܠܗ ܠܗ H → Lk xi,25
(ܠܗ)
81. Mt xii,45 • SPG^w H ܠܗ] ܠܗ C Bn 39.40 → Lk xi,26
82. Mt xii,46 (SC)PG^w Bn* ܐܡ ܐܡ] *add* ܐܡ Bn^{cor}
12 | H ܐܡ ܐܡ
- Mt xii,48 (ܐܡ) — xiii,31 (ܐܡ) 1 fol missing
[xiii,28 (ܐܡ) — 30 (end) in the lower
margin of fol 24 (without variant)]
83. Mt xiii,33 • PG^w Bn* ܐܡ] ܐܡ ܐܡ
ܐܡ Bn^{cor} 2.13.39.40 | *om* SC | ܐܡ
ܐܡ* H → Greek: παρέθηκεν αὐτοῖς
λέγων; → Mt xiii,24
84. Mt xiii,39 PG^w ܐܡ] ܐܡ ܐܡ H Bn | ܐܡ SC
→ Greek: διάβολος
85. Mt xiii,51 PG^w ܐܡ] ܐܡ H Bn 12.32.37.40.41 | no
diacr. point C | S *om* verse 51a → Greek:
λέγει (v. l.)
86. Mt xiii,57 SPG^w ܐܡ] *add* ܐܡ CH Bn 2.7.12.13.14^c.
16.32.37.39.40.41
87. Mt xiv,3 CPG^w ܐܡ] ܐܡ H Bn | *om* S →
Greek: ἔδησεν αὐτόν

88. Mt xiv,7 SCP^{Gw} [ሰቃሕሰሕ] *sey* (H) Bn 17.32.39
89. Mt xiv,9 SCP^{Gw} [ሰቃሕሰሕ] *sey* H Bn 14.32.39
90. **Mt xiv,15 •** CP^{Gw} [ሰቃሕ] ሰቃሕ S Bn | ሰቃሕ H 19.40
→ Lk ix,12 (Greek: τὸν ὄχλον)
91. Mt xiv,31 SCP^{Gw} H ሰቃሕ] *om* ሰቃሕ Bn
92. Mt xiv,36 • (S)(C)P^{Gw} [ሰቃሕ] *add* ሰቃሕ Bn | ሰቃሕ H
→ Mk vi,56
93. **Mt xv,1** PG^w(H) [ሰቃሕ] *add* ሰቃሕ SC Bn
94. Mt xv,4 • SCP^{Gw} H ሰቃሕ] ሰቃሕ Bn 10 → Mk vii,10
95. Mt xv,7 • PG^w H ሰቃሕ] *add* ሰቃሕ SC Bn 2.7.12.13.
16.23.32.40 → Mk vii,6
96. Mt xv,14 PG^w H ሰቃሕ] *tr* Bn | ሰቃሕ SC
97. Mt xv,26 PG^w ሰቃሕ] ሰቃሕ Bn 16.32.41 |
ሰቃሕ SC | ሰቃሕ H
98. Mt xv,26 • PG^w ሰቃሕ] *add* ሰቃሕ Bn 7.14^c.16.37 |
sine ADD SCH → Mk vii,27
99. Mt xv,38 PG^w H ሰቃሕ] *no diacr. point* Bn | S ሰቃሕ |
C ሰቃሕ ሰቃሕ
100. Mt xv,38 PG^w H ሰቃሕ] ሰቃሕ C Bn 2^c.vid.10.13.17^c.
18^c.21.23.39.40 | *om* S
101. Mt xvi,2 PG^w H ሰቃሕ] ሰቃሕ Bn | SC
om this part of verse 2
102. Mt xvi,21 • C PG^w [ሰቃሕ ሰቃሕ] ሰቃሕ ሰቃሕ
Bn | ሰቃሕ ሰቃሕ H (S *lac*) → Mk
viii,31
103. Mt xvi,25 C PG^w [ሰቃሕ] ሰቃሕ Bn | ሰቃሕ H (S *lac*)
→ Greek: ὅς δ' ἔσται

104. Mt xvii,4 • PG^w ܠܬܐܢ ܠܬܐܢ ܠܬܐܢ ܠܬܐܢ ܠܬܐܢ
ܠܬܐܢ
ܠܬܐܢ ܠܬܐܢ ܠܬܐܢ ܠܬܐܢ ܠܬܐܢ ܠܬܐܢ
C(H) Bn (S *lac*) → Mk ix,5; Lk ix,33
105. Mt xvii,11 • PG^w ܝܚܝܐ] *add* ܐܡܠ CH Bn 6.7.12.14^c.
16.17.21^c.32.33.41 (S *illeg*) → Γρῆκ· εἶπεν +
αὐτοῖς (v. l.), → *cf* Mk ix,12
106. Mt xvii,14 • PG^w (H) ܠܝܚܝܐ] *add* ܬܐ SC Bn → Lk ix,38
107. Mt xvii,15 PG^w ܠܝܚܝܐ ܝܠܕ ܬܐܢ ܝܠܕ ܬܐܢ
ܠܝܚܝܐ Bn | ܠܕ ܬܐܢ ܠܝܚܝܐ ܝܠܕ C |
ܠܬܐܢ ܬܐܢ ܬܐܢ ܬܐܢ S | ܝܠܕܬܐܢ
H → Greek: σεληνιάζειν
108. Mt xvii,15 (S)C PG^w ܝܠܕ ܬܐܢ] ܬܐܢ ܬܐܢ Bn 10 |
ܝܠܕ ܬܐܢ ܬܐܢ H → Greek:
πολλάκις γάρ
109. Mt xvii,20 PG^w ܬܐܢ] ܬܐܢ C Bn | ܬܐܢ S |
ܬܐܢ H
110. Mt xvii,24 SCPG^w H ܐܬܝܢ] ܐܬܝܢ Bn 17*
111. Mt xvii,26 PG^w H ²ܝܚܝܐ] no diacr. point SC Bn | ܝܚܝܐ
10
112. Mt xviii,5 • PG^w ܬܐܢ ܬܐܢ ܬܐܢ] ܬܐܢ ܬܐܢ ܬܐܢ
Bn 13.20.41 | ܬܐܢ ܬܐܢ ܬܐܢ ܬܐܢ SC
| ܬܐܢ ܬܐܢ ܬܐܢ H → Mk ix,37
113. Mt xviii,11 • CPG^w ܬܐܢ] ܬܐܢ ܬܐܢ Bn 19 |
ܬܐܢ ܬܐܢ ܬܐܢ H | S *om* verse 11 →
Greek ζητῆσαι καὶ σῶσαι (v. l.); → Lk
xix,10
114. Mt xviii,11 • PG^w ܬܐܢ] ܬܐܢ ܬܐܢ C Bn 10 | ܬܐܢ ܬܐܢ
H | S *om* verse 11 → Lk xix,10

115. **Mt xviii,14** • CP^{Gw} [ܐܕܪܝܬܝܗܘܢ] ܐܕܪܝܬܝܗܘܢ S Bn | ܐܕܪܝܬܝܗܘܢ H
→ Greek: (ἐμπροσθεν) τοῦ πατρὸς ὑμῶν (v. l. μου); cf Mt x,32.33; xv,13; xvi,17; xviii,19.35
116. *Mt xviii,18* SCP^{Gw} [ܐܕܪܝܬܝܗܘܢ] ܐܕܪܝܬܝܗܘܢ Bn | ܐܕܪܝܬܝܗܘܢ H → cf the beginning of the verse
117. *Mt xviii,25* P^{Gw} [ܐܕܪܝܬܝܗܘܢ] ܐܕܪܝܬܝܗܘܢ SCH Bn
7.12.16.21^c.32
118. *Mt xviii,31* SCP^{Gw} H [ܐܕܪܝܬܝܗܘܢ] ܐܕܪܝܬܝܗܘܢ Bn 10
119. *Mt xviii,31* P^{Gw} Bn* [ܐܕܪܝܬܝܗܘܢ] ܐܕܪܝܬܝܗܘܢ ܐܕܪܝܬܝܗܘܢ S
Bn^{cor} 7.12.16.32.37 | ܐܕܪܝܬܝܗܘܢ ܐܕܪܝܬܝܗܘܢ C
| ܐܕܪܝܬܝܗܘܢ ܐܕܪܝܬܝܗܘܢ H
120. *Mt xix,7* • P^{Gw} H [ܐܕܪܝܬܝܗܘܢ] ܐܕܪܝܬܝܗܘܢ Bn | ܐܕܪܝܬܝܗܘܢ
ܐܕܪܝܬܝܗܘܢ SC → Greek: καὶ ἀπολῦσαι
αὐτήν (v. l. om αὐτήν), → Mk x,4
121. *Mt xix,8* • SCP^{Gw} H [ܐܕܪܝܬܝܗܘܢ] add ܐܕܪܝܬܝܗܘܢ Bn
17.19^c.40 → Greek: λέγει αὐτοῖς + ὁ
Ἰησοῦς (v. l.), → cf Mk x,5
122. *Mt xix,19* P^{Gw} [ܐܕܪܝܬܝܗܘܢ] ܐܕܪܝܬܝܗܘܢ SCH Bn 2.18.19.20.36.41 →
Greek: τίμα (τὸν πατέρα)
123. *Mt xix,21* • P^{Gw} C [ܐܕܪܝܬܝܗܘܢ] ܐܕܪܝܬܝܗܘܢ Bn | ܐܕܪܝܬܝܗܘܢ
ܐܕܪܝܬܝܗܘܢ S | ܐܕܪܝܬܝܗܘܢ ܐܕܪܝܬܝܗܘܢ H →
Mk x,21; Lk xviii,22
124. *Mt xix,26* • SCP^{Gw} [ܐܕܪܝܬܝܗܘܢ] ܐܕܪܝܬܝܗܘܢ ܐܕܪܝܬܝܗܘܢ H Bn
10.17.21.39.40.41 → Mk x,27
125. **Mt xx,14** CP^{Gw} H [ܐܕܪܝܬܝܗܘܢ] ܐܕܪܝܬܝܗܘܢ S Bn
126. *Mt xx,24* SCP^{Gw} H [ܐܕܪܝܬܝܗܘܢ] ܐܕܪܝܬܝܗܘܢ Bn 10.13.15.36
127. *Mt xx,31* • P^{Gw} [ܐܕܪܝܬܝܗܘܢ] add ܐܕܪܝܬܝܗܘܢ CH Bn 41 (S lac) → Mk
x,48; Lk xviii,39
128. *Mt xx,32* • CP^{Gw} H [ܐܕܪܝܬܝܗܘܢ] add ܐܕܪܝܬܝܗܘܢ Bn 21 (S lac) →
Mk ix,28

129.	Mt xxi,2	PGw [ܡܠܚܡܬܐ] ܡܠܚܡܬܐ H Bn 7.12.
16.21 ^c .22.23.24.27.32.33.37.41 ܡܠܚܡܬܐ
C (S lac)
130.	Mt xxi,12 •	C PGw [ܠܚܠܡܬܐ] add ܠܚܠܡܬܐ Bn 12.16.17.21 ^c .
31.32.35.37.(40lac).41 add ܠܚܠܡܬܐ H (S lac) →
Greek: πάντας τοὺς πωλοῦντας; → cf Mk
xi,15; Lk xix,45
131.	Mt xxi,19	C PGw H ܠܚܠܡܬܐ om ܠܚܠܡܬܐ Bn 10.14.15.19.
20.22.24.34.35.41 (S lac)
132.	Mt xxi,21	PGw H ܠܚܠܡܬܐ ܠܚܠܡܬܐ Bn 15.20.36*
ܠܚܠܡܬܐ S ܠܚܠܡܬܐ C
133.	Mt xxi,24	PGw ܠܚܠܡܬܐ] ܠܚܠܡܬܐ H Bn 15.18.20.22.23 ^c .32.35.
39.41 ܠܚܠܡܬܐ SC
134.	Mt xxi,24	C PGw H ܠܚܠܡܬܐ] ܠܚܠܡܬܐ S Bn
		Mt xxi,25 (ܠܚܠܡܬܐ) – 28 (ܠܚܠܡܬܐ) lacuna in
Bn (folio defect)
		Mt xxi,32 (ܠܚܠܡܬܐ) – 34 (ܠܚܠܡܬܐ) lacuna in
Bn (folio defect)
		Mt xxi,40 (ܠܚܠܡܬܐ) – 42 (ܠܚܠܡܬܐ) lacuna in Bn
(folio defect)
135.	Mt xxi,44 •	PGw H ܠܚܠܡܬܐ ܠܚܠܡܬܐ] tr Bn 10 ^c ܠܚܠܡܬܐ ,ܠܚܠܡܬܐ
C S om verse 44 → cf Lk xx,18
136.	Mt xxi,46	PGw ܠܚܠܡܬܐ] sey H Bn 15.36 ܠܚܠܡܬܐ SC →
Greek: τοὺς ὄχλους
		Mt xxi,46 (ܠܚܠܡܬܐ) – xxii,6 (ܠܚܠܡܬܐ) lacuna in Bn (folio defect)
137.	Mt xxii,10	(S)CPGw (H) ܠܚܠܡܬܐ ܠܚܠܡܬܐ] twice no sey Bn
138.	Mt xxii,11	S PGw ܠܚܠܡܬܐ] sg CH Bn 1 → Greek:
ἐνδύμα
139.	Mt xxii,12	PGw ܠܚܠܡܬܐ] ܠܚܠܡܬܐ SCH Bn

140. Mt xxii,16 • PGw **ህሩ]** **ህረ** Bn 7.12.16.17.18.21.32 | SCH diff. preposition by diff. construction → Mk xii,14
141. Mt xxii,21 PGw **ከሩ]** **ከሩ** H Bn 12.36.37.40.41 | no diacr. point SC → Greek: λέγει
142. Mt xxii,25 • PGw **ሩሐህሩ ለገጸ]** **ሩሐህሩ ገጸ** C Bn 2.7.12.13.15^c.16.23.32.37 | **ገጸ** H | S diff. construction → Mk xii,20; Lk xx,29
143. Mt xxii,27 PGw H **ሩ]** **ሩሩ** Bn 15 | **ሩ** C | *om* S
144. Mt xxii,42 • SC PGw H **ከሩሩ]** *add* **ረረ** Bn → Lk xx,41
145. Mt xxii,45 SC PGw H **ሩሩ ረ ረ]** *om* ረ Bn
146. Mt xxiii,5 SC PGw **ረሐህሩ]** **ረሐህሩ ህሩ** Bn | **ረሐህሩ ,ሩ ሐረ** H → Greek: πρὸς τὸ θεαθῆναι
147. Mt xxiii,14⁽¹³⁾ • Cvs 13 PGw Bn^{txt} (H) **ረሐህሩ ረሐህሩ]** *add* **ረሐህሩ** Bn^{mg} | **ረሐህሩ ረሐህሩ** S^{vs13} → Greek: ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν; → cf Lk xi,52
148. Mt xxiii,15 SC PGw **ረሐህሩ ረሐህሩ]** **ረሐህሩ ረሐህሩ** *sic* H Bn 41 (γέεννα = fem.)
149. Mt xxiii,19 • SC PGw **ሩ ረሐ]** **ሩ ረሐ ረሐ** H Bn 2.6.7.15.16.17.32.40.41 → Greek: τί γὰρ μείζον; cf Mt xxiii,17
150. Mt xxiii,19 PGw Bn^{cor} H **ረሐህሩ]** **ረሐህሩ ረሐ** SC Bn*
151. Mt xxiii,26 PGw H **ሩ]** **ሩሩ** S Bn (C *lac*)
152. Mt xxiii,28 • S PGw **ረሐ ረሐ]** **ረሐ ረሐ** H Bn (C *lac*) → Greek: ἔσθθεν; cf Mt xxiii,27
153. Mt xxiv,23 PGwH **ረሐ ረሐ]** **ረሐህሩ** Bn | **ረሐህሩ** S (C *lac*) → Bn

154. **Mt xxiv,24** • PG^w ܠܗܘܝܬܐ ܠܗܘܝܬܐ] *add* ܠܗܘܝܬܐ
SH Bn (C *lac*) → Greek: σημεῖα μεγάλα +
καὶ τέρατα (v. l.); → Mk xiii,22
155. *Mt xxiv,27* • S PG^wH ܠܦ] ܠܦ Bn (C *lac*) → Lk xvii,24
156. Mt xxiv,29 • PG^w ܠܦ] ܠܦ H Bn | ܠܦ S (C *lac*) →
Greek: δώσει, → Mk xiii,24
157. *Mt xxiv,30* • PG^w H ܠܦ] *add* ܠܦ S Bn 2*vid.10.13.17.
18*vid.21.27*.40 (C *lac*) → Mk xiii,26
158. *Mt xxiv,33* S PG^wH ܠܦ] ܠܦ Bn (C *lac*)
159. *Mt xxiv,38* PG^w(H) ܠܦ] *om* S Bn 13.15 (C *lac*)
160. *Mt xxiv,41* • S PG^wH ܠܦ] ܠܦ Bn (C *lac*) → Lk
xvii,35
161. Mt xxiv,44 • S PG^w ܠܦ] ܠܦ H Bn *in rasura* (C *lac*)
→ Greek: ἔρχεται, → Mk xiii,25; Lk xii,40
162. *Mt xxv,1* PG^w ܠܦ] ܠܦ Bn 10.11.13.14.18.20.23.
36.41 | ܠܦ ܠܦ H | *om* S (C *lac*)
163. *Mt xxv,4* PG^wH ܠܦ] ܠܦ Bn 10.18.41 | *om* S (C *lac*)
164. *Mt xxv,7* SPG^wH ܠܦ] ܠܦ Bn 2.7.12.14.16.21.32.37
(C *lac*)
165. *Mt xxv,9* S PG^wH ܠܦ] ܠܦ Bn 7.10.12.14.15.16.32
(C *lac*)
166. *Mt xxv,14* • PG^wH ܠܦ] ܠܦ S Bn 10.13 (C *lac*) → Lk
xix,13
167. *Mt xxv,16* PG^w ܠܦ] ܠܦ Bn | ܠܦ H |
illeg S (C *lac*)
168. *Mt xxv,18* • S PG^wH ܠܦ] *add* ܠܦ Bn (C *lac*) → Mt
xxv,24
169. **Mt xxv,20** PG^w ܠܦ] *om* ܠܦ SH Bn (C *lac*) →
cf Mt xxv,24

170. *Mt xxv,22* • PG_wH ܡܬܝܬܐ] ܡܬܝܬܐ ܕܡܢܐ Bn | *illeg* S (C *lac*) → ὁ τὰ δύο τάλαντα + λαβών (v. l.); *cf* Mt xxv,24
171. *Mt xxv,22* • PG_w,ܡܬܝܬܐ] ܡܬܝܬܐ S^{vid} Bn 10 | ܡܬܝܬܐ H (C *lac*) → Greek: ὁ τὰ δύο τάλαντα; *cf* Mt xxv,20
172. *Mt xxv,24* PG_w H ܐܪ] *om* Bn 11.13.23.29.30 | *illeg* S (C *lac*)
173. Mt xxv,28 • PG_w ܡܬܝܬܐ] ܡܬܝܬܐ H Bn | *illeg* S (C *lac*) → Greek: καὶ δότε, → Lk xix,24
174. *Mt xxv,34* S PG_wH ܡܬܝܬܐ] *add* ܡܬܝܬܐ Bn (C *lac*)
175. *Mt xxv,38* PG_w ܡܬܝܬܐ] ܡܬܝܬܐ Bn 8 | ܡܬܝܬܐ S | ܡܬܝܬܐ H (C *lac*)
176. *Mt xxv,40* PG_wH ܡܬܝܬܐ] ܡܬܝܬܐ Bn *sic* | ܡܬܝܬܐ S (C *lac*) → Greek: ἐφ' ὅσον
177. *Mt xxv,45* PG_wH ܡܬܝܬܐ] ܡܬܝܬܐ Bn *sic* | ܡܬܝܬܐ S (C *lac*) → Greek: ἐφ' ὅσον
178. *Mt xxvi,8* • S PG_w,ܡܬܝܬܐ] ܡܬܝܬܐ Bn | ܡܬܝܬܐ ܡܬܝܬܐ H (C *lac*) → Greek: *om* αὐτοῦ (v. l.); → Mk xix,4
179. Mt xxvi,11 S PG_w ܡܬܝܬܐ] ܡܬܝܬܐ H Bn (C *lac*)
180. *Mt xxvi,13* S PG_wH ܐܪ] ܐܪܐ Bn 2.14^c.15.20.36.40.41 (C *lac*)
181. *Mt xxvi,16* S PG_wH ,ܡܬܝܬܐ] *om* Bn (C *lac*)
182. Mt xxvi,29 • S PG_w ܡܬܝܬܐ] *add* ܡܬܝܬܐ H Bn (C *lac*) → Greek: (ἕως τῆς) ἡμέρας ἐκείνης, → Mk xiv,25
183. *Mt xxvi,37* • PG_w ܡܬܝܬܐ] ܡܬܝܬܐ Bn | ܡܬܝܬܐ S | ܡܬܝܬܐ H (C *lac*) → Mk xiv,33

184. Mt xxvi,42 • PGw ܠܡܥܐ ܠܡܥܐ] *tr* S Bn 10.17.21.41 |
ܠܡܥܐ H (C *lac*) → Mk xiv,36
185. Mt xxvi,54 S PGwH ܠܡܥܐܬܐ] ܠܡܥܐܬܐ Bn (C *lac*)
186. Mt xxvi,75 • PGw ܠܡܥܐ] ܡܥܐܬܐ SH Bn 2.7.12.16.17.
21.41 (C *lac*) → Mk xiv,72
187. Mt xxvi,75 • PGwH ܝܗܝܬܐ] *add* ܠܡܥܐ S Bn 2.7.12.16.32
(C *lac*) → Mk xiv,72
188. Mt xxvii,4 S PGwH ܝܗܝܬܐ] *add* ܠܡܥܐ Bn 21.41 (C *lac*)
189. Mt xxvii,17 PGwH ܡܥܬܐ] *add* ܠܡܥܐ Bn | *add* ܠܡܥܐ
ܠܡܥܐܬܐ S (C *lac*)
190. Mt xxvii,27 • PGw ܝܡܥܐ ܠܡܥܐ] ܝܡܥܐ ܠܡܥܐ H Bn
39.41 | ܠܡܥܐ S (C *lac*) → Greek: ὅλην τὴν
σπεῖραν; → Mk xv,16
191. Mt xxvii,35 • PGw ܠܡܥܐ] *sey* Bn | ܠܡܥܐ ܠܡܥܐܬܐ S |
ܠܡܥܐ ܠܡܥܐܬܐ H (C *lac*) → Lk xxiii,34
192. Mt xxvii,42 S PGw ܠܡܥܐܬܐ] ܠܡܥܐܬܐ ܠܡܥܐܬܐ Bn
7.12.16.37 | ܠܡܥܐܬܐܬܐ H (C *lac*) → Mk
xv,32
193. Mt xxvii,43 PGw Bn* ܝܗܝܬܐ] ܝܗܝܬܐ H Bn^{cor} | no diacr.
point S (C *lac*) → Greek: εἶπεν
194. Mt xxvii,47 • PGwH ܡܥܬܐ] ܡܥܬܐ Bn | ܠܡܥܐ S (C
lac) → Mk xv,35
195. Mt xxvii,60 PGw ܠܡܥܐ] ܠܡܥܐܬܐ Bn 2.7^c.13.14^c.16^c.
17.21.23.29.30.41 | ܠܡܥܐ S | *om* H (C *lac*)
196. Mt xxvii,63 PGwH ܠܡܥܐ ܝܗܝܬܐ] ܠܡܥܐ ܝܗܝܬܐ Bn 12.32.
36.37 | no diacr. point S (C *lac*)
197. Mt xxviii,7 • S PGwH ܡܥܐ] ܠܡܥܐ Bn (C *lac*) → Mk
xvi,6
198. Mt xxviii,16 PGwH ܠܡܥܐ] *om* Bn (SC *lac*)

199. Mt xxviii,18 • PGw **𐤓𐤕 ܝܚܝܐ**] **𐤓𐤕 ܝܚܝܐ 𐤓𐤕 ܕܐ**
Bn 2.7.8^c.12.14^c.16.21^c.32.36 | *om* H (SC *lac*)
→ Greek: καὶ γὰρ ἀποστελῶ ὑμᾶς (v. 1.); →
Jn xx,21
200. Mt xxviii,19 PGw **ܕܡܠܟ**] **ܕܡܠܟ** H Bn 2.13.18.22.23.39
(SC *lac*) → Greek: πάντα (τὰ ἔθνη)
201. Mt xxviii,20 PGw **𐤓𐤕 ܡܚܝܐ 𐤓𐤕**] **ܡܚܝܐ 𐤓𐤕**
,ܕܡܚ H Bn (SC *lac*) → Greek: ἐγὼ μεθ'
ὑμῶν εἰμι

Subscr.

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The Gospel of Mark

Inscr.

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202. Mk i,2 • PGw **𐤓𐤕 ܝܚܝܐ ܕܡ**] **ܝܚܝܐ 𐤓𐤕 ܕܡ**
𐤓𐤕 H Bn 21.23.40 (SC *lac*) → Greek: ἐγὼ
ἀποστέλλω (v. 1.); *cf* Mt xi,10
203. Mk i,3 PGw **,ܡܚܝܐ**] **,ܡܚܝܐ** Bn
2.5.8*.11.17.23.39 | **ܡܚܝܐ ܡܚܝܐ** H (SC *lac*)
→ Greek: τὰς τρίβους αὐτοῦ
204. Mk i,5 • PGw **ܡܚܝܐ**] *add* **ܕܡܚܝܐ** H Bn
7.8^c.12.16.32.33 (SC *lac*) → Greek: ἐν τῷ
Ἰορδάνῃ ποταμῷ; *cf* Mt iii,6
205. Mk i,7 PGw **ܡܚܝܐ**] **ܡܚܝܐ** H Bn
2.5.7.12.15^c.16.17.21.23.32.39.41 (SC *lac*) →
Greek: κύριος
206. *Mk i,8* • PGw H **ܡܚܝܐ**] *om* **ܡܚܝܐ** Bn (SC *lac*) → Mt
iii,11; Lk iii,16
207. Mk i,10 • PGw **ܡܚܝܐ**] *no sey* (H) Bn 32.41 (SC *lac*) →
Lk iii,21

208. Mk i,11 • PG^w H ܠܬܝܬ ܡܢ ܠܐܡ] ܡܢ ܠܐܡ
ܝܚܝܬܐ ܠܡܝܬܐ Bn 2.5.11.15^c.23.32 (*sine*
ܝܚܝܬܐ).39 (SC *lac*) → Greek: ἐξ οὐρανοῦ
γενέσθαι + λέγων (v. l.); → Lk iii,22
209. Mk i,15 PG^w ܝܚܝܬܐ] ܝܚܝܬܐ H Bn 12.32.37.40.41
(SC *lac*) → Greek: καὶ λέγων
210. Mk i,21 PG^w ܠܬܝܬ ܡܢ ܠܐܡ] ܠܬܝܬ ܡܢ ܠܐܡ Bn 7.8.11.14.15.16.
21.23.39 | ܡܠܟܐ H | S *om* verse 21a (C *lac*)
→ Greek: εἰσπορεύονται
211. Mk i,22 S PG^w (H) ܠܬܝܬ ܡܢ ܠܐܡ] add ܠܬܝܬܐ Bn (C
lac)
212. Mk i,27 PG^w ܐܠܐ] ܐܠܐ H Bn 8 | ܐ S (C *lac*)
213. Mk i,31 • PG^w ܠܬܝܬܐ] ܠܬܝܬܐ SH Bn 5.7.8.12.15.16.
21.41 (C *lac*) → Greek: ὁ πυρετός *om* αὐτῆς;
cf Mt viii,15
214. Mk i,31 • PG^w ܠܬܝܬܐ ܕܐܡܐ ܠܬܝܬܐ] ܕܐܡܐ
ܠܬܝܬܐ ܕܐܡܐ ܠܬܝܬܐ S Bn 40 |
ܠܬܝܬܐ ܕܐܡܐ ܠܬܝܬܐ \ܕܐܡܐ* H (C
lac) → Greek: καὶ ἡγέρθη καὶ διηκόνει
αὐτοῖς (v. l.); *cf* Mt viii,15; Lk iv,39
215. Mk i,32 • PG^w H ܕܠܬܝܬܐ] ܡܢ ܡܢܐ S Bn (C *lac*) →
Greek: κακῶς, → Lk v,31
216. Mk i,38 • PG^w ܠܬܝܬܐ] add ܕܠܐ S Bn | ܐܠܐ H (C *lac*)
→ Greek: ἄγωμεν; → Jn xi,15
217. Mk i,39 • PG^w ܠܬܝܬܐ ܠܬܝܬܐ] ܠܬܝܬܐ ܠܬܝܬܐ H Bn |
ܠܬܝܬܐ S (C *lac*) → *cf* above Mt iv,23
218. Mk i,40 PG^w ܝܚܝܬܐ] ܝܚܝܬܐ H Bn 2.11.12.36.32.37.
40.41 | no diacr. point S (C *lac*) → Greek: καὶ
λέγων
219. Mk i,40 PG^w ܠܬܝܬܐ] ܠܬܝܬܐ SH Bn 2.5.17.18.20.21.40.41
(C *lac*) → Greek: ὅτι ἐάν

234. Mk iii,17 PGw ܡܫܝܚ] ܡܫܫܐ H Bn 12^{c.vid} | ܟܝܐ S (C lac)
→ Greek: καὶ ἐπέθηκεν
235. Mk iii,25 S PGw H ܡܠܟܐ] ܡܠܟܐ Bn 2.11 (C lac)
→ Greek: μερισθῆ
236. Mk iii,35 PGw ܝܗܝ ܕܡܪܝܬܐ] ܝܗܝ ܕܡܪܝܬܐ S Bn 2.18.23 |
ܡܪܝܬܐ ܝܗܝ H 7.12.14.16.17.32 (C lac) →
Greek: ὅς γὰρ ἂν ποιήσῃ
237. Mk iv,1 PGw ܠܟܝܢ ܕܥܡܐ ܡܪܟܐ] ܡܪܟܐ
ܠܟܝܢ ܕܥܡܐ Bn | ܥܡܐ ܡܪܟܐ S
| ܥܡܐ ܡܪܟܐ ܠܟܝܢ ܕܥܡܐ H (C lac)
238. Mk iv,5 PGw ¹ܕܡܠܝܬ] add ܥܡܐ H Bn 32 | S om this
part of verse 5 (C lac) → Greek: οὐκ εἶχεν
239. Mk iv,10 PGw ܡܠܟܐ] ܡܠܟܐ H Bn 32.36.37.41 | om S
(C lac)
240. Mk iv,11 PGw H ܠܥܡܐ] add ܥܡܐ S Bn 11.15.36 (C lac)
241. Mk iv,19 PGw H ܡܠܟܐ] ܡܠܟܐ Bn 5.17.21.40 (SC lac)
242. Mk iv,30 PGw ܠܥܡܐ ܡܪܟܐ] ܠܥܡܐ ܡܪܟܐ
ex err Bn | ܠܥܡܐ ܡܪܟܐ H (SC lac)
243. Mk iv,33 PGw Bn^{cor} ܠܥܡܐ] ܠܥܡܐ H Bn* 2.5.23.39
(SC lac) → Greek: τὸν λόγον
244. Mk iv,36 PGw (H) ܡܠܟܐ] ܡܠܟܐ Bn 2.7.15.21.23.39
(SC lac)
245. Mk iv,36 PGw ܠܥܡܐ] no sey H Bn (SC lac) → Greek:
τὸν ὄχλον
246. Mk v,7 S PGw H ܡܠܟܐ] om Bn (C lac)
247. Mk v,14 S PGw ܡܠܟܐ] ܡܠܟܐ Bn 15 | ܥܡܐ H (C lac)
248. Mk v,16 S PGw ܡܠܟܐ] ܡܠܟܐ H Bn 17.21.40 (C
lac) → Greek: πῶς

249. Mk v,26 PGw **ܠܐ ܕܡܪܝܢ**] **ܠܐ ܠܥܡ ܕܡܪܝܢ** S Bn
2^c.18.21.23.39 | **ܠܡܪܝܢ ܠܡܠܟ** H (C lac) →
Greek: τὰ παρ' αὐτῆς
250. Mk v,27 PGw **ܕܡܪܝܢ**] **ܕܡܪܝܢܐ** Bn 7.12.16.17.21.
32.37.41 | **ܕܡܪܝܢܐ** H (SC lac)
251. Mk v,31 PGw **ܠܡܪܝܢ ܠܡܠܟ**] **ܠܡܪܝܢ ܠܡܠܟ** H Bn
13 (ܠܡܪܝܢ).17^c.18.41 (SC lac) → Greek: τὸν
ὄχλον συνθλίβοντα
252. Mk v,34 PGw H **ܕܡܪܝܢ**] **ܕܡܪܝܢܐ** Bn *ex err* (SC lac)
253. Mk v,39 • PGw H **ܠܡܪܝܢ**] *add* **ܠܡܪܝܢ** Bn 40 (SC lac) →
Mt ix,24; Lk viii,52
254. Mk v,40 PGw H **ܠܡܪܝܢ**] **ܠܡܪܝܢܐ** Bn 39 (SC lac)
255. Mk vi,3 PGw (H) **ܠܡܪܝܢ**] **ܠܡܪܝܢܐ** Bn (SC lac)
256. Mk vi,4 PGw **ܠܡܪܝܢ ܕܡܪܝܢܐ**] **ܠܡܪܝܢ ܕܡܪܝܢܐ**
Bn 21^c.23.36.39.41 | **ܠܡܪܝܢ ܕܡܪܝܢܐ** H (SC
lac)
257. Mk vi,16 S PGw H **ܠܡܪܝܢ ܕܡܪܝܢܐ**] **ܠܡܪܝܢ ܕܡܪܝܢܐ** Bn (C lac)
258. Mk vi,17 S PGw H **ܠܡܪܝܢܐ**] *add* **ܠܡܪܝܢܐ** Bn 36.39
| **ܠܡܪܝܢܐ** 7.12.14^c.16.18.21^c. 32 (C lac) →
Greek: ἔδησεν αὐτὸν καὶ ἔβαλεν εἰς
φυλακὴν (v. l.)
259. Mk vi,18 PGw **ܠܡܪܝܢ ܕܡܪܝܢܐ**] **ܠܡܪܝܢ ܕܡܪܝܢܐ** H Bn
12.32.36.37 | **ܠܡܪܝܢ ܕܡܪܝܢܐ** S 36 (C lac)
260. Mk vi,26 • S PGw **ܠܡܪܝܢ ܕܡܪܝܢܐ**] *om* **ܠܡܪܝܢ** Bn | **ܠܡܪܝܢ**
ܠܡܪܝܢ ܠܡܪܝܢܐ H (C lac) → Mt xiv,9
261. Mk vi,33 PGw **ܠܡܪܝܢܐ**] **ܠܡܪܝܢܐ** Bn | **ܠܡܪܝܢܐ**
ܠܡܪܝܢ H | S *om* this part of verse 33 (C lac)
→ Greek: καὶ προῆλθον αὐτοῦς, but PGw
Bn read the unattested κ. π. αὐτόν

262. Mk vi,41 • PG^w (H) ܐܡܝܢ] *add* ܐܡܝܢ Bn 11.23 | *add* ܐܡܝܢ S (C *lac*) → Lk ix,16
263. Mk vi,41 S PG^w ܦܠܝܬ] ܦܠܝܬ H Bn 15.39 (C *lac*) → Greek: ἐμέρισεν
264. Mk vi,44 • PG^w ܐܠܝܬܐ] ܐܠܝܬܐ ܡܠܝܬܐ S (H) Bn 2.23.39 (C *lac*) → Greek: οἱ φαγόντες; cf Mt xiv,21
265. Mk vi,46 • S PG^w H ܡܠܝܬܐ] ܡܠܝܬܐ Bn (C *lac*) → Mt xiv,23
266. Mk vi,46 • (S) PG^w H ܡܠܝܬܐ] ܡܠܝܬܐ Bn (C *lac*) → Mt xiv,23
267. Mk vi,47 • S PG^w ܡܠܝܬܐ ܡܠܝܬܐ ܡܠܝܬܐ] ܡܠܝܬܐ ܡܠܝܬܐ ܡܠܝܬܐ Bn | ܡܠܝܬܐ ܡܠܝܬܐ ܡܠܝܬܐ H Bn (C *lac*) → Greek: καὶ ὀψίας γενομένης; cf Mt xiv,23
268. Mk vi,47 PG^w ܡܠܝܬܐ] ܡܠܝܬܐ Bn | ܡܠܝܬܐ S | ܡܠܝܬܐ H (C *lac*) → Greek: ἐν μέσῳ
269. Mk vi,48 S PG^w H ܡܠܝܬܐ ܡܠܝܬܐ] ܡܠܝܬܐ Bn (C *lac*) → Greek: καὶ ἤθελεν
270. Mk vii,12 PG^w ܡܠܝܬܐ ܡܠܝܬܐ ܡܠܝܬܐ] ܡܠܝܬܐ ܡܠܝܬܐ ܡܠܝܬܐ Bn | ܡܠܝܬܐ ܡܠܝܬܐ ܡܠܝܬܐ S | ܡܠܝܬܐ ܡܠܝܬܐ ܡܠܝܬܐ H (C *lac*) → Greek: οὐδὲν ποιῆσαι τῷ πατρὶ (αὐτοῦ) ἢ τῇ μητρὶ (αὐτοῦ)
271. Mk vii,17 PG^w ܡܠܝܬܐ] ܡܠܝܬܐ Bn 2^c.5.11.23.39 | ܡܠܝܬܐ ܡܠܝܬܐ (S)H (C *lac*) → Greek: καὶ ὅτε εἰσῆλθεν
272. Mk vii,26 S PG^w ܡܠܝܬܐ ܡܠܝܬܐ] ܡܠܝܬܐ Bn | ܡܠܝܬܐ ܡܠܝܬܐ H (C *lac*)
273. Mk vii,27 PG^w ܡܠܝܬܐ] ܡܠܝܬܐ Bn | ܡܠܝܬܐ S | ܡܠܝܬܐ H (C *lac*) → Greek: καὶ λέγει (v. l.)

274. Mk vii,30 PGw ܐܕܗܝܥ] ܐܕܗܝܥ S(H) Bn 5^c.7.11.12.14. 21*.23.38.40 (C *lac*) → Greek: τὴν θυγατέρα αὐτῆν
275. Mk vii,30 S PGw (H) ܡܡܡܡܡ] ܡܡܡܡ Bn 36 (C *lac*)
276. Mk vii,30 PGw ܐܢܐܝܥ] ܐܢܐܥ S Bn 21.40 | ܐܢܐ(ܕ) H (C *lac*) → Greek: τὸ δαιμόνιον
277. Mk vii,36 PGw ܝܡܝܐ] ܝܡܐ ܦܐ ܪܦ Bn 2.11.23.39 | ܡܡܡܡ SH (C *lac*)
278. Mk viii,4 • (S) PGw (H) ܠܫܬܐ ܡܡܡܡܡ] *tr* Bn *sic* (C *lac*) → Mt xv,33
279. Mk viii,20 S PGw H ܦܚܝܐ] *add* ܡܠ S Bn 2.7.11.17.21. 40.41 (C *lac*) → Greek: λέγουσιν αὐτῷ (v. 1.)
280. Mk viii,24 PGw ܝܐ] ܝܐ Bn 5.7.12.16.37 | ܝܐ ܡܡܡܡ H | *om* S (C *lac*) → Greek: καὶ ἀναβλέψας
281. Mk viii,25 PGw ܕܪܬ] ܕܪܬܐ S Bn | ܕܪܬ ܦܐܝܬܐ H (C *lac*) → Greek: εἶτα πάλιν
282. Mk viii,29 • PGw ܡܡܡܡܡ] *add* ܦܦܦܦ Bn 7.12.16.18.32. 37.40 | ܦܦܦܦ S | ܡܡܡܡܡܡ H (C *lac*) → Mt xvi,16
283. Mk viii,33 S PGw H ܝܦܦܦ] *add* ܡܠ Bn (C *lac*)
284. Mk viii,34 PGw ܠܡܚܬܐ] *no seg* SH Bn 5.15.18.23.39 (C *lac*) → Greek: τὸν ὄχλον
285. Mk viii,35 • PGw ܝܐ ܦܦܦܦ] *tr* S(H) Bn 2^c.11.21.23.32 (C *lac*) → Lk ix,24
286. Mk viii,35 S PGw ܡܡܡܡܡܡ] ܡܡܡܡ ܦܦ ܡܡܡܡ Bn 8.13.21.32 | ܡܡܡܡ ܦܦ ܪܦ H (C *lac*) → *cf* the beginning of the verse
287. Mk ix,2 PGw ܠܡܚܬܐ] ܠܡܚܬܐ Bn | ܡܡܡܡܡܡ SH (C *lac*) → Greek: ἔμπροσθεν

288. Mk ix,4 • PG^w (H) ܠܥܡܐ ܠܠܟ] ܠܠܟܐ ܠܥܡܐ
S Bn 2.5.8*.11.13.17.21.40 (C lac) → Mt xvii,3;
Lk ix,30
289. Mk ix,7 • PG^w ܠܥܡܐ] add ܠܥܡ Bn 2.11.14.21.23.41 |
ܠܠܟܐ ܠܥܡܐ S | ܠܥܡ ܠܠܟܐ H (C lac) →
Mt xvii,5; Lk ix,35
290. Mk ix,8 • PG^w H ܠܠܟ] add ܠ S Bn 5.7.12.16.32.40
(C lac) → Mt xvii,8
291. Mk ix,17 S PG^w H ܠܠ ܡܠܟܐ] ܡܠܟܐ Bn (C lac)
→ Greek: (τὸν υἱόν ...) ἔχοντα
292. Mk ix,24 PG^w ܝܚܝܐ] ܝܚܝܐ Bn 11.15^c.17.23.36 |
ܠܥܡ ܝܚܝܐ H | no diacr. point S (C lac) →
Greek: ἔλεγεν
293. Mk ix,30 PG^w H ܠܥܡܐ] ܠܥܡܐ S Bn 5.11.13.21.23.39.40
(C lac) → Greek: ἐξεληθόντες
294. Mk ix,31 • PG^w ܠܥܡܐ ܡܠܟܐ] ܠܥܡܐ ܡܠܟܐ S(H)
Bn 7.11.16.23.32.40 (C lac) → Mt xvii,22; Lk
ix,44
295. Mk ix,32 • PG^w H ܠܠܠܠܠܠܠܠܠ] add ܠܥܡܐ Bn | ܡܠܟܐ
ܠܠܠܠܠܠܠܠܠܠ S (C lac) → Lk ix,45
296. Mk ix,47 • PG^w ܠܥܡܐ²] ܠܥܡܐ SH Bn 7.12.32^c.37 (C
lac) → Mt xviii,9
297. Mk ix,50 • S PG^w H ܠܥܡܐ] add ܠܥܡ Bn 5^c (C lac) →
Lk xiv,34
298. Mk x,1 • S PG^w H ܠܥܡܐ] add ܠܥܡܐ Bn (C lac) → cf
Mt xix,1
299. Mk x,4 S PG^w ܠܥܡܐ] ܠܥܡܐ H Bn (C lac) →
Greek: εἶπαν
300. Mk x,5 • PG^w ܠܥܡܐ] ܠܥܡܐ ܠܥܡܐ Bn 5^c.11.13.
17.19.23.26.36 | ܠܥܡܐ ܠܥܡܐ S | ܠܥܡܐ H
(C lac) → Mt xix,8

301. Mk x,9 S PG^w [ܐܠܗܐ] om H Bn (C lac) → Greek: *om* οὖν (v. l.)
302. Mk x,14 • S PG^w H [ܐܠܗܐ] ܐܠܗܐ Bn 21*^{vid} (C lac) → Mt xviii,3
303. Mk x,19 • S PG^w H [ܐܠܗܐ] ܐܠܗܐ Bn (C lac) → Mt xix,19
304. Mk x,27 PG^w H [ܐܠܗܐ] tr Bn 5*.8*.21 | om ܐܠܗܐ S (C lac)
305. Mk x,28 PG^w [ܐܠܗܐ] add ܐܠܗܐ SH Bn 40^c (C lac) → Greek: λέγειν ... αὐτῷ
306. Mk x,31 PG^w H [ܐܠܗܐ] ܐܠܗܐ S Bn 8*.23.26 (C lac)
307. Mk x,44 • S PG^w [ܐܠܗܐ ܐܠܗܐ ܐܠܗܐ] ܐܠܗܐ ܐܠܗܐ ܐܠܗܐ Bn *sic* | ܐܠܗܐ ܐܠܗܐ ܐܠܗܐ H (C lac) → Mt xx,27
308. Mk x,45 • PG^w H [ܐܠܗܐ] om S Bn (C lac) → cf Mt xx,28
309. Mk x,47 PG^w [ܐܠܗܐ ܐܠܗܐ ܐܠܗܐ] ܐܠܗܐ ܐܠܗܐ ܐܠܗܐ H Bn | no diacr. point S (C lac) → Greek: Ἰησοῦς ὁ Ναζαρηνός
310. Mk x,52 PG^w [ܐܠܗܐ] ܐܠܗܐ Bn | ܐܠܗܐ SH 15.17.20.36.39.40 (C lac) → Greek: ὑπαγε (v. l. ἀνάβλεψον)
311. Mk xi,1 • S PG^w (H) [ܐܠܗܐ] add ܐܠܗܐ Bn 5^{mg.c}.21.23^c.39.40 (C lac) → Mt xxi,1
312. Mk xi,13 S PG^w [ܐܠܗܐ ܐܠܗܐ ܐܠܗܐ] ܐܠܗܐ ܐܠܗܐ Bn | ܐܠܗܐ ܐܠܗܐ ܐܠܗܐ H (C lac)
313. Mk xi,17 S PG^w (H) [ܐܠܗܐ ܐܠܗܐ ܐܠܗܐ] ܐܠܗܐ ܐܠܗܐ ܐܠܗܐ Bn (C lac)
314. Mk xii,3 • PG^w (H) [ܐܠܗܐ] ܐܠܗܐ S Bn 11.21.23 (C lac) → Lk xx,10
315. Mk xii,6 PG^w [ܐܠܗܐ ܐܠܗܐ] ܐܠܗܐ ܐܠܗܐ Bn 5.7.8*.13.15^{c.vid}.19.32.39 | ܐܠܗܐ ܐܠܗܐ H | om S (C lac)

316. *Mk xii,9* • (S) PG^w H [ܠܬܬܐ ܠܬܬܐ] ܠܬܬܐ ܠܬܬܐ
Bn (C lac) → Lk xx,16
317. *Mk xii,10* S PG^w H [ܠܬܬܐ] ܠܬܬܐ Bn (C lac)
318. *Mk xii,14* PG^w [ܠܬܬܐ] *no sey* H Bn 12 | ܠܬܬܐ S
(C lac) → Greek: εἰς πρόσωπον
319. *Mk xii,17* PG^w [ܠܬܬܐ] ܠܬܬܐ Bn | ܠܬܬܐ S | ܠܬܬܐ
H (C lac)
320. **Mk xii,25** • PG^w H [ܠܬܬܐ] ܠܬܬܐ ܬܬܐ S Bn (C lac)
→ Lk xx,35
321. *Mk xii,26* • PG^w [ܠܬܬܐ] ܠܬܬܐ S Bn 5^c.8.11.
19.21.23.26.40 | ܠܬܬܐ H (C lac) → Mt xxii,32
322. *Mk xii,26* • S PG^w (H) ܠܬܬܐ ܠܬܬܐ ܠܬܬܐ
ܠܬܬܐ
twice om a of ܠܬܬܐ Bn 13.14.21.36 (C lac)
→ Mt xxii,32
323. *Mk xii,27* • PG^w [ܠܬܬܐ ܠܬܬܐ] ܠܬܬܐ
ܠܬܬܐ Bn 2.5^c(* *om a*).23.26.39(*om a*) | ܠܬܬܐ
ܠܬܬܐ S | ܠܬܬܐ ,ܠܬܬܐ ܠܬܬܐ H (C lac)
→ Mt xxii,32
324. *Mk xii,28* S (H) PG^w [ܠܬܬܐ] ܠܬܬܐ Bn (C lac)
325. *Mk xii,31* S PG^w H [ܠܬܬܐ] ܠܬܬܐ Bn (C lac)
326. *Mk xii,33* PG^w ,ܠܬܬܐ [ܠܬܬܐ] *om a* Bn | ,ܠܬܬܐ S
| ,ܠܬܬܐ H (C lac)
327. *Mk xii,33* S PG^w [ܠܬܬܐ] *om a* Bn | ܠܬܬܐ H (C lac)
328. *Mk xii,34* • (S) PG^w (H) [ܠܬܬܐ ܠܬܬܐ] *tr* Bn 7.8.32.37.39
(C lac) → Mt xxii,46
329. *Mk xii,44* • (S) PG^w (H) [ܠܬܬܐ] *add* ܠܬܬܐ ܬܬܐ Bn (C
lac) → Lk xxi,1

330. Mk xiii,4 • S PGw [אֵלֶּיךָ] add ,מ H Bn 2.5.8.12.13.19. 21.26.40.41 (C lac) → Mt xxiv,3; Lk xxi,7
331. Mk xiii,7 • PGw [אֵלֶּיךָ] add יְהוָה S(H) Bn 7.8^c.12. 32.37.40 (C lac) → Mt xxiv,6; Lk xxi,9
332. Mk xiii,9 • PGw H [יְהוָה] Bn | om S (C lac) → Mt x,17
333. Mk xiii,11 S PGw H ¹ [לְחַם] om Bn (C lac)
334. Mk xiii,14 • PGw H [אֵלֶּיךָ] אֵלֶּיךָ אֵלֶּיךָ Bn | יְהוָה S (C lac) → Mt xxiv,15
335. Mk xiii,16 PGw [לְחַם] אֵלֶּיךָ S Bn 2.14.15.20.40 | אֵלֶּיךָ H (C lac)
336. Mk xiii,21 • S PGw (H) [אֵלֶּיךָ] add מֵמֶנֶּה Bn (C lac) → Lk xvii,23
337. Mk xiii,26 • PGw H [אֵלֶּיךָ] אֵלֶּיךָ Bn | אֵלֶּיךָ S (C lac) → Mt xxiv,13
338. Mk xiv,4 PGw [אֵלֶּיךָ] אֵלֶּיךָ Bn | אֵלֶּיךָ S | אֵלֶּיךָ H (C lac)
339. Mk xiv,5 PGw [מִן] מִן (S)H Bn 32 (C lac) → Greek: αὐτῇ (the woman)
340. Mk xiv,6 • PGw H [אֵלֶּיךָ] add אֵלֶּיךָ S Bn 5.11.23.26.39 (C lac) → Greek: + αὐτοῖς (v. l.); Mt xxvi,10
341. Mk xiv,25 • S PGw H [אֵלֶּיךָ] אֵלֶּיךָ Bn 5.11.23.36. 39.40 (C lac) → Mt xxvi,29
342. Mk xiv,25 • S PGw [אֵלֶּיךָ] אֵלֶּיךָ H Bn 40 (C lac) → Mt xxvi,29
343. Mk xiv,26 S PGw [אֵלֶּיךָ] אֵלֶּיךָ H Bn (C lac)
344. Mk xiv,27 PGw(H) [אֵלֶּיךָ] add מֵמֶנֶּה S Bn (C lac)
345. Mk xiv,31 • S PGw H [אֵלֶּיךָ] add אֵלֶּיךָ Bn 2.7.8^c.12. 17.19.21^c.32.37 (C lac) → Mt xxvi,35

346. Mk xiv,32 • S PG^w (H) ܠܚܝܬܐ] *om* Bn 20.23.26 (C *lac*) → Mt xxvi,36
347. Mk xiv,40 PG^w H ܡܬܬܝܢ] ܡܬܬܝܢ S Bn (C *lac*)
348. Mk xiv,41 • S PG^w H ܠܚܝܬܐ] *add* ܐܘܬܐ Bn (C *lac*) → Mt xxvi,44
349. Mk xiv,48 • S PG^w H ܠܚܝܬܐ] *add* ܬܐ Bn 7.12.32.37 (C *lac*) → Lk xxii,52
350. Mk xiv,49 S PG^w H ܠܚܝܬܐ] *om* Bn (C *lac*)
351. Mk xiv,54 • PG^w(H) ܠܚܝܬܐ] ܠܚܝܬܐ Bn 2.5.7.12.13.23.26.32.40 | ܠܚܝܬܐ S (C *lac*) → *cf* Mt xxvi,58
352. Mk xiv,56 • S PG^w H ܠܚܝܬܐ] *om* Bn (C *lac*) → *cf* Mt xxvi,59
353. Mk xiv,59 S PG^w H ܠܚܝܬܐ] ܠܚܝܬܐ Bn 13.15.36 (C *lac*)
354. Mk xiv,62 S PG^w H ܠܚܝܬܐ] ܠܚܝܬܐ Bn (C *lac*) → *cf* ܠܚܝܬܐ ܬܐ at the end of the verse
355. Mk xiv,66 Sin vs 67 PG^w ܠܚܝܬܐ] *tr* (H) Bn 2*.7.8.12.32.36.37.39.41 (C *lac*)
356. Mk xv,1 • PG^w ܠܚܝܬܐ] ܠܚܝܬܐ S Bn 1.2*.11.39 | ܠܚܝܬܐ H (C *lac*) → Mt xxvii,2
357. Mk xv,1 • S PG^w H ܠܚܝܬܐ] *add* ܠܚܝܬܐ Bn 7.8^{mg}.12 (C *lac*) → Mt xxvii,2
358. Mk xv,5 • S PG^w H ܠܚܝܬܐ] *add* ܬܐ Bn 15.19 (C *lac*) → Mt xxvii,14
359. Mk xv,9 • PG^w H ܠܚܝܬܐ] *add* ܠܚܝܬܐ S Bn 8.11 (C *lac*) → Mt xxvii,17
360. Mk xv,11 • PG^w H ܠܚܝܬܐ] *om* S Bn (C *lac*) → Mt xxvii,20

361. Mk xv,22 • PG^w H 𐌹𐌸𐌰𐌶𐌰] 𐌹𐌸𐌰𐌶𐌰 S Bn 1.5^c.15.21.23.40 (C lac) → Mt xxvii,33
362. Mk xv,23 • PG^w H 𐌹𐌸𐌰𐌶𐌰] 𐌹𐌸𐌰𐌶𐌰 Bn | om S (C lac) → Mt xxvii,34
363. Mk xv,25 PG^w 𐌹𐌸𐌰𐌶𐌰] ,𐌳𐌰𐌹 𐌸𐌰𐌹 Bn 2.3.11.12.13.17^{vid}.19.23 | ,𐌳𐌰𐌹 𐌹𐌸𐌰𐌶𐌰 S | 𐌸𐌰𐌹𐌰𐌹𐌰𐌹𐌰 H (C lac)
364. Mk xv,28 PG^w Bn^{cor} 𐌹𐌸𐌰𐌶𐌰] 𐌹𐌸𐌰𐌶𐌰 H Bn* | S om verse 28 (C lac) → Greek: (ἡ γραφή) ἡ λέγουσα
365. Mk xv,29 PG^w 𐌹𐌸𐌰] 𐌹𐌸 Bn 15 | 𐌳 H | S om this part of verse 29 (C lac)
366. Mk xv,32 PG^w 𐌹] om SH Bn (C lac) → Greek: om δέ
367. Mk xv,46 • S PG^w (H) 𐌹𐌸𐌰 𐌹𐌸𐌰] om 𐌹𐌸𐌰 Bn (C lac) → Mt xxvii,60
368. Mk xv,46 • S PG^w (H) 𐌹𐌸𐌰] 𐌹𐌸𐌰 Bn 36.40 (C lac) → Mt xxvii,60
369. Mk xvi,1 S PG^w H 𐌹𐌸𐌰] 𐌹𐌸𐌰 Bn (C lac)
370. Mk xvi,4 PG^w Bn^{cor} H 𐌹𐌸𐌰 ,𐌰] 𐌹𐌸𐌰 𐌸𐌰𐌹 Bn*^{vid} 14 | 𐌹𐌸𐌰 ,𐌰 𐌸𐌰𐌹 S (C lac) → Greek: ὁ λίθος
371. Mk xvi,6 • S PG^w (H) 𐌹𐌸𐌰 𐌹𐌸𐌰] add 𐌸𐌰 Bn 40 (C lac) | om 𐌹𐌸𐌰 32 → Mt xxviii,6

In Bn the Gospel of Mark ends at xvi,20

Subscr.

𐌹𐌸𐌰𐌶𐌰𐌹𐌸𐌰 𐌹𐌸𐌰 𐌹𐌸𐌰𐌶𐌰𐌹𐌸𐌰
𐌹𐌸𐌰𐌶𐌰 𐌹𐌸𐌰𐌶𐌰𐌹𐌸𐌰 𐌹𐌸𐌰𐌶𐌰𐌹𐌸𐌰
𐌹𐌸𐌰𐌶𐌰𐌹𐌸𐌰 𐌹𐌸𐌰𐌶𐌰𐌹𐌸𐌰

The Gospel of Luke

- Inscr. ܕܡܥܢܐ ܕܡܥܢܐ ܕܡܥܢܐ
 ✠ܕܡܥܢܐ ܕܡܥܢܐ ܕܡܥܢܐ ܕܡܥܢܐ
372. Lk i,2 PG^w ܕܡܥܢܐ ܕܡܥܢܐ] ܕܡܥܢܐ ܕܡܥܢܐ Bn 1.12
 | ܕܡܥܢܐ SH (C lac)
373. Lk i,24 PG^w H ܕܡܥܢܐ ܕܡܥܢܐ] om ܕܡܥܢܐ Bn (SC
 lac) → Greek: περιέκρυβεν
374. Lk i,38 • PG^w H ܕܡܥܢܐ] add ܕܡܥܢܐ Bn 40 | illeg S
 (C lac) → Greek: sine ADD, cf Lk i,34
375. Lk i,51 (S) PG^w H ܕܡܥܢܐ] sey Bn 11.13.23.26.41
 (C lac)
376. Lk i,52 S PG^w ܕܡܥܢܐ] by err no sey Bn | ܕܡܥܢܐ
 H (C lac)
377. Lk i,63 (Sⁱⁿ vs 64) PG^w (H) ܕܡܥܢܐ ܕܡܥܢܐ] ܕܡܥܢܐ
 ܕܡܥܢܐ Bn 7.13.26.32.37.39.41 (C
 lac)
378. Lk i,66 PG^w (H) ܕܡܥܢܐ ܕܡܥܢܐ] ܕܡܥܢܐ ܕܡܥܢܐ
 Bn | ܕܡܥܢܐ ܕܡܥܢܐ S (C lac)
379. Lk ii,6 S PG^w ܕܡܥܢܐ] ܕܡܥܢܐ H Bn (C lac)
380. Lk ii,23 S PG^w H ܕܡܥܢܐ] ܕܡܥܢܐ Bn 7*.12.21.26 (C lac)
381. Lk ii,24 PG^w ܕܡܥܢܐ ܕܡܥܢܐ] ܕܡܥܢܐ ܕܡܥܢܐ S
 Bn | ܕܡܥܢܐ ܕܡܥܢܐ H (C lac) →
 Greek: κατὰ τὸ εἰρημένον
382. Lk ii,25 S PG^w ܕܡܥܢܐ] ܕܡܥܢܐ Bn | ܕܡܥܢܐ ܕܡܥܢܐ H
 (C lac) → Greek: ᾧ ὄνομα (+ αὐτοῦ v. l.)
383. Lk ii,27 S PG^w ܕܡܥܢܐ ܕܡܥܢܐ] om ܕܡܥܢܐ Bn | ܕܡܥܢܐ
 ܕܡܥܢܐ H (C lac)
384. Lk ii,36 PG^w ܕܡܥܢܐ] om SH Bn (C lac) → Greek: sine δέ

385. *Lk ii,38* PGw **ῥῶτον ῥῥῥῥῥῥῥῥ**] *om* ῥῶτον Bn |
ῥῶτον ῥῥῥῥῥῥῥῥ S | ῥῶτον ῥῥῥῥῥῥῥῥ H (C *lac*)
386. *Lk ii,44* (S) PGw **ῥῥῥῥῥῥῥῥ ῥῥῥῥ**] **ῥῥῥῥῥῥῥ ῥῥῥῥ**
Bn 7 | *om* H (C *lac*) → Greek: ἐν τοῖς
συγγενεῦσιν
387. *Lk ii,46* S PGw **ῥῥῥ ῥῥῥ**] **ῥῥῥῥ** Bn | **ῥῥῥ ῥῥῥῥῥ**
H (C *lac*)
388. *Lk ii,46* S PGw H **ῥῥῥῥῥῥῥῥ**] **ῥῥῥῥῥῥῥῥ** Bn (C
lac)
389. *Lk ii,49* PGw **ῥῥῥῥ**] **ῥῥῥῥῥ** H Bn | no diacr. point
SC → Greek: καὶ εἶπεν
390. *Lk ii,50* SC PGw (H) **ῥῥῥῥ ῥῥῥῥῥῥ**] *add* ῥῥῥ Bn
391. *Lk iii,15* (SC) PGw (H) **ῥῥῥῥ ῥῥῥῥῥῥῥῥ**] *om* ῥῥῥῥ Bn
392. *Lk iii,16* • PGw H **ῥῥ ῥῥῥῥ**] *add* **ῥῥῥῥ** S Bn 7.8^c.11.
12.17.37.40 | *illeg* C → Mt iii,11; Mk i,7; Jn
i,27
393. *Lk iii,19* PGw **ῥῥῥῥ ῥῥῥῥῥ**] **ῥῥῥῥ ῥῥῥῥῥ** Bn | **ῥῥῥῥ**
H | no diacr. point S (C *lac*) → Greek:
ἐποίησεν
394. *Lk iii,21* PGw **ῥῥῥ**] **ῥῥ** S Bn 1.13.14.23.36.39 | ῥ H
(C *lac*)
395. *Lk iii,36* S PGw H *sic legendum* **ῥῥῥῥῥῥ ῥῥ**] **ῥῥ**
ῥῥῥῥῥῥ Bn 3.39 (C *lac*) → Greek: τοῦ
Ἀρφαξάδ
396. *Lk iv,4* S PGw H **ῥῥῥ**] **ῥῥῥ** Bn 11 (C *lac*)
397. *Lk iv,18* PGw **ῥῥῥῥ ῥῥῥῥῥ**] **ῥῥῥῥ ῥῥῥῥ** (H) Bn
8.13.21 | **ῥῥῥ ῥῥῥῥῥ** 32 | **ῥῥῥῥῥῥῥ** S (C
lac) → Greek: οὗ εἵνεκεν
398. *Lk iv,18* S PGw H **ῥῥῥ**] *sey* Bn (C *lac*) → Greek:
ἀνάβλεψιν

399. Lk iv,18 PG^w (H) *sic legendum* ܐܝܬܬܠܐ] ܐܝܬܬܠܐ Bn
codd?. † ܝܬܬܐ S (C lac)

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

400. Lk iv,21 S PG^w H ܐܬܬܬܠܐ] ܐܬܬܬܠܐ Bn (C lac)
→ Greek: ἐν τοῖς ὡσὶν ὑμῶν
401. Lk iv,23 S PG^w Bn* H ܐܬ] ܐܬܐ Bn^{cor} (C lac)
402. Lk iv,24 • PG^w (H) ܝܬܬܐ ܐܬܐ] *add* ܐܬܐ S Bn (C lac) → Mt xiii,57; Mk vi,4
403. Lk iv,25 PG^w ܝܬ] *om* S Bn 8^c.14 † ܐܬܐ H (C lac)
404. Lk iv,25 PG^w ܐܬܬ] *no sey* SH Bn 32.41 (C lac) →
Greek: ὁ οὐρανός
405. Lk iv,36 • S PG^w H ܐܬܐ] ܐܬܐ Bn 6.21^{vid.} (C lac) →
Mk i,27
406. Lk iv,38 S PG^w H ܐܬ] ܐܬܐ Bn (C lac) → *cf* Mk i,29
(ܐܬܐ)
407. Lk iv,40 • PG^w ܐܬܬ] ܐܬܬܐ H Bn 21.26 †
ܐܬܬܐ S (C lac) → Mk i,32
408. Lk v,1 S PG^w Bn^{cor} ܐܬܐ] ܐܬܐ H Bn* (C lac) →
Greek: (παρὰ τὴν) λίμνην
409. Lk v,2 PG^w ܐܬ] ܐܬܐ SH Bn 4^{*vid.}.6.7.8.12.13 (C lac) → Greek: καὶ εἶδεν

410. *Lk v,2* • S PGw **ܠܟܝܢ ܠܗ**] **ܐܢ ܠܗ** Bn | **ܕܗܠ** H (C *lac*)
→ Mt xiii,1; Mk iv,1
411. *Lk v,3* S PGw **ܠܟܝܢ**] *sey* H Bn (C *lac*) → Greek:
(ἐδίδασκεν) τοὺς ὄχλους
412. *Lk v,12* PGw **ܠܟܝܢ**] **ܠܟܝܢ** Bn 1.4.8.12.17.21.26.
32.41 | **ܠܟܝܢ ܐܢ** H | no diacr. point S (C *lac*)
→ Greek: λέγων
413. *Lk v,13* • PGw **ܠܟܝܢ**] *om* SH Bn 4^c.6.7.8.12.13.14.21.
32 (C *lac*) → Greek: ἐκαθαρίσθη (v. l.) → Mk
i,42
414. *Lk v,23* • S PGw **ܠܟܝܢ**] **ܠܟܝܢ** H Bn (C *lac*) → Greek:
(ἐγείρε) καὶ περιπάτει; cf Mk ii,9
415. *Lk v,25* PGw **ܠܟܝܢ**] **ܠܟܝܢ** Bn 40 |
ܠܟܝܢ SH (C *lac*) → Greek: ἐνώπιον
αὐτῶν
416. *Lk v,31* PGw **ܠܟܝܢ**] **ܠܟܝܢ** Bn | **ܐܢ ܐܢ** H (SC *lac*)
417. *Lk v,31* PGw **ܠܟܝܢ**] **ܠܟܝܢ** H Bn (SC *lac*) →
Greek: κακῶς → Mk i,32
418. *Lk vi,4* PGw **ܠܟܝܢ**] *add* **ܠܟܝܢ** H Bn 21 (SC *lac*)
419. *Lk vi,5* • PGw **ܠܟܝܢ ܡܝܢ ܠܟܝܢ ܡܝܢ ܠܟܝܢ**
ܡܝܢ ܡܝܢ ܠܟܝܢ ܡܝܢ ܠܟܝܢ ܡܝܢ ܠܟܝܢ
ܠܟܝܢ Bn *sic* | **ܡܝܢ ܡܝܢ ܠܟܝܢ**
ܠܟܝܢ ܐܢ ܠܟܝܢ H (SC *lac*) → Mt xii,8
420. *Lk vi,7* PGw **ܠܟܝܢ**] **ܠܟܝܢ** Bn 4.7.12.14.17^c.32.39
| **ܠܟܝܢ** H (SC *lac*)
421. *Lk vi,8* PGw **ܠܟܝܢ**] **ܠܟܝܢ** Bn | *om* H (SC *lac*)
422. *Lk vi,9* • PGw (H) **ܠܟܝܢ ܠܟܝܢ**] *tr* Bn 32 (SC *lac*) →
Mk iii,4
423. *Lk vi,19* S PGw (H) **ܠܟܝܢ ܠܟܝܢ**] *om* **ܠܟܝܢ** Bn (C
lac)

424. *Lk vi,31* PG^w H ܐܪ] ܐܪܐ Bn | diff. constr. in S (C *lac*)
425. *Lk vi,35* • (S) PG^w (H) ܠܗܘܢ] ܠܗܘܢ Bn *sic* (C *lac*) → Mt v,45; xxii,10
426. *Lk vii,3* S PG^w (H) ܡܚܒܐ] ܡܚܒܐ Bn (C *lac*)
427. *Lk vii,4* PG^w ܠܗܘܢ] ܠܗܘܢ H Bn | *om* S (C *lac*) → Greek: οἱ
428. *Lk vii,4* S PG^w (H) ܡܠܝܢ] *add* ܡܠ Bn (C *lac*) → Greek: λέγοντες + αὐτῷ (v. 1.)
429. *Lk vii,5* S PG^w H ܐܪܐ] ܐܪ Bn 36 (C *lac*)
430. *Lk vii,7* PG^w ܐܪܐ] ܐܪܐܢܐ Bn | ܐܪܐܢܐ H | S *om* verse 7a (C *lac*)
431. *Lk vii,12* (S) PG^w ܐܪܐ ܐܪܐ] ܐܪܐ ܐܪܐ Bn 14.17 | ܐܪܐܢܐ ܐܪܐ H (C *lac*) → Greek: ἡγγισεν
432. *Lk vii,12* S PG^w ܐܪܐ ܐܪܐ] ܐܪܐܢܐ Bn | ܐܪܐܢܐ ܐܪܐܢܐ H (C *lac*)
433. *Lk vii,14* PG^w ܡܠ] ܡܠ Bn | *om* SH (C *lac*) → Bn refers to ܡܚܒܐ (fem.)
434. *Lk vii,20* • PG^w ܐܪܐ] ܐܪܐܢܐ Bn 36 | ܐܪܐܢܐ H | ܐܪܐܢܐ S (C *lac*) → Greek: λέγων; cf Mt xi,3
435. *Lk vii,22* • (S) PG^w ܐܪܐ] ܐܪܐܢܐ Bn | ܐܪܐܢܐ H (C *lac*) → Greek: ἀπαγγείλατε; → Mt xi,4
436. *Lk vii,22* • S PG^w H ܐܪܐ] ܐܪܐܢܐ Bn (C *lac*) → Mt xi,4
437. *Lk vii,24* • S PG^w H ܐܪܐ] *add* ܐܪܐ Bn 4*.6.7.12.13.17.37 (C *lac*) → Mt xi,7
438. *Lk vii,26* PG^w ܐܪܐ] *no sey* SH Bn 6.7.8.12.32 (C *lac*) → Greek: (περισσότερον) προφήτου

439. *Lk vii,28* S PG^w H ܠܟ ܕܝܠܟܝܢ] ܠܟ ܕܝܠܟܝܢ Bn (C *lac*)
440. *Lk vii,28* • S PG^w H ܠܟ ܕܝܠܟܝܢ] ܠܟ ܕܝܠܟܝܢ Bn (C *lac*) → Mt xi,11
441. *Lk vii,29* PG^w H ܐܠܟ] ܐܠܟ Bn | ܐܠܟ (C *lac*)
442. *Lk vii,33* • S PG^w (H) ܠܟ ܕܠܟ] ܠܟ ܕܠܟ Bn | *partly illeg* C → Mt xi,18
443. **Lk vii,36** • PG^w (H) ܠܟ ܕܠܟ] ܠܟ ܕܠܟ SC Bn → Lk xi,37
444. *Lk viii,7* S²C PG^w H ܠܟ ܕܠܟ] *no sey* Bn
445. *Lk viii,8* PG^w H ܠܟ ܕܠܟ] ܠܟ ܕܠܟ Bn 36 | *no diacr. point* in SC
446. *Lk viii,25* PG^w ܠܟ ܕܠܟ] *no sey* Bn | *om* SCH
447. **Lk viii,27** (S) (H) PG^w ܠܟ ܕܠܟ] *no sey* (C) Bn
448. *Lk viii,28* • SC PG^w H ܠܟ ܕܠܟ] ܠܟ ܕܠܟ Bn → Mt viii,29
449. *Lk viii,30* PG^w ܠܟ] ܠܟ Bn | ܠܟ 12 | ܠܟ H | *no diacr. point* SC
450. *Lk viii,45* PG^w ܠܟ ܕܠܟ] ܠܟ ܕܠܟ Bn 7.12.13.14.21.32.41 | ܠܟ H | *no diacr. point* SC
451. *Lk viii,47* PG^w, ܠܟ] ܠܟ Bn 8*.40 | *om* H | *no diacr. point* SC
452. Lk viii,51 SC PG^w ܠܟ] *add* ܠܟ H Bn
453. *Lk ix,14* PG^w ܠܟ ܕܠܟ] ܠܟ ܕܠܟ Bn | ܠܟ ܕܠܟ H | ܠܟ SC → Greek: εἶπεν
454. Lk ix,17 SC PG^w ܠܟ ܕܠܟ] ܠܟ ܕܠܟ H Bn
455. *Lk ix,18* • SC PG^w (H) ܠܟ ܕܠܟ] *add* ܠܟ Bn 4*.17.21 → Greek: καὶ ἐπὶ τῷ αὐτῷ + ὁ Ἰησοῦς (v. l.) → Mk viii,29

456. *Lk ix,19* • PG^w (H) [ܐܡܠܝܢܐ ܕܡܠܝܢܐ ܕܡܠܝܢܐ Bn | ܐܡܠܝܢܐ ܕܡܠܝܢܐ SC → Mt xvi,14
457. *Lk ix,26* • (C) PG^w [ܐܡܠܝܢܐ ܕܡܠܝܢܐ ܕܡܠܝܢܐ Bn 40 | ܐܡܠܝܢܐ ܕܡܠܝܢܐ ܕܡܠܝܢܐ H | ܐܡܠܝܢܐ ܕܡܠܝܢܐ S → cf Mk viii,38
458. *Lk ix,31* SC PG^w [ܐܡܠܝܢܐ ܕܡܠܝܢܐ ܕܡܠܝܢܐ H Bn → Greek: ἦν ἡμελλεν
459. *Lk ix,34* PG^w [ܐܡܠܝܢܐ ܕܡܠܝܢܐ Bn 12.41 | ܐܡܠܝܢܐ ܕܡܠܝܢܐ H | no diacr. point SC → Greek: λέγοντος
460. *Lk ix,44* • PG^w H [ܐܡܠܝܢܐ ܕܡܠܝܢܐ add ܐܡܠܝܢܐ SC Bn 32*vid.39 → Mt xvii,22
461. *Lk ix,48* PG^w [ܐܡܠܝܢܐ ܕܡܠܝܢܐ ܕܡܠܝܢܐ SCH Bn 8*.11.14.23.26.39.40.41* → Greek: τὸ παιδίον τοῦτο (v. l.)
462. *Lk ix,57* PG^w H [ܐܡܠܝܢܐ ܕܡܠܝܢܐ Bn 11.17 | no diacr. point SC → Greek: εἶπεν
463. *Lk ix,58* SC PG^w [ܐܡܠܝܢܐ ܕܡܠܝܢܐ ܕܡܠܝܢܐ sey H Bn → Greek: καὶ τὰ ταπεινά
464. *Lk ix,61* • SC PG^w [ܐܡܠܝܢܐ ܕܡܠܝܢܐ om H Bn → Greek: sine ἀπελθεῖν → cf Mt viii,21
465. *Lk x,2* SC PG^w [ܐܡܠܝܢܐ ܕܡܠܝܢܐ Bn | ܐܡܠܝܢܐ ܕܡܠܝܢܐ H
466. *Lk x,6* (S) (C) PG^w H [ܐܡܠܝܢܐ ܕܡܠܝܢܐ add ܐܡܠܝܢܐ Bn 6.7.8^c.12.37.40
467. *Lk x,7* • S PG^w (H) [ܐܡܠܝܢܐ ܕܡܠܝܢܐ ܕܡܠܝܢܐ C Bn → Mt x,10
468. *Lk x,13* SC PG^w [ܐܡܠܝܢܐ ܕܡܠܝܢܐ ܕܡܠܝܢܐ Bn 12 | ܐܡܠܝܢܐ ܕܡܠܝܢܐ H → Bn corrects according to the Greek and refers to the cities Tyrus and Sidon (not to the inhabitants)

469. Lk x,14 • PG^w H כחב] כחבא כחבא (S)C Bn
6.7.8^c.12.32.37 → Greek: ἐν ἡμέρᾳ κρίσεως
(v. l.); → Mt xi,22
470. Lk x,16 (C) PG^w חלל און ב] om און H Bn | S om
this part of vs 10
471. Lk x,17 S PG^w H אר] ארא C Bn 14
472. Lk x,22 SC PG^w H ב] om Bn
473. Lk x,22 SC PG^w H כח אר אר] om אר Bn
474. Lk x,32 S PG^w H אר] ארא C Bn 21
475. Lk x,35 C PG^w H אר] ארא S Bn 8.12.36 →
Greek: ἔδωκεν
476. Lk x,37 PG^w H אר] add אל SC Bn 36 → Greek:
εἶπεν δὲ αὐτῷ
477. Lk x,37 PG^w H אר] ארא SC Bn 36
478. Lk x,41 PG^w H אר] om S Bn 6.8.32.40.41 | C om the
first words of verse 41 → Greek: δέ
479. Lk xi,2 PG^w אר] אר אר H Bn | SC om
verse 2c → Greek: ἐπὶ τῆς γῆς (v. l.)
480. Lk xi,8 SC PG^w אר] אר אר H Bn → Greek:
ὁσων
481. Lk xi,17 • PG^w ארא אר] אר Bn 40 | אר אר H |
אר אר SC → Mt xii,25
482. Lk xi,17 • PG^w H אר] ארא Bn 40^c | אר SC →
Mt xii,25
483. Lk xi,21 PG^w (Impf) אר] אר H Bn | no diacr. point
SC → Greek: καθωπλισμένος
484. Lk xi,25 (S) PG^w (H) ארא] ארא (C)
Bn

485. Lk xi,34 • PG^w (H) ܠܟܐ ܠܐܡܪܬܐ] ܠܐܡܪܬܐ ܚܠܝܬܐ
ܠܟܐ SC Bn 1.11.23.26 → Greek: (ὁ
ὀφθαλμός σου v. l.) πονηρὸς ᾔ; → Mt vi,23
486. Lk xi,34 PG^w ܐܠܐ] ܐܠܐ SCH Bn 1.21.23.26.41
487. Lk xi,39 PG^w H ܝܒܪܐ] ܝܒܪܐ Bn 4.17.23.26.36 | no
diacr. point SC → Greek: εἶπεν
488. Lk xi,50 S(C) PG^w ܐܕܬܬܝܬܐ] ܐܕܬܬܝܬܐ ܠܠܟܐ H
Bn → Greek: ἵνα ἐκζητηθῇ
489. Lk xi,53 PG^w ܥܕܬܬܝܬܐ] add ܐܡܡ Bn 7.8^{cor.mg}.12.
32.37 | ,ܡܡܐܝܡܡܐ H | SC *om* this part of
verse 53; → Greek: ἐνέχειν
490. Lk xii,7 SC PG^w H ܐܠܐ] ܐܠܐ Bn 11.13
491. Lk xii,8 SC PG^w H ܐܠܐ] ܐܠܐ Bn 40
492. Lk xii,9 PG^w ܥܡ ܠܟܐ] ܝܠܐ ܠܟܐ Bn 40.41 |
ܠܟܐ C | ܥܡ ܐܡܐ H | S *om* verse 9 →
Greek: ὁ δέ
493. Lk xii,10 • SC PG^w ܥܡ ܠܟܐ] ܥܡ ܠܟܐ Bn | ܥܡ ܠܟܐ H → Mt
xii,32
494. Lk xii,13 PG^w H ܝܒܪܐ] ܝܒܪܐ Bn 1.11.23.36.39 |
ܝܒܪܐ SC → Greek: εἶπεν
495. Lk xii,17 SC PG^w Bn* ܐܠܬܬܝܬܐ] ܐܠܬܬܝܬܐ H Bn^{cor}
4^c.8*.11
496. Lk xii,24 PG^w H ܠܐܡܪܬܐ] no sey S² Bn 32.41 |
ܠܐܡܪܐ (= ܠܐܡܐ) C
497. Lk xii,40 • PG^w H ܠܐܡܪܬܐ] ܠܐܡܪܬܐ SC Bn
11.21.23.39.40 → Mt xxiv,44
498. Lk xii,43 • C PG^w ܠܐܡܪܬܐ] ܠܐܡܪܬܐ (H) Bn |
ܠܐܡܐ S → Greek: ὁ δοῦλος ἐκεῖνος, → Mt
xxiv,46

499. *Lk xii,45* SC PGw ܡܠܟܐ ܕܝܫܘܥ] ܡܠܟܐ ܕܝܫܘܥ Bn | ܡܠܟܐ ܡܠܟܐ H
500. *Lk xii,51* PGw H ܡܠܟܐ] sy SC Bn 17.21.26.37.39.40.41 → Greek: διαμερισμόν
501. *Lk xii,58* PGw H ܡܠܟܐ] ܡܠܟܐ Bn | om SC → Greek: γάρ
502. *Lk xiii,1* S PGw ܡܠܟܐ] ܡܠܟܐ C Bn 14.36.41 | ܡܠܟܐ H → Greek: ἀπαγγέλλοντες
503. *Lk xiii,11* SC PGw ܡܠܟܐ ܡܠܟܐ ܡܠܐ] om ܡܠܟܐ Bn 21.36.40.41 | ܡܠܟܐ ܡܠܐ H → Greek: καὶ μὴ δυναμένη
504. *Lk xiii,16* SC PGw H ܡܠܐ] om Bn → Greek: ἰδοὺ
505. *Lk xiii,27* SC PGw H ܡܠܐ] ܡܠܐ Bn 7.13.17.40
506. *Lk xiii,32* (C) PGw(H) ܡܠܐ] ܡܠܐ Bn ex err | om S
507. *Lk xiii,35* SC PGw (H) ܡܠܐ] ܡܠܐ Bn 8.14.17
508. *Lk xiv,3* C PGw ܡܠܐ] ܡܠܐ SH Bn 8^c.36.39.41 → Greek: εἰ (v. l.)
509. *Lk xiv,5* PGw H (Impf.) ܡܠܐ] ܡܠܐ Bn 12*.36.39.40 | no diacr. point SC → Greek: πεσεῖται
510. *Lk xiv,10* PGw ܡܠܐ ܡܠܐ] ܡܠܐ ܡܠܐ H Bn 41 | no diacr. point SC → Greek: ἵνα ὅταν ἔλθῃ
511. *Lk xiv,17 •* SC PGw ܡܠܐ] ܡܠܐ Bn 40 | ܡܠܐ ܡܠܐ H → Mt xxii,4
512. *Lk xiv,18* SC PGw ܡܠܐ] ܡܠܐ Bn | ܡܠܐ H
513. *Lk xiv,19* PGw ܡܠܐ] ܡܠܐ Bn 23 | no diacr. point SCH → Greek: εἶπεν
514. *Lk xiv,20* PGw Bn^{cor} H ܡܠܐ] ܡܠܐ S Bn* 7.8.12.17.37.40.41 | ܡܠܐ C → cf Lk xiv,19

515. *Lk xiv,22* SC PG^w H ܠܚܒܐ] add ܡܢܠܒܢ Bn
516. *Lk xiv,25* SC PG^w (H) ܡܚܒܐ ܕܡܢ ܠܒܐ] ܡܚܒܐ ܡܢ ܡܢ ܠܒܐ Bn → Greek: *συνεπορεύοντο αὐτῷ* (a variant reading *ὀπίσω αὐτοῦ* is not attested)
517. *Lk xiv,10* SC PG^w H ܠܚܒܐ] add ܠܒܢ Bn
518. *Lk xv,15* PG^w ܡܢܠܒܢ ܕܡܢ] ܡܢܠܒܢ ܕܡܢ Bn 32 | ܡܢܠܒܢ SCH
519. *Lk xv,29* PG^w ܡܢܠܒܢ ܠܒܐ] ܡܢܠܒܢ ܠܒܐ H Bn 7.8.12.13.17.32.40 | *om* ܡܢܠܒܢ SC
520. *Lk xvi,9* S PG^w ܐܪܐ] ܐܪܐ H Bn 1.8.23.26 | ܐ C
521. *Lk xvi,15* SC PG^w ܡܢܠܒܢ ܠܒܐ ܡܢܠܒܢ] ܡܢܠܒܢ ܡܢܠܒܢ ܡܢܠܒܢ Bn | ܡܢܠܒܢ ܡܢܠܒܢ ܡܢܠܒܢ H → Greek: *ὕμεῖς ἐστέ οἱ δικάσιοντες*
522. *Lk xvi,22* PG^w H ܐܪܐ] ܐܪܐ C Bn 23.26.36 | *om* S
523. *Lk xvi,26* SC PG^w ܡܢܠܒܢ ܠܒܐ] ܡܢܠܒܢ ܠܒܐ Bn 32 | ܡܢܠܒܢ (H) 1.11.23.26.36
524. *Lk xvi,31* PG^w H ܡܢܠܒܢ] ܡܢܠܒܢ Bn | no diacr. point SC → Greek: *εἶπεν*
525. *Lk xvii,1* SC PG^w ܡܢܠܒܢ ܡܢܠܒܢ] *om* ܡܢܠܒܢ H Bn → Greek: *εἶπεν*
526. *Lk xvii,2 •* SC PG^w (H) ܡܢܠܒܢ ܡܢܠܒܢ ܡܢܠܒܢ] ܡܢܠܒܢ ܡܢܠܒܢ ܡܢܠܒܢ ܡܢܠܒܢ ܡܢܠܒܢ Bn 11 → Mk ix,42
527. *Lk xvii,7* PG^w H ܡܢܠܒܢ] ܡܢܠܒܢ Bn | ܡܢܠܒܢ SC
528. *Lk xvii,35 •* PG^w H ܡܢܠܒܢ ܡܢܠܒܢ] ܡܢܠܒܢ ܡܢܠܒܢ Bn 1.4.7.12.14.17.32.40 | ܡܢܠܒܢ ܡܢܠܒܢ SC → Mt xxiv,41

529. Lk xvii,35 • PG^w H 𐤊𐤍𐤏𐤕𐤕] 𐤊𐤍𐤏𐤕 (SC) Bn → Mt xxiv,41
530. Lk xvii,36 PG^w H 𐤊𐤍𐤏𐤕 𐤏𐤓𐤕] 𐤊𐤍𐤏𐤕 𐤏𐤓𐤕 Bn 14 | 𐤏𐤓𐤕 𐤊𐤍𐤏𐤕 SC → cf Lk xvii,35
531. Lk xviii,15 PG^w 𐤊𐤍 𐤏𐤓𐤕] om 𐤊𐤍 SCH Bn → Greek: ἰδόντες *sine* ADD
532. Lk xviii,20 • (S)C PG^w 𐤊𐤍 .𐤏𐤓𐤕 𐤊𐤍 .𐤊𐤍𐤏𐤕 𐤊𐤍
𐤏𐤓𐤕 𐤊𐤍 .𐤊𐤍𐤏𐤕
𐤊𐤍 ... 𐤊 ... 𐤊 ... 𐤊 (H) Bn codd → Mk x,19
533. Lk xviii,20 • SC PG^w H 𐤊𐤍] 𐤊𐤍 Bn 13 → Mt xix,19
534. Lk xviii,24 SC PG^w 𐤊𐤍 𐤏𐤓𐤕] add 𐤏𐤓 H Bn → Greek: ἰδὼν δέ
535. Lk xviii,29 • SC PG^w 𐤊𐤍 𐤏𐤓 𐤏𐤓] 𐤊𐤍 𐤏𐤓 𐤏𐤓 (H) Bn 13 → Mt xix,28
536. Lk xviii,34 (SC) PG^w 𐤊𐤍 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕] 𐤊𐤍 𐤏𐤓𐤕 𐤏𐤓𐤕 𐤏𐤓𐤕 Bn (4^c.17) | 𐤊𐤍 𐤏𐤓𐤕 𐤏𐤓𐤕 H → Greek: τὰ λεγόμενα
537. Lk xviii,35 • SC PG^w (H) 𐤊𐤍 𐤏𐤓] add 𐤏𐤓 Bn 4^c.8.21.40.41^{cor} → cf Mk x,46
538. Lk xix,26 • (SC) PG^w 𐤊𐤍 𐤏𐤓𐤕 𐤏𐤓𐤕] om 𐤏𐤓 Bn (40) | 𐤊𐤍 𐤏𐤓𐤕 𐤏𐤓𐤕 (H) 32 → Mt xxv,29
539. Lk xix,26 • SC PG^w 𐤊𐤍] 𐤊𐤍 H Bn 21^{vid} → Mt xxv,29
540. Lk xix,29 S PG^w 𐤊𐤍 𐤏𐤓] *sey* CH Bn 36.37.39
541. Lk xix,29 • SC PG^w H 𐤊𐤍] add 𐤏𐤓 Bn 11.14.41 → Mt xxi,1
542. Lk xix,30 SC PG^w 𐤊𐤍] om H Bn → Greek: *sine* ἰδοῦ

543. *Lk xix,30* SC PG^w H ,ܡܐܪܬܐ] ,ܡܐܪܬܐ Bn
544. **Lk xix,31 •** SH PG^w ܡܚܠܐ] om C Bn → Mt xxi,3; Mk xi,3
545. *Lk xix,31 •* PG^w ܠܚܝܬ] ܠܚܝܬ Bn 11.12.13.21.40 | ܡܚܠܐ SC | ܡܚܠܐ H → Mt xxi,3; Mk xi,3
546. *Lk xix,36* PG^w (H) ܚܕ ܕܡ ܕܐܠܐ] ܚܕ ܕܡ ܕܐܠܐ Bn | ܚܕ ܕܡ ܕܐܠܐ SC → Greek: πορευομένου δὲ αὐτοῦ
547. *Lk xix,37* SCH ܐܝܬ] ,ܝܬ Bn → Greek: ἤρξαντο (v. l. ἤρξατο)
548. **Lk xx,2 •** PG^w(H) ܐܡ ܐܠܠܐ] om ܐܡ SC Bn → Mt xxi,23; Mk xi,28
549. *Lk xx,10 •* (SC) PG^w H ܡܠܝܬ] add ܚܝܬܐ Bn → Mt xxi,34
550. *Lk xx,12* S PG^w ܐܪܐ] ܐܪ H Bn 7.12.17.21.36.37.39.40 | C om almost all of verse 12
551. Lk xx,13 PG^w ܝܬܐ] ܝܬܐ H Bn | no diacr. point SC → Greek: εἶπεν
552. *Lk xx,18* PG^w B* 1 ܡܠܝܬ] ܡܠܝܬ (H) Bn 7.8^c.12.32.37.39 | ܡܠܝܬ SC → cf vs 18b
553. *Lk xx,24 •* PG^w Bn* H ܐܝܬܐ] ܐܝܬܐ Bn^{cor} 4.7.8.12.17.21.32.40.41 | ܐܝܬܐ SC → Mt xxii,21
554. *Lk xx,25 •* PG^w ܝܬܐ] ܝܬܐ sic Bn | ܝܬܐ H | ܝܬܐ SC → cf Mt xxii,21
555. *Lk xx,27* (SC) PG^w (H) ܡܠܝܬ] add ܐܡܐ Bn → Greek: προσελθόντες
556. *Lk xx,29 •* SC PG^w H ܡܠܝܬ] ܡܠܝܬ Bn → Mt xxii,25
557. *Lk xx,32* SC PG^w H ܐܪܐ] ܐܪܐ Bn 7.12.13.32.37

558. Lk xx,35 • C PGw **ܠ ܐܚܐ**] **ܠܐܚܐ** Bn 8.13.21.36.37 |
ܠ S | **ܠܐ** H → Mt xxii,30
559. Lk xx,37 SH PGw **ܐܚܐ**] **ܐܚܐ** C Bn 4^c.11.14.40.41
560. Lk xx,39 PGw **ܐܝܚܐܐ**] **ܐܝܚܐܐ** Bn | **ܐܝܚܐ** SC |
ܐܝܚܐ H → Greek: εἶπαν
561. Lk xx,46 SC PGw H **ܠܥܐܠܐ**] *no sey* Bn → Greek: ἐν
 ταῖς ἀγωραῖς
562. Lk xxi,2 S(H) PGw **ܐܚ ܠܡܐ**] **ܐܚܐ ܠܡܐ** C Bn
 8.13.14
563. Lk xxi,6 • SH PGw **ܡܥܬܝܬ**] *add* **ܠܥܝܡ** C Bn → Mt
 xxiv,2; Mk xiii,2
564. Lk xxi,8 • PGw **ܠܥܬܐ ܠܐܝܡ**] **ܠܥܬܐ ܠ ܐܝܡ**
 H Bn | **ܠܥܬܐ ܠܥܠܐܝܡ** SC → Greek:
 βλέπετε μὴ πλανηθῆτε; cf Mt xxiv,4
565. Lk xxi,21 (SC) PGw Bn^{cor} **ܠܥܠܥܝܡ ܡܠܟܐ**] *om*
ܠܥܠܥܝܡ H Bn* → Greek: οἱ ἐν μέσῳ αὐτῆς
566. Lk xxi,23 SC PGw **ܠܥܠܥܝܡ**] **ܠܥܠܥܝܡ** H Bn →
 Greek: τῷ λαῷ
567. Lk xxi,30 SC PGw **ܠܥܠܥܝܡ**] **ܠܥܠܥܝܡ** Bn | **ܠܥܠܥܝܡ** H →
 Greek: ὅταν
568. Lk xxi,36 SC PGw **ܠܥܠܥܝܡ**] **ܠܥܠܥܝܡ** H Bn →
 Greek: καταξιώθητε
- Lk xxii,17-18 *om* PGw and Bn
- Lk xxii,19 (**ܠܥܠܥܝܡ ܠܥܠܥܝܡ**) until 53 (**ܠܥܠܥܝܡ**
ܠܥܠܥܝܡ) *lacuna*, one fol missing
569. Lk xxii,54 • SC PGw H **ܠܥܠܥܝܡ**] **ܠܥܠܥܝܡ** Bn 13 → cf Mt
 xxvi,58; Mk xiv,54
570. Lk xxii,55 • PGw **ܠܥܠܥܝܡ ܐܝܡ**] *om* **ܐܝܡ** (SCH) Bn 40* →
 Greek: ὁ Πέτρος; cf Jn xviii,18

571. *Lk xxii,58* SH PGw ܐܪ] ܐܪܐ Bn | diff. constr. C
572. **Lk xxii,59** SH PGw ¹ܐܪ] ܐܪܐ C Bn
573. **Lk xxii,59** CH PGw ²ܐܪ] ܐܪܐ S Bn
574. *Lk xxiii,3 •* PGw ܐܪܐ] om SCH Bn 7.12.14.36.37.40.41
→ Mk xv,2
575. *Lk xxiii,4* SC PGw ܐܪܐ] sey (H) Bn 40 → Greek:
τοὺς ὄχλους
576. **Lk xxiii,14** C PGw ܐܪܐ] ܐܪܐ S Bn |
ܐܪܐ H → Greek: ἐνώπιον
577. *Lk xxiii,15* PGw (H) ܐܪܐ ܐܪܐ ܐܪܐ ܐܪܐ ܐܪܐ
ܐܪܐ
ܐܪܐ ܐܪܐ ܐܪܐ ܐܪܐ ܐܪܐ ܐܪܐ
Bn (second ܐܪܐ by first hand, but outside the
col.) | ܐܪܐ ܐܪܐ ܐܪܐ ܐܪܐ ܐܪܐ
ܐܪܐ ܐܪܐ ܐܪܐ ܐܪܐ ܐܪܐ ܐܪܐ
SC
578. *Lk xxiii,24* (S)C PGw (H) ܐܪܐ] sey Bn → Greek:
τὸ αἴτημα αὐτῶν
579. *Lk xxiii,26 •* PGw ܐܪܐ] add ܐܪܐ SCH Bn 11.21.23.39.
40.41 → Mk xv,21
580. *Lk xxiii,34* PGw ܐܪܐ] sey H Bn | ܐܪܐ SC → Greek:
κλήρου
581. *Lk xxiii,39* SC PGw Bn^{cor} ܐܪܐ] ܐܪܐ Bn* | ܐܪܐ H
H → Greek: λέγων
582. *Lk xxiii,41* SC PGw H ܐܪܐ] ܐܪܐ sic Bn
583. *Lk xxiii,50 •* (SC) PGw (H) ܐܪܐ ܐܪܐ] add ܐܪܐ
Bn → Mt xxvii,57
584. *Lk xxiv,3* SC PGw Bn^{cor} ܐܪܐ] ܐܪܐ H
Bn* 17

595. *Jn i,39* (S)C PG^w ܠܐܡܢ ܠܬܝܢ] *add* ܠܐܡܢ Bn | ܠܐܡܢ ܠܬܝܢ H → Greek: ποῦ μένει
596. *Jn i,40* PG^w(H) Bn* ܡܝܬܬܐ ܕܠܝܬܐ] ܡܝܬܬܐ ܕܠܝܬܐ Bn^{cor} 9 | SC *om* this part of verse 40 → Greek: ἀκολουθησάντων αὐτῷ
597. *Jn i,48* PG^w ܕܐܡܢ ܡܠ ܝܬܝܢ] ܕܐܡܢ ܡܠ ܝܬܝܢ Bn | ܡܠ ܝܬܝܢ ܕܐܡܢ ܡܠ ܝܬܝܢ H (SC *lac*) → Greek: ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ
598. *Jn ii,7* PG^w H ܝܬܝܢ] ܝܬܝܢ Bn (SC *lac*) → Greek: καὶ λέγει (v. l.)
599. *Jn ii,8* PG^w ܝܬܝܢ] ܝܬܝܢ Bn | ܝܬܝܢ H (SC *lac*) → Greek: καὶ λέγει
600. *Jn ii,16* PG^w ܡܡܕܢܚܬܐ] ,ܡܡܕܢܚܬܐ SH Bn 1.17 (C *lac*)
601. *Jn iii,23* SC PG^w H ܐܡܢ ܥܕܝܢ] *add* ܡܬܐܠ Bn → Greek: καὶ παρεγίνοντο + πρὸς αὐτόν (v. l.)
602. *Jn iii,35 •* PG^w H ܠܬܝܢ] *add* ܝܬܝܢ Bn | *om* SC → cf Jn v,20
603. *Jn iv,2* SC PG^w H ܠܐܡܢ ܝܬܝܢ] *om* ܠܐܡܢ Bn → Greek: ἐβάπτιζεν
604. *Jn iv,12* SC PG^w Bn^{cor} ܕܡܝܢ] ܡܡܕܢܚܐ (H) Bn* → Greek: ἔδωκεν
605. *Jn iv,23* SC PG^w H ܠܬܝܢ] ܠܬܝܢ ܕܠܝܬܐ Bn → Greek: καὶ νῦν
606. *Jn iv,23* PG^w H ܕܠܝܬܐ] ܕܠܝܬܐ SC Bn
607. *Jn iv,32* PG^w H ܡܡܕܢܚܐ ܕܡܡܕܢܚܐ] *add* ܡܠ S(C) Bn 9
608. *Jn iv,34* C PG^w H ,ܡܡܕܢܚܐ] ,ܡܡܕܢܚܐ Bn | ,ܡܡܕܢܚܐ S → Greek: καὶ τελειώσω αὐτοῦ (τὸ ἔργον)

609. *Jn iv,37* • SC PG^w (H) ܠܝܝܬܐ ܠܫܠܐ] ܠܫܠܐ
ܠܡܠܟܐ Bn → *cf* Lk viii,11
610. *Jn iv,37* SC PG^w (H) ܐܡ ܡܝܬܐ] *om* ܐܡ Bn → *cf* the
end of the verse
611. *Jn iv,49* C PG^w H ܝܬܐ] ܝܬܐ Bn (S *lac*) → Greek:
λέγει
612. *Jn v,4* PG^w ܡܠ ܠܐܡ ܫܠܐ] ܡܠ ܠܐܡ ܫܠܐ Bn
9 | ܠܐܡ ܡܝܬܐ ܠܐ H | C *om* verse 4 (S
lac) → Greek: κατείχετο
613. *Jn v,12* C PG^w H ܠܐ] ܠܐ Bn 6 | S *om* verse 12
→ Greek: τίς ἐστιν
614. *Jn v,27* PG^w H ܐ] *om* C Bn (S *lac*) → Greek: *om* καί
615. *Jn v,36* C PG^w (H) ܠܐ ܠܝܬܐ ܠܝܬܐ] *om* Bn (36) (S
lac) → Greek: *sine* OM
616. *Jn v,41* C PG^w H ܠܐ ܠܝܬܐ] *om ex err* ܠܐ Bn
(S *lac*)
617. *Jn v,46* S PG^w H ܐ] ܐ C Bn
618. *Jn vi,10* PG^w ܝܬܐ] ܝܬܐ Bn | ܡܝܬܐ H |
ܝܬܐ SC → Greek: εἶπεν (+ δέ v.l.)
619. *Jn vi,13* PG^w ܠܝܬܐ ܠܝܬܐ] ܠܝܬܐ ܠܝܬܐ C Bn
| S ܠܝܬܐ | ܠܝܬܐ ܠܝܬܐ H → Greek:
κοφίνους κλασμάτων
620. *Jn vi,14* C PG^w ܠܐ ܫܠܐ] *tr* S (H) Bn → Greek:
οὗτός ἐστιν ἀληθῶς
621. *Jn vi,23* SC PG^w H ܝܬܐ] ܫܠܐ Bn 14.36 → Greek:
(ἄλλων πλοιαρίων) ἐλθόντων
622. *Jn vi,23* SC PG^w H ܠܐ] *add* ܠܝܬܐ Bn
623. *Jn vi,26* PG^w H ܠܐ] *add* ܠܐ SC Bn 9 → Greek:
ἀλλ' ὅτι

624. *Jn vi,42* PGw ܡܚܝܬܐ ܕܡܬܐ ܕܡܬܐ Bn
 | ܡܚܝܬܐ ܕܡܬܐ S | ܡܚܝܬܐ ܕܡܬܐ
 ܡܬܐ C | ܡܚܝܬܐ ܕܡܬܐ H → Greek:
 οὐ ἡμεῖς οἶδαμεν
625. *Jn vi,54* SC PGw Bn^{cor} H ܡܚܝܬܐ ܕܡܬܐ
 ܡܚܝܬܐ Bn*
626. *Jn vi,57* SC PGw H ܡܚܝܬܐ] ܡܚܝܬܐ Bn → Greek:
 καθώς
627. *Jn vi,58* PGw H ܡܚܝܬܐ ܕܡܬܐ] ܡܚܝܬܐ ܕܡܬܐ (SC)
 Bn 1.7.8^c.12.32.37.40.41 → Greek: (ὁ
 τρώγων) τοῦτον τὸν ἄρτον (v. l. τὸν ἄρτον
 τοῦτον)
628. *Jn vi,58* SC PGw H ܡܚܝܬܐ] ܡܚܝܬܐ Bn 12^c.17.38 → Greek:
 ζήσει (v. l. ζήσεται)
629. *Jn vi,60* C PGw ܡܚܝܬܐ] ܡܚܝܬܐ S Bn | ܡܚܝܬܐ
 ܡܚܝܬܐ H
630. *Jn vi,63* SC PGw H ܡܚܝܬܐ] add ܡܚܝܬܐ Bn → Greek: *sine*
 δέ
631. *Jn vi,71* PGw ܡܚܝܬܐ ܕܡܬܐ] ܡܚܝܬܐ ܕܡܬܐ H Bn 1.12.41
 | no diacr. point SC → Greek: ἔλεγεν
632. *Jn vii,12* PGw ܡܚܝܬܐ] ܡܚܝܬܐ H Bn 32* | ܡܚܝܬܐ
 ܡܚܝܬܐ SC → Greek: ἄλλοι
633. *Jn vii,23* S PGw Bn* H ܡܚܝܬܐ] ܡܚܝܬܐ C Bn^{cor} 7.8.9^c.11.12.
 14.37.40.41 → Greek: εἰ
634. *Jn vii,28* SC PGw ܡܚܝܬܐ ܕܡܬܐ ܕܡܬܐ ܕܡܬܐ] ܡܚܝܬܐ
 ܡܚܝܬܐ ܕܡܬܐ ܕܡܬܐ Bn *sic* | ܡܚܝܬܐ
 ܡܚܝܬܐ ܕܡܬܐ ܕܡܬܐ ܡܚܝܬܐ H → Greek:
 ἀλλ' ἔστιν ἀληθινὸς ὁ πέμψας με
635. *Jn vii,35* PGw H ܡܚܝܬܐ] add ܡܚܝܬܐ SC Bn
636. *Jn vii,40* PGw ܡܚܝܬܐ ܕܡܬܐ] *no sey* SCH Bn
 1.4.12.32.33.36.37.41 → Greek: τοῦ ὄχλου

637. Jn vii,41 C PG^w H ¹ ܠܫܬܐ] *add* ܠܡ Bn 28 | S *om* verse 41a → Greek: *sine* δέ
638. Jn vii,43 PG^w ܠܠܬܐ] *no sey* SCH Bn 32.(37).41 → Greek: ἐν τῷ ὄχλῳ
639. Jn vii,47 SC PG^w ܠܠܬܐ] ܠܠܬܐ Bn | ܠܠܬܐ H → Greek: ἀπεκρίθησαν
640. Jn vii,48 C PG^w H ܠܠܬܐ] ܠܠܬܐ S Bn 1.4.9.21.25.27.28.41 → Greek: ἐπίστευσεν
641. Jn vii,49 SC PG^w ܠܠܬܐ] *om* ܠܠܬܐ H Bn 14
- Jn vii.53/viii.11 (*the woman caught in adultery*)
is absent
642. Jn viii,14 C PG^w Bn^{cor} (H) ܠܠܬܐ] *om* ܠܠܬܐ S Bn*
643. Jn viii,16 PG^w H ܠܠܬܐ] *om* SC Bn 14 → Greek: δέ
644. Jn viii,44 PG^w H ܠܠܬܐ] *no sey* S Bn (C *lac*) → Greek: ἀνθρωποκτόνος
645. Jn viii,44 PG^w H ܠܠܬܐ] ܠܠܬܐ Bn | ܠܠܬܐ S (C *lac*)
646. Jn viii,45 S PG^w H ܠܠܬܐ] *om* Bn (C *lac*) → Greek: μοι
647. Jn viii,52 S PG^w H ܠܠܬܐ] ܠܠܬܐ Bn (C *lac*) → Greek: ἐγνώκαμεν
648. Jn ix,3 S PG^w ܠܠܬܐ] ܠܠܬܐ H Bn (C *lac*) → Greek: οὗτος
649. Jn ix,9 PG^w ܠܠܬܐ] ܠܠܬܐ Bn 11.17.23.26.41 | ܠܠܬܐ ܠܠܬܐ S | ܠܠܬܐ ܠܠܬܐ H (C *lac*) → Greek: *om* ὅτι (v. l.)
650. Jn ix,11 PG^w ܠܠܬܐ] ܠܠܬܐ Bn | ܠܠܬܐ H | *om* S (C *lac*) → Greek: ἀπεκρίθη
651. Jn ix,15 PG^w H ܠܠܬܐ] ܠܠܬܐ Bn | *no diacr. point* S (C *lac*) → Greek: εἶπεν

652. *Jn ix,16* PGw ܐܡ ܠܡܠܟ ܥܡ ܠܡܠܟ ܠ] *om* ܐܡ Bn
 | ܠܡܠܟ ܥܡ ܠܡܠܟ ܠ H | ܥܡ
 ܠܡܠܟ ܠܡܠܟ S (C lac)
653. *Jn ix,17* S PGw ܠܡܠܟ ܥܡ ܠܡܠܟ] *add* ܠܡܠܟ Bn |
om H (C lac) → *cf* vs 17a
654. *Jn ix,30* PGw (H) ܥܡ ܠܡܠܟ ܥܡ ܠܡܠܟ] ܥܡ ܠܡܠܟ
 ܥܡ ܠܡܠܟ ܥܡ ܠܡܠܟ ܥܡ ܠܡܠܟ *sic* Bn |
 ܥܡ ܠܡܠܟ ܥܡ ܠܡܠܟ ܥܡ ܠܡܠܟ ܥܡ ܠܡܠܟ S (C lac)
655. *Jn ix,39* S PGw ܥܡ ܠܡܠܟ ܥܡ ܠܡܠܟ ܥܡ ܠܡܠܟ] ܥܡ ܠܡܠܟ
 ܥܡ ܠܡܠܟ ܥܡ ܠܡܠܟ ܥܡ ܠܡܠܟ Bn | ܥܡ ܠܡܠܟ
 ܥܡ ܠܡܠܟ ܥܡ ܠܡܠܟ ܥܡ ܠܡܠܟ H (C lac)
656. *Jn ix,41* S PGw ܥܡ ܠܡܠܟ ܥܡ ܠܡܠܟ ܥܡ ܠܡܠܟ] ܥܡ ܠܡܠܟ
 ܥܡ ܠܡܠܟ *sic* (H) Bn (C lac)
657. *Jn x,7* PGw ܥܡ ܠܡܠܟ ܥܡ ܠܡܠܟ] ܥܡ ܠܡܠܟ
 ܥܡ ܠܡܠܟ Bn (4) | ܥܡ ܠܡܠܟ ܥܡ ܠܡܠܟ S | ܥܡ ܠܡܠܟ
 ܥܡ ܠܡܠܟ H (C lac)
658. *Jn x,7* PGw ܥܡ ܠܡܠܟ ܥܡ ܠܡܠܟ] ܥܡ ܠܡܠܟ Bn 12.32
 | ܥܡ ܠܡܠܟ ܥܡ ܠܡܠܟ H | no diacr. point S (C lac)
659. *Jn x,9* PGw H ܥܡ ܠܡܠܟ] *add* ܥܡ ܠܡܠܟ S Bn (C lac) → *cf* Jn
 x,7
660. *Jn x,12* S PGw (H) ܥܡ ܠܡܠܟ] *om* Bn (C lac) → Greek:
 θεωρεῖ
661. *Jn x,17* (S) PGw Bn^{cor} (H) ܥܡ ܠܡܠܟ ܥܡ ܠܡܠܟ] ܥܡ ܠܡܠܟ ܥܡ ܠܡܠܟ
 Bn* (C lac) → Greek: με ὁ πατήρ ἀγαπᾷ
662. *Jn x,18* S PGw H ܥܡ ܠܡܠܟ] ܥܡ ܠܡܠܟ Bn 40 (C lac)
663. *Jn x,22* PGw ܥܡ ܠܡܠܟ ܥܡ ܠܡܠܟ] ܥܡ ܠܡܠܟ ܥܡ ܠܡܠܟ Bn
 | ܥܡ ܠܡܠܟ H | ܥܡ ܠܡܠܟ S (C lac) → Greek:
 τὰ ἐγκεινία

664. Jn x,39 S PGw [ܐܡܬܝܢ ܕܡܠܟ] *om* ܕܡܠܟ (H) Bn (C *lac*) → Greek: ἐκ τῆς χειρὸς αὐτῶν
665. Jn xi,14 S PGw H [ܐܡܠ] *om* Bn (C *lac*) → Greek: αὐτοῖς
666. Jn xi,15 • PGw [ܐܠܡ] *add* ܕܝܠܐ S(H) Bn (C *lac*) → Greek: ἄγωμεν; → no. 216 (Mk i,38)
667. Jn xi,20 PGw [ܟܬܝܒ] ܟܬܝܒ H Bn | no diacr. point S (C *lac*) → Greek: ἔρχεται
668. Jn xi,22 PGw [ܟܬܝܒ] ܕܝܠܐ Bn 37 | ܡܝܬܝܐ S | ܡܝܬܝܐ H (C *lac*) → Greek: ὅτι ὅσα
669. Jn xi,44 PGw H [ܝܬܝܐ] ܝܬܝܐ Bn | ܝܬܝܐ S (C *lac*) → Greek: λέγει
670. Jn xii,6 PGw Bn* [ܟܐܡ ܡܝܬܝܐ] ܟܐܡ ܡܝܬܝܐ H Bn^{cor} | S *om* this part of verse 6 (C *lac*) → Greek: ἐβάστασεν
671. Jn xii,7 S PGw [ܡܝܬܝܐ] ܡܝܬܝܐ Bn 9.12.40^c | ܕܝܠܐ ܟܝܬܝܐ H (C *lac*)
672. Jn xii,12 PGw [ܟܐܡ ܟܝܬܝܐ] ܟܝܬܝܐ Bn H 11.32 | ܐܐܡܐ ܐܝܬܝܐ S (C *lac*)
673. Jn xii,17 S PGw H [ܐܡܐ ܡܝܬܝܐ] *tr* Bn (C *lac*) → Greek: ὁ ὄχλος (ὁ ὢν μετ' αὐτοῦ)
674. Jn xii,21 PGw [ܟܝܬܝܐ] ܟܝܬܝܐ H Bn 32.41 | ܟܝܬܝܐ S (C *lac*) → Greek: ἰδεῖν
675. Jn xii,34 S PGw H [ܟܝܬܝܐ ܡܝܬܝܐ ܟܐܡ ܡܝܬܝܐ] *om* Bn (*homoiotel.* 40* (C *lac*))
676. Jn xii,45 PGw [ܟܝܬܝܐ ܟܝܬܝܐ] ܟܝܬܝܐ ܟܝܬܝܐ Bn 3.11.40 | ܟܝܬܝܐ S | ܟܝܬܝܐ ܟܝܬܝܐ H (C *lac*) → Greek: θεωρῶν (...) θεωρεῖ
677. Jn xii,47 S PGw H [ܟܝܬܝܐ] *om* ܟܝܬܝܐ Bn (C *lac*) → Greek: κρίνω

678.	Jn xii,50	PGw ܠܟܠ] ܠܟܠ H Bn 3.4.14.17.23.40.41
ܐܡܢ S (C lac) → Greek: ὁ πατήρ
679.	Jn xiii,6	PGw ܝܚܝܐ] ܝܚܝܐ Bn 3.9.23.41 ܝܚܝܐ S
ܝܚܝܐܐ H (C lac) → Greek: λέγει
680.	Jn xiii,10	PGw ܐܕܘܢ ܐܟ] ܐܕܘܢ ܐܟܐ S Bn
ܥܡ ܐܕܘܢ ܐܟ H (C lac)
681.	Jn xiii,14	PGw (H) ܐܠܥܝܐ ܐܠܝܚܐ] ܐܠܥܝܐ
ܐܠܝܚܐ S Bn 3 (C lac) → Greek: ὁ κύριος
καὶ ὁ διδάσκαλος
682.	Jn xiii,22	S PGw ܠܗ] ܠܗ Bn 3 ^c .14 ܠܗܝܐ H (C lac)
683.	Jn xiii,23	PGw ܕܐܡܝ ܡܠ ܦܐܡ ܡܝܝܐ] ܦܐܡ ܡܝܝܐ
ܕܐܡܝ ܐܡܝ Bn ܦܐܡ ܡܝܝܐ ܝܚܝܐ S
ܕܐܡܝ ܦܐܡ ܡܝܝܐ H (C lac) → Greek: ὃν
ἡγάπα ὁ Ἰησοῦς
684.	Jn xiii,26	S PGw ܦܟ ܕܡܝܐ] ܦܟ ܕܡܝܐ Bn
3 ^c .7*.8*vid.9.32.36.41 ܕܡܝܐ H (C lac) →
Greek: καὶ δώσω
685.	Jn xiv,3	PGw ܕܦܟ ܕܡܝܐ ܦܟ] ܦܟ ܕܡܝܐ ܦܟ
ܕܦܟܝܐ Bn ܕܦܟܐ ܕܡܝܐ ܦܟ (S) H (C
lac)
686.	Jn xiv,7	S PGw H ܐܟ] ܐܟܐ Bn 36 (C lac)
687.	Jn xiv,9	PGw ܦܡܝ ܕܡܝܐ ܦܡ] ܦܡܝ ܕܡܝܐ ܦܡ Bn 39.40
ܦܡܝܐ ܐܡܝ H no diacr. point S (C lac) →
Greek: ὁ ἑωρακὼς ἐμέ
688.	Jn xiv,10	PGw H ܦܡܝ] ܦܡܝܐ Bn 4*.7.8.12.32.36.37.
40.41 <i>illeg</i> C S <i>om</i> this part of verse 10
689.	Jn xiv,12	PGw H ܦܟ ܕܡܝܐ] ܦܟ ܕܡܝܐ S Bn
4.9.23.36.37.39 <i>illeg</i> C → Greek: πρὸς τὸν
πατέρα

690. *Jn xiv,26* PG^w(H) ܠܚܝܬܐ ܠܡܪܝܐ] ܠܚܝܬܐ ܠܡܪܝܐ Bn
| ܠܚܝܬܐ ܠܡܪܝܐ S | *illeg* C → Greek: τὸ
πνεῦμα τὸ ἅγιον
691. *Jn xiv,30* S PG^w H ܠܚܠܝܬܐ] *add* ܠܡܢ Bn 3^c (C *lac*) →
Greek: τοῦ κόσμου τούτου (v. l.)
692. *Jn xv,4* S PG^w H ܠܡܪܝܐ ܠܡܪܝܐ] *om* ܠܡܪܝܐ
Bn (C *lac*) → Greek: οὕτως οὐδὲ ὑμεῖς
693. *Jn xv,6* S PG^w ܠܡܪܝܐ] ܠܡܪܝܐ H Bn 3.4.14.17.39.41
(C *lac*) → Greek: μένη
694. *Jn xv,13* PG^w(H) ܠܡܪܝܐ ܠܡܪܝܐ] *tr* S Bn 3*.4*.41 (C *lac*)
→ Greek: τὴν ψυχὴν αὐτοῦ θῆ
695. *Jn xv,22* S PG^w ܠܡܪܝܐ] ܠܡܪܝܐ H Bn (C *lac*) → Greek:
καὶ ἐλάλησα
696. *Jn xv,23* PG^w ܠܡܪܝܐ] ܠܡܪܝܐ SH Bn 7.9.12.32.37.40.41 (C
lac)
697. *Jn xvi,19* S PG^w ܠܡܪܝܐ] ܠܡܪܝܐ H Bn (C *lac*) → Greek:
μικρόν
698. *Jn xvi,22* PG^w H ܠܡܪܝܐ] ܠܡܪܝܐ S Bn 3*.vid.11.14.17.41 (C
lac)
699. *Jn xvi,26* (S) PG^w (H) ܠܡܪܝܐ ܠܡܪܝܐ] ܠܡܪܝܐ
ܠܡܪܝܐ Bn (C *lac*) → Greek: ἐν τῷ
ὀνόματί μου αἰτήσεσθε
700. *Jn xvi,26* PG^w (H) ܠܡܪܝܐ] ܠܡܪܝܐ S Bn (C *lac*) →
Greek: τὸν πατέρα + μου (v. l.)
701. *Jn xvi,27* S PG^w H ܠܡܪܝܐ] ܠܡܪܝܐ Bn 9 (C
lac) → Greek: ἐμὲ πεφιλήκατε (not attested:
αὐτὸν π.)
702. *Jn xvi,27* S PG^w Bn* ܠܡܪܝܐ] ܠܡܪܝܐ H Bn^{cor}
7.12.17*.26.37.41 (C *lac*)
703. *Jn xvi,33* S PG^w H ܠܡܪܝܐ] ܠܡܪܝܐ Bn (C *lac*)
704. *Jn xvii,5* S PG^w H ܠܡܪܝܐ] *om* Bn (C *lac*)

705. Jn xvii,11 PGw ܡܚܒܐ] ܡܚܒܐ S Bn 14.26.32.39 | ܡܚܒܐ H (C lac)
706. Jn xvii,11 PGw ܡܚܒܐ ܡܚܒܐ ܡܚܒܐ ܡܚܒܐ] ܡܚܒܐ ܡܚܒܐ (H) Bn | S om this part of verse 11 (C lac) → Greek: ἵνα ὦσιν ἐν καθῶς ἡμεῖς
707. Jn xvii,19 PGw ܐܪ] ܐܪܐ Bn | ܐܪܐ S | ܐܪܐ ܐܪܐ H (C lac)
708. Jn xvii,23 PGw Bn^{cor} H ܐܪܐ] ܐܪܐ S Bn* (C lac) → Greek: ἵνα (v. l. καὶ ἵνα) γινώσκῃ
709. Jn xviii,13 S PGw H ܐܪܐ ܡܚܒܐ] om ܐܪܐ Bn (C lac)
710. Jn xviii,15 PGw ܡܚܒܐ ܡܚܐ ܡܚܐ] ܡܚܐ ܡܚܐ Bn | ܐܪܐ ܡܚܐ H | S om this part of verse 15 (C lac).
711. Jn xviii,18 PGw ܐܪ] ܐܪܐ Bn 41 | ܐ H^{Aster} | S om this part of verse 18 (C lac)
712. Jn xviii,22 PGw ܡܚܐ] ܡܚܐ SH Bn 21.41 (C lac)
713. Jn xviii,25 S PGw H ܐܪ] ܐܪܐ Bn 39 (C lac)
714. Jn xviii,25 PGw Bn^{cor} ܡܚܐ] ܡܚܐ Bn* 36 | ܡܚܐ ܡܚܐ S | ܡܚܐ H (C lac)
715. Jn xviii,35 PGw ܡܚܐ ܡܚܐ] om ܡܚܐ H Bn (SC lac)
716. Jn xviii,37 PGw (H) ¹ ܡܚܐ] ܡܚܐ Bn^{cor} in rasura, illeg Bn* (SC lac) → Greek: (ἵνα μαρτυρήσω) τῇ ἀληθείᾳ
717. Jn xviii,38 PGw H ܡܚܐ] om Bn (SC lac)
718. Jn xix,3 PGw ܡܚܐ] om H Bn 7*.23.26 (SC lac)

719. *Jn xix,4* PGw [ܐܕܗ ܫܠܦܠܐ ܡܡܐ] ܡܡܐ
ܐܕܗ ܫܠܦܠܐ ܐܕܗ Bn* | ܐܕܗ ܡܡ
ܫܠܦܠܐ H (SC lac) → Greek: καὶ
ἐξήλθεν πάλιν ἔξω ὁ Πιλάτος
720. *Jn xix,6* PGw H [ܐܕܗ] ܐܕܗ Bn (SC lac)
721. *Jn xix,11* PGw [ܡܡܐ] om ܡܡܐ H Bn 3*.4*.9.11^{suppl.17*}.
21*.40^{vid.41} (SC lac)
722. *Jn xix,15* PGw [ܡܡܐ] add ܡܡܐ Bn 7.21^c.32 et paucis |
ܡܡܐ H (SC lac)
723. *Jn xix,24* PGw [ܐܕܗ] ܐܕܗ Bn 12.37 | ܐܕܗ
ܫܠܦܠܐ H (SC lac)
724. *Jn xix,34* PGw H [ܡܡܐ] ܡܡܐ Bn 9.17.21.36.39 (SC lac)
725. *Jn xix,35* PGw H [ܐܕܗ] ܐܕܗ Bn (SC lac)
726. *Jn xix,39* PGw H [ܐܕܗ] ܐܕܗ Bn (SC lac)
727. *Jn xix,39* PGw [ܐܕܗ] ܐܕܗ Bn | ܐܕܗ H
(SC lac)
728. *Jn xix,41* S PGw [ܐܕܗ ܐܕܗ] ܐܕܗ ܐܕܗ H Bn 4.36.41
(C lac)
729. *Jn xx,6* PGw [ܐܕܗ] ܐܕܗ Bn | ܐܕܗ H | om S (C
lac)
730. *Jn xx,12* PGw [ܡܡܐ] ,ܡܡܐ (S) Bn 4.9.17.21*.
23.26 (39) | ܡܡܐ H (C lac)
731. *Jn xx,25* (S) PGw H [ܐܕܗ ܐܕܗ] om ܐܕܗ Bn (C
lac)
732. *Jn xx,26* PGw [ܡܡܐ] ܡܡܐ SH Bn (C lac)
733. *Jn xxi,7* PGw [ܐܕܗ] ܐܕܗ S Bn 4.7^c.9.17.23.37.41.
42 | H om this part of verse 7 (C lac)
734. *Jn xxi,9* (S) PGw [ܐܕܗ ܐܕܗ] ܐܕܗ H Bn (C lac) →
Greek: (ἀνθρακιάν) κειμένην

735. *Jn xxi,19* P^{Gw} H ¹ܐܘܕܝܢܐ] ܐܘܕܝܢܐ Bn | no diacr. point S
(C *lac*)

736. *Jn xxi,24* P^{Gw} ܐܪܐ] ܐܪܐ Bn 9.40.42 | ܐ S | ܐܪܐ
ܐܪܐ H (C *lac*)

Subscr.

ܐܪܐ ܐܪܐ ܐܪܐ ܐܪܐ
ܐܪܐ ܐܪܐ ܐܪܐ ܐܪܐ
ܐܪܐ ܐܪܐ ܐܪܐ ܐܪܐ
ܐܪܐ ܐܪܐ ܐܪܐ ܐܪܐ

7. EVALUATION

The following table gives a summary of the agreements of Ms BN syr. 30 with S and C and the Peshitta variants stored in the Pusey/Gwilliam Gospel volume (section I) as well as a summary of the disagreements (section II). Both sections are specified according to the singular (section Ia/IIab) and the individual (non-majority) part (section Ib/IIc) of the codex. The last column provides the corresponding numbers of Codex Phillipps. It is important to note that the statistical approach to both codices is affected by the physical conditions of S and C and of the actual extent of the textual material presented in the Pusey/Gwilliam volume. Fuller collations and additional manuscripts can be expected to provide new Peshitta variants and reduce the singular parts (esp. in the Gospel of John) of Ms BN syr. 30 and of Codex Phillipps.

Statistical comparison between Ms BN syr. 30 and Codex Phillipps 1388

	Mt	Mk	Lk	Jn	Totals BN syr. 30	Totals Cod. Phillipps
Total of variants	201	170	218	147	736	387
	<i>I. Agreement with S/C³⁵</i>					
a) Bn+S/C alone (in bold)	26	9	14	15	64 (8,7 %)	32 (8,3 %)
b) Bn+S/C+P ^{ms(s)}	35	27	32	19	113 (15,3 %)	93 (24,0 %)
	<i>II. Disagreement with S/C³⁶</i>					
a) Bn alone (in italics)	50/ 20	56/ 0	70/ 40	59/ 18	235/78 (32,0/10, 6 %)	92/38 (23,8/ 9,8 %)
b) Bn+H alone (underl.)	24/ 13	8/0	27/ 17	11/ 1	70/31 (9,5/ 4,2 %)	25/10 (6,5/ 2,6 %)
c) Bn+P ^{ms(s)} against S/C	60/ 30	67/ 0	70/ 44	40/ 6	237/80 (32,2/10, 8 %)	104/32 (26,9/ 8,3 %)
Other	6	3	5	3	17 (2,3 %)	41 (10,6 %)

³⁵ The occasional agreement of H with Bn+S/C is neglected in this category.

³⁶ The second (smaller) number in the table refers to such cases where both Old Syriac manuscripts are extant.

The general evaluation has to realize that Ms BN syr. 30 is an outstanding and therefore not a representative Peshitta manuscript. In several respects Ms BN syr. 30 offers unexpected and surprising features, as A. Vööbus observed correctly. 1. The number of variants (without orthographical!) is enormous. There are seldom more than four hundred variants in *Tetraeuangelia* of the first millennium; the maximum is about five hundred. 2. The singular part (sections Ia/IIa,b) of Ms BN syr. 30 covers almost 50% of the variants, i.e., almost half of the variants is not attested in the textual tradition of the Peshitta. 3. The numbers of agreements with S/C (sections Ia,b) are impressive. The expected fading-out of the Old Syriac heritage not only failed to come; the actual extent of this heritage is even larger than in Codex Phillipps. However, an investigation in the singular part of the codex reveals that the remarkable dissociation of this codex from the earlier tradition derives from a thorough adaptation to the Greek,³⁷ from assimilation³⁸ and harmonization.³⁹ We meet a revised edition of the Peshitta New Testament, which introduced revisional elements borrowed from the Diatessaron and the Harklean New Testament. These elements are used as stylistic features and do not reflect a genetic relation to the Diatessaron and the Harklean respectively. The revisor had no copies of the Gospel Harmony and the Harklean on his desk; it is more likely that he had access to a Greek New Testament and extensively used the miniature concordance fixed at the bottom margins of the Gospel manuscripts. Almost all of the harmonizations are based on the Peshitta or derive from *variae lectiones* of the Greek Bible text.

While assimilation and adaptation to the Greek are well-known reasons for the production of Peshitta variants, harmonization is much neglected in this respect. Harmonistic variants are easily taken to reflect a genetic relation to the Diatessaron (via the Old Syriac or directly), thus being considered as ‘ancient traditions’ rather than secondary textual variations caused by revisors.⁴⁰

³⁷ The most obvious adaptations to the Greek/Harklean are the 70 singular agreements with the Harklean (underlined in the collation), see esp. no. 59, 156, 182 and 201; see also no. 39. 52. 78. 103. 146. 268. 270. 382. 428. 521. 547. 601.

³⁸ See no. 13. 16. 61. 116. 149. 152. 168. 169. 170. 354. 602. 610. 653.

³⁹ See no. 31. 36. 65. 66. 81. 92. 102. 144. 154. 160. 167. 178. 191. 197. 204. 224. 228. 265. 266. 278. 295. 298. 302. 307. 328. 329. 348. 362. 367. 419. 425. 435. 440. 448. 549. 556. 583. 609.

⁴⁰ It is the red thread in Vööbus’s work on the Syriac New Testament to prove the continued existence of ‘ancient’ textual traditions in order to

However, scholars noticed that Diatessaric influence in the proper sense is to be distinguished from spontaneous harmonization,⁴¹ which arose independently in later times. In fact there is a harmonistic heritage within the textual tradition of the Peshitta related to the Old Syriac heritage; and there are harmonizations, which came into being in the Peshitta tradition itself. In the collation of Ms BN syr. 30 we meet a great number of Peshitta harmonizations not attested by the two Old Syriac manuscripts.⁴² The original and secondary harmonistic heritage of the Peshitta are to be traced along the same lines as the Old Syriac heritage: The original heritage is mainly located in the majority part; the secondary (spontaneous) harmonizations are rather expected to belong to the non-majority part. Again, the knowledge of the quantitative proportion is necessary to see whether and how this harmonistic heritage developed.⁴³

minimalize the role of the Peshitta. In his comments on selected passages of Ms BN syr. 30 (*Studies in the History of the Gospel Text in Syriac* II ... p. 49–54) he points to agreements between numerous singular readings of this codex with the (versional tradition of the) Diatessaron and with quotations from early Syriac authors. Not a single reflection is offered on how the otherwise unattested ‘ancient’ textual traditions could have reached the 11th/12th-cent. Peshitta codex. As far as they are singular variants, they did *not* reach Ms BN syr. 30 by transmission within the Peshitta tradition. Vööbus emphasizes the singularity of the codex by saying (p. 54) that not a single reading of Ms BN syr. 30 is extant in Codex Phillipps. According to the collation given above, there are 90 agreements between ‘Bn’ (Ms BN syr. 30) and ‘41’ (Codex Phillipps).

⁴¹ A. F. J. Klijn, *A Survey of the Researches into the Western Text of the Gospels and Acts* (Utrecht, 1949), 60; W. L. Petersen, *Tatian's Diatessaron. It's Creation, Dissemination, Significance, & History of Scholarship* [Supplements to Vigiliae Christianae, vol. 25]. Leiden, 1994, 5; J. Joosten, *The Syriac Language of the Peshitta and Old Syriac Versions of Matthew. Syntactic Structure, Inner-Syriac Developments and Translation Technique* [Studies in Semitic Languages and Linguistics, vol. 22]. Leiden, 1996, 13 (note 29).

⁴² See no. 34. 49. 50. 51. 63. 83. 98. 112. 113. 121. 128. 140. 262. 282. 289. 302. 311. 322. 323. 328. 330. 341. 342. 345. 346. 349. 357. 358. 368. 371. 374. 405. 407. 422. 435. 437. 455. 526. 528. 532. 535. 537. 539. 541. 569. 592.

⁴³ The specialists distinguish between harmonizing readings, harmonistic readings, and parallel variants. On these distinctions see H. J. Vogels, *Die Altsyrischen Evangelien in ihrem Verhältnis zu Tatians Diatessaron* [Biblische Studien, 16:5]. Freiburg, 1911; J. Joosten, *The Syriac Language of the Peshitta and Old Syriac Versions of Matthew ...* (Leiden, 1996), 11–16.

8. THE OLD SYRIAC HERITAGE

As far as the Old Syriac heritage in Ms BN syr. 30 is covered by Peshitta manuscripts of the first millennium (section Ib in the table), there is no reason to doubt that it is really a heritage. However, when Ms BN syr. 30 *alone* is agreeing with S and/or C (section Ia in the table) the question arises whether these agreements are part of the heritage too or developed independently. The general dissociation of the codex from the early tradition of the Peshitta puts some doubt on the participation of these singular agreements in the 'traditional' heritage. The large number of otherwise unattested variants in Ms BN syr. 30 (section IIa,b in the table) and their probable origin from adaptation to the Greek/Harklean, assimilation and harmonization invite for explaining the singular agreements with S and/or C along the same lines. The lacking attestation of these 64 variants the codex has in common with the Old Syriac disapproves the possibility that the agreements reached the 11th/12th-cent. codex by transmission within the Peshitta tradition. Additional collations of early Gospel texts will certainly show some of the agreements to be transmitted from the first millennium as well; but how to explain those agreements with S and/or C, which will never be attested in early Gospel manuscripts?

It is possible to argue for a secondary origin of 57 (out of 64) singular agreements from the revisonal activity in Ms BN syr. 30, without excluding an earlier (though at present untraceable) origin for some of them. A number of 24 agreements is based on harmonistic variants created by the revisor of Ms BN syr. 30, who produced accidental (unintentional) agreements with the Old Syriac.⁴⁴ All of these harmonizations are already extant in S and/or C but could independently be 're-invented' in the Peshitta Gospels without adopting them from S and/or C in a properly genetic sense. The revisor simply exploited the harmonistic capacity of the Peshitta Gospels under stylistic or philological considerations and was unaware of the resulting textual identity with the Old Syriac.⁴⁵ Such an unintentional production of singular agreements with S and/or C is reflected by additional 19 insignificant variants

⁴⁴ No. 5. 12. 13. 20. 29. 54. 90. 104. 106. 115. 147. 154. 215. 216. 320. 360. 402. 443. 467. 529. 544. 548. 563. 666.

⁴⁵ A possible source for the harmonizations are harmonistic variants of the Greek New Testament (in the collation above these variants are quoted).

concerning *waw*, *den*, *ger*, *d*-, etc.⁴⁶ Also the small number of assimilations (61. 169. 659) and the adaptations to the Greek/Harklean⁴⁷ were hardly intentionally produced to arrive at an agreement with S and/or C. The small number of seven variants⁴⁸ only cannot be explained by harmonization, assimilation or adaptation to the Greek/Harklean; they have a good claim to the original Old Syriac heritage but have to await the proof from future research.

From Ms BN syr. 30 we learn that besides adaptation to the Greek/Harklean and assimilation to similar or identical passages, harmonization within single Peshitta manuscripts can be responsible for creating a secondary Old Syriac heritage. In Ms BN syr. 30, the majority of singular agreements with S and/or C came into existence this way and is independent from a genetic relation to the Old Syriac and the Diatessaron. Therefore, Ms BN syr. 30 rendered an inestimable service to our knowledge of the Old Syriac heritage in the Peshitta manuscripts. The codex provides the information that in later manuscripts the *original* Old Syriac harmonistic heritage of the Peshitta, which is *genetically* related to the Old Syriac, is faded out during transmission and supplemented by secondary non-genetic harmonizations. Although agreeing with S and/or C, the textual identity is not inherited from the Old Syriac. Usually the degree of the harmonistic dynamic in a Gospel manuscript is indicated by the number of those harmonizations, which are not agreeing with the Old Syriac; the more harmonisations in general, the more non-genetic agreements with S and/or C. For a better knowledge of the secondary harmonisation, additional late Gospel manuscripts should be collated; however, editorial policy will concentrate on manuscripts of the first millennium in order to trace the original genetic Old Syriac heritage. Secondary harmonizations are expected to be already effective in manuscripts of the first millennium; but the earlier the manuscripts, the better the protection against harmonistic dynamic.

9. CONCLUSIONS

Research on the Old Syriac heritage in the Peshitta Gospels and the classification of the variants according to their singular and non-singular (dis)agreement with S and/or C resume the efforts of A.

⁴⁶ No. 62. 75. 93. 134. 151. 281. 308. 344. 347. 447. 484. 572. 573. 576. 606. 617. 629. 644. 680.

⁴⁷ No. 11. 48. 139. 366. 384. 614. 619. 620. 700. 708. 732.

⁴⁸ No. 107. 109. 125. 150. 381. 635. 642. 654.

Allgeier and M. Black to trace the early history of the Peshitta Gospel text. The present situation of Peshitta research is unsatisfactorily based on the majority text of the Pusey/Gwilliam volume (1901), while the true extent of the non-majority part is still unknown. Black's contribution to research on the Peshitta reminds us that the Peshitta majority text is not a 'text', but an artificial (though admittedly convenient) scholarly creation composed of majority *readings*. To introduce reflections of a textual history into Peshitta research, Black's conjecture of a 'Pre-Peshitta' is to be reconsidered. The collation of an early (Codex Phillipps 1388) and late (Ms BN syr. 30) Gospel codex against the majority text provided an initial approach to the extent and structure of the Old Syriac heritage in the first and second millennium respectively. Both manuscripts were chosen for their substantial participation in this heritage. Classification of the variants and comparison with the textual material quoted in the apparatus of the Pusey/Gwilliam volume allow for some conclusions regarding a new edition of the Peshitta Gospels.

1. There is a general split of the Old Syriac heritage into a singular, a minority, and a majority part. Additional collations of early Gospel codices not included in the Pusey/Gwilliam volume will provide new variants and reduce the singular part of this heritage. To determine the extent of the Old Syriac heritage in the Peshitta manuscripts is the first step towards a new edition. Once the quantitative proportion of their (dis)agreements with S and/or C is determined, the non-majority part of the Peshitta Gospels can be set out by aligning it with S, C, and the Peshitta majority text in a comparative edition.

2. The Old Syriac heritage in the Peshitta Gospels includes a harmonistic heritage. Agreements with the Old Syriac by harmonistic Peshitta variants can derive from a genetic relation (thus being a heritage in the proper sense), or from non-genetic harmonization in single Peshitta manuscripts, which produced the agreement with the Old Syriac (thus being not a heritage in the proper sense). Identification of non-genetic agreements with the Old Syriac has to distinguish the original Old Syriac heritage from its secondary supplementation. In most of the cases this identification will remain ambiguous. Singular harmonistic agreements with the Old Syriac are more likely to be non-genetic than well attested ones; but for a sound judgement the individual profile of the manuscript in question must be known, esp. the full extent of its singular agreements with the Old Syriac. The new Gospel edition has to quote all agreements with the Old Syriac and

to mark the harmonistic character of the variants where appropriate. The decision on the genetic or non-genetic part of the Old Syriac heritage will be a matter of scholarly discussion.

3. Once the agreements between the Old Syriac and the Peshitta are quoted, the disagreeing variants and their contribution to the history of the Peshitta text can be examined. According to section IIc of the table above, their number in both codices is considerable. In the early manuscripts, we can expect them to reflect the revisional shift from the Old Syriac/‘Pre-Peshitta’ towards the traditional Peshitta as well as the further development of the traditional Peshitta towards the ‘masoretic’ standard of the 7th/8th century. Research on the Old Syriac heritage of the Peshitta Gospels proves to be a promising starting point for bringing the conformity and the variants of the Peshitta text into a historical perspective. Both editors hope that the detailed comparative (i.e. diachronic and synchronic) presentation of the Peshitta along with the Old Syriac will provide a helpful tool for studying the revisional development of the Four-Gospel-canon in the realm of Syrian Christianity.

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