THE

OLD SYRIAC GOSPELS

OR

EVANGELION DA-MEPHARRESHÊ

LEWIS
THE OLD SYRIAC GOSPELS OR EVANGELION DA-MEPHARRESHE;

BEING THE TEXT OF THE SINAIR OR SYRO-ANTIOCHENE PALIMPSEST, INCLUDING THE LATEST ADDITIONS AND EMENDATIONS, WITH THE VARIANTS OF THE CURETONIAN TEXT, CORROBORATIONS FROM MANY OTHER MSS., AND A LIST OF QUOTATIONS FROM ANCIENT AUTHORS.

EDITED BY

AGNES SMITH LEWIS,
Hon. D.D. (Heidelberg), LL.D. (St. Andrew's), Ph.D. (Halle-Wittemberg).

UNIV. OF CALIFORNIA

WITH FOUR FACSIMILES.

LONDON:

WILLIAMS AND NORDE, 14, Henrietta Street, Covent Garden.

MCMX.
CONTENTS.

Preface ........................................... i
Introduction ...................................... iii
Notes on Remarkable Passages ................. xiv
Bibliography ..................................... xxxvii
Appendix III.—List of Important Omissions ... xlvii
Appendix II.—List of Quotations from Syriac Fathers ... 301
Some Agreements .................................. 331
Appendix I.—Addenda and Corrigenda .......... 271
SYRIAC TEXT ...................................... I—268, 301
Abbreviations used in the Similia ............... v
Errata ........................................... III

Appendix IV.—Changes in the English Translation ... In-pocket
Appendix V.—Index to the Arabic Diatessaron .... In-pocket

FACSIMILES.

Sinai Palimpsest: Matthew i. 1—17a ........ 1
" " Matthew xviii. 9—21 ......................... 47
Curetonian Gospels: Luke xxi. 12b—26a ...... 193
" " John xiv. 21—23, 26b—28 .................. 254
PREFACE.

After the publication of Dr. Burkitt's valuable book, the *Evangelion da-Mepharreshe*, in two volumes, it might seem as if a new edition of the Sinai Palimpsest text were not required. Dr. Burkitt's book is essentially an edition of the Curetonian. As such, it is very accurate, leaving little to be desired. But it can never supply the want of an edition of the Sinai text. The total absence in it of any enumeration of the Palimpsest folios shows that it was not compiled with such a purpose. The Sinai text deserves a better fate than to remain for any time in a position of subordination to the Curetonian, which, however interesting, is nevertheless its inferior both in antiquity and in purity. Many a little point in the older text has been lost sight of through its being either omitted or crowded too closely among the quotations from Aphraates, &c., quotations which sometimes resemble the Peshîṭa rather than the Old Syriac, and sometimes vary considerably from both versions. In a few passages, moreover, Dr. Burkitt has declined to accept words which are distinctly apparent in the manuscript, preferring his own conjecture to my actual reading. I may instance Matt. xxvii. 43, Luke ii. 15.

My sixth visit to the Convent in 1906 gave me the opportunity of verifying these passages, and also of abolishing in many places the word "illegible," which has been used oftener than is necessary. Dr. Burkitt has not seen the manuscript since he transcribed about a third of its Gospel text in 1893. Many of his emendations, extracted from my photographs, are excellent, and his studies in the Syrian Fathers are beyond all praise. But, as I have said elsewhere, no amount of learning, skill, and conscientious care, can quite replace a study of the manuscript itself.
To supply this need is the object of the present book. It may not say the final word, but I trust that by its help Syriac scholars who visit the lonely Monastery, either by camel or by aeroplane, may be enabled to find the place of every word they wish to verify without difficulty or delay. With this object I have placed a heavy black stroke at the end of every page, and two thin strokes at the end of every alternate column; also (and this is important) a small stroke at the end of every line. All conjectures about doubtful readings will have to conform to these limitations; for the lines, throughout the manuscript, are almost of equal length.

I have to thank my dear twin sister, Dr. Margaret Gibson, for revising all the proof-sheets of this work, a service which her ever-increasing acquaintance with the Syriac language has enabled her to render more efficiently than she could do in 1895, when I made my transcript from the Palimpsest under the title of Some Pages of the Four Gospels Retranscribed from the Sinaitic Palimpsest. I can never forget the kindness with which, in 1892, she turned from her own study of Greek MSS. to help me in the work of photographing the Palimpsest, and in overcoming the mechanical difficulties with which I had then to struggle.

I have likewise to thank Dr. Nestle, of Maulbronn, for assistance in proof-correcting, and for several valuable suggestions. Also the Reader and Printers of Messrs. Gilbert and Rivington (now Messrs. William Clowes and Sons), for their careful attention to a work whose printing has lasted for nearly six years.
INTRODUCTION.

Discovery and Transcription of the Gospel Text.

The story of how I discovered the Syriac Palimpsest of the Four Gospels in the Convent of St. Catherine on Mount Sinai in February, 1892, how its text was recognized as being “the Curetonian” by the late Professor Bensly and Dr. Burkitt when I submitted more than a dozen of my 400 photographs of it to the latter on July 15th of the same year, and how four-fifths of it were transcribed by these two gentlemen and by Dr. Rendel Harris from the manuscript itself in 1893, has been already told in my Introduction to the editio princeps published by the Syndics of the Cambridge University Press in 1894. There is therefore no necessity for me to recapitulate it, especially as the said Introduction was submitted for approval to Mrs. Bensly, Dr. Harris, and Dr. Burkitt, and is consequently a reliable and final statement of the facts.

To the text, as copied from the MS., Dr. Burkitt added some gleanings from my photographs. But these were not sufficient to prevent the appearance of many gaps, varying in size from a whole or a half page to the space of a single word in passages which had baffled the sight or the ingenuity of the transcribers. In a subsequent visit to the Monastery in 1895, accompanied, as on the first occasion, by my twin sister, Mrs. Gibson, I was enabled, with the help of the same re-agent which had been used in 1893, to fill up most of these lacunae, and thus bind together large portions of the already deciphered text, discovering at the same time several of those peculiar readings which make the Sinai Palimpsest unique among Biblical MSS.

I published my transcription in a volume of 98 pages, entitled Some Pages of the Four Gospels Retranscribed from the Sinaitic Palimpsest. My own contribution to it was printed in blue ink, to distinguish it from the work of the original transcribers, which was in black.

I had my fourth opportunity of examining the manuscript in 1897, when my sister and I went to Sinai chiefly in the interests of the Palestinian Syriac Lectionaries and of the dated Arabic MSS. I then made a few emendations and additions to the text, which I published in the Expositor (Fifth Series), vol. vi., pp. 111–119. By turning my photographs into lantern-slides, I have verified many passages in them with the aid of the electric lamp.
INTRODUCTION

The Evangelion da-Mepharreshe.

In 1904 the long-promised edition of the Curetonian Gospels, begun some 20 years previously by the late Professor Bensly but edited chiefly by Professor Burkitt, appeared in two volumes under the title of the Evangelion da-Mephrereshe. In it, variants from the Sinai text were added in the foot-notes, and the text of mission pages was supplied from the same source; giving thus a fairly accurate idea of the Version, which may reasonably be called syr. vet., or Old Syriac. Vol. ii. contains grammatical, linguistic, and textual notes, with quotations from the Syriac Fathers which have been collected with great diligence, and are illustrated with much learning and acuteness. As for Professor Robertson Smith's opinion that the Sinai text could not carry the variants of the Curetonian, it was formed two years before I filled up most of the gaps in the former. How far it now holds good, the present volume will give the student ample opportunity for observing.

The list of corrections to the text as previously published, both in the Syndic's edition and in my supplementary one, given by Dr. Burkitt in Appendix III., were derived from his close scrutiny of my photographs. I had already detected many of them in 1902, when I made a fresh study of the manuscript. I accept most of them, but not all. One or two of those to which I decidedly object have been examined, at my request, by one of the most expert of Greek paleographers, Dr. C. R. Gregory, whom my sister and I had the good fortune to meet during our sixth visit to Mount Sinai in 1906. I have had Dr. Gregory's tracings reproduced, and they now appear in my notes on the verses where these disputed words occur.

That mistakes may be made, and are made, in copying a palimpsest text is not wonderful. The merest tyro at the business may see this by a glance at the published facsimiles. Where blots, or heavy strokes of the upper writing lie on the top of a word, or when its tall letters are covered up, is it wonderful that in 1895 I should have copied אדנ instead of אד in Luke vi. 24, or that in Matt. xxiv. 2, both Drs. Bensly and Burkitt should have read כיד for כיד? I have consequently my own list of corrections to offer in Appendix I.

As I wrote the numbers of the pages on them in 1895, there can be no objection to my quoting them. Before that time I arranged my photographs by a list of the first lines on each page of the upper script, which I made at the time of its discovery in 1892. But that list has served its purpose, and the present numbering ought to take its place.

History of the Version.

The peculiarities of the text have been the subject of much discussion, both in Europe and in America. Two important publications have thrown much light
on them. *Die vier kanonischen Evangelien nach ihrem ältesten bekannten Texte*, by Dr. Adalbert Merx* of Heidelberg, and *Die Altsyrische Evangelien-übersetzung und Tatian's Diatessaron*, by Dr. Arthur Hjelt of Helsingfors. To these two works and to the smaller ones of the late Dr. Frederick Blass of Halle, and to instruction from Dr. Rendel Harris, I am indebted for most of my knowledge on the subject. These three first-mentioned scholars have studied it with the ardour born of a conviction that they were dealing with a text of the second century anterior to Tatian: in fact, with the earliest translation of the Four Gospels into any language. This position has been disputed by several other scholars, and latterly by Dr. Burkitt. On very insufficient grounds, he attributes its origin to the labours of a certain Bishop Palût, who flourished about A.D. 200, and was probably the first Bishop of Edessa. This would place it decidedly after Tatian’s time. But Dr. Burkitt has not adduced a scrap of reliable evidence in support of his theory. As a writer in one of our literary periodicals observes, the fact, reported by Jacob of Serug from a lost passage in Ephrem’s works, that the orthodox Christians of that period were called Palutians by the heretics, shows that the Bishop was much too powerful to have abstained from imposing on his followers his own translation of the Gospels, had such a translation existed. The Diatessaron seems to have been exclusively used in the Syriac-speaking church from the time of its publication, towards the close of the second century, till the time of Rabbula, at the beginning of the fifth century.

I can neither believe that all good work which dates from the early centuries of our era was done by well-known bishops, nor that the Syriac-speaking Christians of Palestine and in the country around Antioch, in the very first fervour of their faith, were content to wait till the year A.D. 160, that is, till at least three generations had passed away, for an authentic translation of the Gospels into their own vernacular.

Those who contend for the priority of Tatian’s Diatessaron to the Sinai (or Syro-Antiochene version) will find some facts difficult to explain. The great amount of agreement between these two texts shows that one must certainly have influenced the other; though no one can suppose that the Sinai one was extracted out of Tatian’s elaborate mosaic. If Tatian be the older, then:

I. Why is the angel of Bethesda presumably absent from the Sinai text, though present in the Diatessaron?

II. Why is the order of the story in John xviii. 12–25, as it stands in the Sinai text, so far superior from a literary point of view to that of the Greek MSS.? The translator cannot have got that from the Diatessaron.

---

* Dr. Merx died suddenly on August 4th, 1909, when the last volume of his valuable work was nearly ready for publication. It is satisfactory to know that I made him acquainted with my latest emendations to the Sinai text in 1907.
INTRODUCTION

III. Why has the Sinai Palimpsest, with the Codex Bobiensis (k), according to Dr. Burkitt (vol. ii. p. 261), an earlier text than Tatian in Matt. i. 25?

The chief merit of the Sinai version, as of the Peshîṭta, is that it holds nearly the same relation to the Greek of the Gospels as the Septuagint does to the Hebrew of the Old Testament. It may not rival the authority of the oldest Greek codices, but in not a few instances, such as Matt. ii. 2, John xiv. 1, it may make their meaning clearer; and in others it may enshrine the record of an actual fact, preserved in the memory of some early disciple. Witness the "standing and speaking" of John iv. 27, which has come down to us also in the Armenian version of Ephraim's Commentary on the Diatessaron.

Peculiarities of the Text.

Dr. Rendel Harris, in his article in the Contemporary Review for November, 1894, called attention to the fact that the text of the Sinai Palimpsest is "rich in omissions." These include all passages which the textual critics of the nineteenth century have considered as doubtful, and all which the Revisers of the English New Testament have placed in brackets, or have omitted altogether.* It strengthens our reliance on the judgment of modern scholars when we find a translator of the second century in such close agreement with them. The last twelve verses of St. Mark's Gospel, which are certainly by a later hand, and the story of the woman taken in adultery (which, as the Ferrar group of Greek cursive MSS. has taught us, may possibly belong to the end of Luke xxii. instead of to John vii. 53–viii. 11), are, as might have been expected, absent. We find no mention of an angel at Gethsemane, nor of one at Bethesda; for though the leaf which might have contained the latter is among the seventeen missing ones, considerations of space make us judge that there never was room for him.

But this is not all. The number of short phrases which occur twice in other MSS. of the Gospels, but in the Sinai Palimpsest only once, led Dr. Frederick Blass to say that its text is almost a touchstone to determine what really belongs to each of the four Evangelists. Great as is the amount of matter common to the three Synoptists, scribes have, during their fourteen centuries of copying, done much to increase the mutual inter-dependence of these on each other.

When a man was employed by some church or by some family to provide a copy of one Gospel for them, say of the Gospel according to Mark, and he knew that the people who were employing him could afford to pay for one only of our Lord's biographies, he was greatly tempted to add to the narrative some picturesque detail from St. Matthew, from St. Luke, or from another page of St.

* The only exceptions to this which I have noticed are ἐκέντρος in Matt. v. 22 and έρχυρόν in Matt. xiv. 30.
Mark himself. He was right from his point of view, for it was all Gospel, and all tended to edification; but judged by our way of looking at things, he was quite wrong. We have an entirely different standard of literary taste; we want to know exactly what each of the Evangelists wrote, preserved for us, so far as is possible, in his own words.

I have therefore compiled a list of the chief phrases omitted, showing also the other places in which the Sinai text has them; and lastly, those other MSS. which agree with each particular omission.

The absence of one of our Lord's characteristic sayings, "Father, forgive them, for they know not what they do," cannot be explained in the same manner. It is found in Tatian's Diatessaron; and there is much cogency in Dr. Hjelt's contention that its non-existence in the Sinai text is a proof of the antiquity of that version; because, he says, if it had been produced after the Diatessaron, the Syriac-speaking Church would never have submitted to the loss of so beautiful a passage, with which they were already familiar. We can account for its absence only on the supposition that it was quite unknown to the second-century Syrian translators.

I shall be disappointed if, after a careful study of my list of omitted phrases, some readers are not struck by the fact, that the literary style of the several Evangelists is really improved by their absence.

This, I submit, is also the case in those transpositions which occur in Mark xvi. 3, 4, Luke i. 63, 64 and John xviii. 12-25. I have drawn attention to these in my Notes. The cause of their occurrence is, to those who are accustomed to handle ancient MSS., extremely simple. It is only that a copyist, having overlooked a phrase, on perceiving his error, wrote it on the margin, with a small asterisk or other sign near it, and another small sign in the text, to show where it ought to be; and that the next copyist of his works did not understand the asterisks, and so inserted the phrase in the text, but in the wrong place. In the case of ancient Greek MSS. of the Bible, which were written in three or four columns, like the Vaticanus and the Sinaiticus, the margin was simply the space between the columns. John xviii. 24, has thus been transferred from its true place after v. 13 or v. 14 to the right hand instead of to the left. We can hardly blame those scribes of the second and third centuries, when we remember the great disadvantages under which they sometimes worked, perhaps wandering about in sheepskins and goatskins, eluding all that the ingenuity of men and of devils could do to suppress them.

Of the Old Latin MSS. whose agreements with the Sinai text I have cited, under the title of "Similia," there are fortunately good and trustworthy editions, with the exceptions of the Codex Vindobonensis (i) and the Codex Aureus (aur.). A collation of the former was made for me in Vienna on Belsheim's somewhat faulty edition by Dr. E. Kadlec, and the latter was thoroughly examined by my
sister, Mrs. Gibson, and myself during our visit to Stockholm in August 1908. I had already printed the text with its "Similia" down to Luke xi. 48, when I discovered to my consternation that Belsheim's editions of Old Latin texts are not reliable. I therefore revised my work with the texts of Tischendorf, Sabatier, Buchanan, and others; and to avoid the awkwardness of a long list of errata, I have printed at the foot of all pages before p. 160, these cases in which another editor has read something different from Belsheim.

In the Arabic Diatessaron I have often followed Ciasca's Arabic text, rather than his Latin translation: and have thus brought it into perfect agreement with the Peshitta.

I cannot pretend that I may not have made mistakes myself, or that I have not overlooked some variants for which a corroboration could have been found; but I trust that my faults may be chiefly those of omission, and that I have stated nothing without doing my best to be sure of its absolute truth.

Colophons of the Upper Script.

The only materials we have for learning anything about the history of the manuscript are the colophons of the upper script, the Select Narratives of Holy Women, which were written above the Gospel text in the seventh or the eighth century. These are four in number.

I. The first is on f. 2b and is fairly legible, being written in red ink.

By the strength of our Lord Jesus the Christ, the Son of the Living God, I begin, I the sinner, John the Recluse of Beth-Mari Kaddisha, to write select narratives about the holy women; first, the book of the Blessed Lady Thecla, disciple of Paul, the Blessed Apostle. My brethren, pray for me.

II. The second is on f. 165 between the Apology concerning the Faith, and the Book of Susan. I have been familiar with it from my photographs ever since 1892, and I believe that Professor Bensly copied it in 1893. Yet strangely
enough, I overlooked it when I published the Select Narratives as No. IX of Studia Sinaitica in 1900, perhaps because it contains only one new thing, the name of Ma'arrath Meşrin, and perhaps because I did not publish the Book of Susan, which follows it.

II.

"Praise be to the Father, and to the Son, and to the Holy Ghost; who hath strengthened and helped His mean and feeble servant John; and he has written this book, for the profit of himself, and of his brethren, Andrew, and of every one who reads in it; that our Lord Jesus the Christ, the Holy Son, He who was with the Father without beginning in His Godhead, but (Who) in the latter times hath willed to become subject to a beginning in His manhood, took the likeness of a servant, and in everything was made like unto us, except in sin. Now may He, our Lord Jesus the Christ, God over all, give to the sinner, John the Recluse of Beth-Mari Qanûn Kaddisha, of Ma'arrath Mesrin the city, and to his brethren, and to . . . . . . . . a part and an inheritance in
INTRODUCTION

the world that passeth not away; with all the saints who do His good pleasure; making them meet, God the Christ, for the sanctifying of faults, and the remission of sins, and the life everlasting, by the prayers of the prophets, and of the apostles, and of the martyrs, and the confessors, and the Lady Mary, the mother of God, yea, and Amen, and Amen.”

III. The third is simply a list of the titles to the Select Narratives.

IV. The final colophon, which is the most important, as containing the date of the upper script. Nine of its lines are at the foot of f. 181a, and six at the top of f. 181b. The latter six were read by me in 1892, exactly as they are here printed; except that at the end of the first line on f. 181b I copied אד= nine, and concluded that the upper script of the MS. must belong to the seventh century A.D. Dr. Rendel Harris, reading it in 1893, pointed out that a hole occurs after אד, and considered that the space thus left blank must have been occupied by the last syllable of אד= ninety; and I, of course, bowed to his opinion. It has since occurred to me, however, that a flourish, such as frequently appears in the body of the MS., may have stood where that hole now is, and the Tales, supposed to have been written over the Gospels in the eighth century, may possibly belong to the end of the seventh.

As for the first nine lines of this colophon, the page on which they stand is so much rubbed and faded that their very existence was unsuspected till Good Friday 1900, when I, being about to publish the Select Narratives, as in duty bound, tried to pick what crumbs I could out of the photograph of that page. I was first struck by the word אדנ, and this gave me courage to attack the remainder. I could not try the re-agent on a photograph, so I failed to decipher אד and אד on line 2. As I gave a copy to Dr. Burkitt on the day before the publication of my book, he supplied Ma'arrath Mesrên from Colophon No. ii. and identified it with a village equidistant from Antioch and Aleppo. I made use of this information by adding Appendix viii. to my book.

The word אד gave me more trouble. The horn of the א, all but its tip, was washed or rubbed out of the MS., and this joined to a wrinkle in the vellum, and its own superfluous line at the foot, made me read the word אד, the tip of the horn looking like an extra dot over the א. Dr. Nestle suggested אד, and Dr. Burkitt read it as אד, maintaining in the Expository Times and in my Appendix, that the word had only three letters, with a blank space between the third and fourth. The matter was finally settled when I examined the manuscript itself, on my fifth visit to Sinai, in 1902. It will be seen from the accompanying tracings by Dr. Gregory that the Alafs in אד; and in אד at the end of the fifth line in this colophon, are furnished with an extra stroke at the foot. This stroke was the chief cause of my reading אד in my photograph of the page, the wrinkle having caused the Alaf, already shorn of its horn, to lie partly on its side. The whole colophon is in black ink.
III. Here endeth this book of the Select Narratives: first, of the blessed Thecla; second, of Eugenia; third, of Pelagia; fourth, of Marinus; fifth, of Euphrosyne; sixth, of Onesima; seventh, of Drusis; eighth, of Barbara; ninth, of Mary; tenth, of Irene; eleventh, of Euphemia; twelfth, of Sophia; thirteenth, of Theodosia; fourteenth, of Theodota; concerning the Faith; fifteenth, of Susan; sixteenth, of Cyprian and Justa; seventeenth, verses about Paradise.

IV. I, the mean one, and the sinner, John the Stylite, of Beth-Mari Qanûn, the monastery of Ma'arrath Mesrûn, the city, (in) the district of Antioch,* by the mercy of God, I have written this book for the profit of myself, of my brethren, and of those who are neighbours to it; but because of (the love) of the Christ, I would persuade all those who (read) in it to pray for me the more (earnestly) . . . . . But whenever thou meetest with this book . . . concerning the sinner thy prayer.

This book was finished in the year a thousand and nine[ty] of Alexander of Macedon, the son of Philip, in the month of Tammuz: on the third day of the week, at the . . . hour of the day of the Baptism of our Lord Jesus the Christ. May . . . for the sinner who wrote this book . . . the multitude on the Right Hand. Amen, and Amen, and Amen.

This is the Book of the Select Narratives about the Holy Women.

With the decipherment of the fourth colophon, every probability that the ancient Gospel text was produced at Mount Sinai has for ever vanished. True, it may have been brought to an Antiochene monastery, from Egypt, from Mesopotamia, or from elsewhere, but old vellum was not likely to be a profitable export from the Arabian desert; and it would be passing strange if the finished palimpsest was really returned to the very monastery whence its first-written pages had been carried at some period before the eighth century. The earliest of Syriac versions was likely to be copied only where there was a native Syrian Church, and a seat of Syriac learning, such as was found at Antioch on the Orontes, or at Edessa. Rabbula, Bishop of Edessa, in the fifth century, issued a decree that a copy of the Separâte Gospels should be read in every church instead of Tatian's Diatessaron. This copy was probably the Peshîṭta, perhaps as revised by himself;† for had it been the Old Syriac surely more than two specimens of the latter would have come down to the present day. The multiplication of copies of the Peshîṭta probably caused those of the Old Syriac to become obsolete, and fit only for the use of men like John the Stylite. The Diatessaron was perhaps written at Edessa, and there the Peshîṭta was revised. Now the Tales of Holy Women, which overlie the Gospels of our palimpsest, were certainly written near

* I am sorry that Dr. C. R. Gregory has repeated my mistake in vol. iii. of his Textkritik. I corrected it first by requesting Dr. Burkitt to write part of Appendix viii. to Studia Sinaitica, no. ix., and afterwards by explaining it in the Expository Times. I repeat that the word "Kaukab" was never read, even from the photograph; and it is curious that Dr. Gregory himself traced "Kura" for me, instead of it, from the MS. So hard is it for a mistake to die.

† See Dr. William Wright on "Syriac Literature," in the Encyclopædia Britannica, p. 825.
Antioch, and the last of them, Cyprian and Justa, has a distinctly Antiochene flavour, for there (as a reviewer in the Scotsman lately observed) its demon boasts of having ‘shaken the whole city, and overturned walls,’ alluding, doubtless, to the terrible earthquakes with which Antioch was visited in the first two centuries of our era. I may perhaps be mistaken, but I do not find it difficult to imagine that as the Peshitta was highly appreciated in Edessa, so the Old Syriac version may have been cherished in the older seat of Aramaic learning, in the town where the disciples were first called Christians.

To those who believe, with Baethgen, Nestle, and Burkitt, that the Peshitta is the revision of the Old Syriac version made by Bishop Rabbula of Edessa in the early part of the fifth century, it will be interesting to observe, that Rabbula speaks of his own teaching as “our simple word,” (ed. Overbeck, p. 243). The question as to why God has allowed variants to creep into the early texts and versions of these sacred books must be a puzzling one to many minds. The answer may be that His work is not mechanical, like ours. Is it not possible that we have ourselves confounded the idea of inspiration with that of dictation? The latter would have meant the production of a text whose every letter might have been worshipped; the former means that God put into the hearts of chosen men the desire to write what they knew for a certainty about His dealings with them, but that He left them at perfect liberty both to express and to transmit His meaning in their own way.
NOTES ON REMARKABLE PASSAGES.

Matt. i. 2. οὐκ. My photograph of f. 82b shows the tail of a belonging to the upper script which might possibly hide a of the under script beneath it. But a glance at the manuscript removes this suspicion. The first two letters nearly touch each other at two points; they are yellow, and are thus easily distinguished from the black There is no room for a stroke between them. No chemical has been required for this page.

Matt. i. 16. "Joseph, to whom was betrothed Mary the Virgin, begat Jesus, who is called the Christ."

This remarkable reading is in flagrant contradiction to the statements in v. 18, "she was found with child of the Holy Ghost," and in v. 20, "that which is begotten from her is of the Holy Ghost." It may possibly have resulted, as Professor Burkitt thinks, from a mis-reading of the Ferrar text:—

"Ἰακώβ δὲ ἐγέννησεν τὸν Ἰωσήφ, ὁ μητρινευθείσα παρθείνος Μαρίαν ἐγέννησεν Ἰησοῦν τὸν λεγόμενον Χριστὸν.

But even if it did so, it does not destroy the effect of the story told in vv. 18–24.

On the first publication of this text, and even before it, several critics of the highest rank, including Dr. Rendel Harris, declared that this passage (Matt. i. 16) must be the work of a heretic. I agree with Mr. Conybeare in thinking that such an one, had he made a change in the Ebionistic sense, would have gone further, and made a clean sweep of vv. 19, 20.*

The genealogy is a purely official one, compiled for the purpose of showing forth our Lord's claim to be a lineal descendant of David, through Joseph. This is clearly seen from the statement that Jehoram begat his own great-great-grandson Uzziah (Ozias); and the childless Jechonia his successor Shealtiel. It must not be forgotten that among Semitic people the habit prevails of reckoning the young children of a woman's first husband to her second one.

Joseph was the foster-father of our Lord, and it was therefore no suppression of the truth when the Virgin Mary said to her Son: "Thy father and I have sought Thee sorrowing." This mode of speech is quite in harmony with the habits of Eastern nations. We can see this from Dr. Robertson Smith's Kinship and Marriage in Early Arabia:—

"I now proceed to show that the Arab idea of paternity is strictly correlated

* Academy, Nov. 17th, 1894.
to the conception just developed of the nature of the contract in marriage by purchase. A man is father of all the children of the woman by whom he has purchased the right to have offspring that shall be reckoned to be his own kin. This, as is well known, is the fundamental doctrine of Mohammedan law—\textit{el-walad li l-frash}—the son is reckoned to the bed on which he is born," p. 109.

Again: "Ultimately, if a child is born in the tribe, of a woman brought in by contract of marriage, it was reckoned to the tribal stock as a matter of course, without inquiry as to its natural procreator," p. 120.

Again: "As there was no difference between an adopted and a real son before Islam, emancipated slaves appear in the genealogical lists without any note of explanation, just as if they had been pure Arabs," p. 45.

The same custom was not unknown to the Hindus. Sir Henry Maine says (\textit{Early Law and Customs}, p. 90): "Next to the legitimate sons, as proper vehicles for spiritual blessing, the greater number of the ancient Hindu law-writers place the son of the wife, born during her marriage, but not necessarily of her husband."

Again, p. 98: "There are a number of fictitious affiliations which were of at least equal antiquity with Adoption.

"These fictitious sons are called by Gautama (xxviii. 32) 'the son born secretly,' 'the son of an unmarried damsel,' 'the son of a pregnant bride,' and the son of a 'twice married woman.' It is sufficient to say of them that none of them are necessarily the sons of the father whom they are permitted to worship after his death, while some of them cannot possibly be his children. They are all, to use modern words, illegitimate or adulterine offspring, but then they are all the offspring of women who are under the shelter of the household, or who are brought under it. These women are under the protection of its head; they belong to him, and the status of their children is settled by the well-known rule, which, in Roman law, would settle the status of a slave.

"Paternal power and protective power are inextricably blended together."

I am not quite satisfied, however, that this reading of Matt. i. 16 does depend on the Ferrar text. Verse 18 begins with \textit{Τοῦ δὲ Ἰησοῦ (or Χριστοῦ) ἐγένετο ὁ ἄνθρωπος ἐν} in all extant Greek MSS., and in our text with its Syriac equivalent \textit{καὶ ἐκ τοῦ Χριστοῦ ὁ ἄνθρωπος ἐγένετο}, and this ought surely to be rendered into English, "But the birth of the Christ was on this wise." The word "But" points back to the very reading of our palimpsest in v. 16, or to something like it. If not, what can it mean? Our English translators seem to have felt its incongruity with the amended form of v. 16, when they represented the \textit{δὲ} by "Now." "But" serves as a connecting link between the two sections vv. 1-16 and 18-25, and shows that though the genealogy may not have been actually composed by St. Matthew, he had it in his mind when he began to write his Gospel. "But of the Messiah the generation was as follows." This, says Mr.
Skipwith (Academy, Feb. 2nd, 1895), is contrasting it with that of His ancestors of the House of David. He was, according to the Comment, their heir, but not their progeny.

δὲ is translated "But" by our English Revisers in Matt. i. 20: "But when he thought on these things," Matt. ii. 19, 22; iii. 7, 11, 12; iv. 4; v. 13, 19, 22, 28, 32, 33, 34, 37, 39, 44; also in 148 other passages of the same Gospel.*

How could Joseph have gratified his wish, "not to expose Mary," unless our Lord had passed in common estimation for the son of Joseph? Some say that Joseph adopted the Child by naming Him.

Matt. i. 18. I am sorry to abolish Professor Burkitt's α in, but as it is neither in the Sinai manuscript nor the Curetonian, it does not belong to the Evangelion da-Mepharreshe.

Matt. i. 20. Isho'dad (ed. Gibson, p. 13 trans., or p. 20 text) says that the heretics made the expression "that which is born in her" a ground for their attack on St. Matthew's accuracy, alleging that he ought to have said, "that which is born from her." These people would have been satisfied, had they known the text of the Old Syriac. Was the phrase altered to "in her" in the interests of orthodoxy? or to "from her" to confound the heretics?

Matt. i. 20. The Sinai Codex here agrees with the majority of Greek manuscripts in saying, "Joseph, son of David, fear not to take Mary thy wife," instead of "thy betrothed" with the Curetonian. Dr. Baethgen, writing in 1885, considers that "thy betrothed" is a correction of the translator's, and that it was not in the Greek original. The Sinai text shows it to be a change made after the translator's time; probably by those who favoured the doctrine of the perpetual virginity of Mary.† Dr. Baethgen notices this tendency of the Curetonian in other places; specially in Luke ii. 48, where "we" is substituted for "thy father and I" [have sought thee sorrowing].

Matt. i. 21. The words "She shall bear to thee a son," taken in connection with v. 16, have been supposed to confirm the theory that this version is the work of a heretic. But the very same phrase is found in a sixth century MS. of the Protevangelium Jacobi, now in my own possession, whose text I have published in Studia Sinaitica, No. xi. The chief object of that document is to support and illustrate the story of the perpetual virginity of our Lord's mother. "The whole cultus of Mary in the popish Church rests on this book," says Professor Ewald. It is therefore evident that the word α was used in its loose Semitic sense, and not in a logical Aryan one.

* This was written before I had observed Dr. Burkitt's remarkable quotation from Barsalibi. (See Ev. da-Mepharreshe, vol. ii., p. 266; also my own letters in the Academy for Dec. 29th 1894, p. 557, and the List of Quotations in this volume.)

† Baethgen, Evangelienfragmente, pp. 31, 93.
Matt. ii. 2 contains one of those readings which give to the Sinai text its great interest and value. "We have seen his star from the east" suggests to us that the star was in the west when the Magi saw it; and that the Greek text really means, "We, being in the east, have seen his star." Had the star been to the east of their home, it could hardly have guided them to Bethlehem.

Matt. ii. 15. ἤδη δὲ διὰ στόματος (Ἡσαΐου τοῦ προφήτου) is certainly better than the ἦδη, διὰ χειρὸς, of the Curetonian.

Matt. ii. 16. Dr. Burkitt's introduction of a α before αλ would have been a real blot on the text, and I am glad to report that it is only a reflection from the upper script shining through a very thin leaf.

Matt. iii. 16. Dr. Blass thinks that the omission of εἴθεας before ἐνέβη in this verse is a decided improvement; for in Mark i. 10 the εἴθεας really belongs to εἴθαι. The word βαπτίσιμαι after τότε ὕψηνεν αὐτῶν in v. 15 is also an improvement (T. B. M., p. 8).

Matt. iv. 10. Dr. Merx points out that the expression χιενός λί, ὑπαγε ὁπίσω σου, is a Syriac idiom, which has been corrupted in some Greek MSS. (C.D.L.) into ὑπαγε ὁπίσω μου, and was then re-translated, as in the Curetonian, into χιενός λί (Merx, Die vier kanonischen Evangelien, Part II., 1st half, pp. 54–56). Matt. xvi. 23, where this idiom ought again to occur, is unfortunately on a lost leaf.

Matt. v. 24. ἐπὶ τοῦ θυσιαστήριον does not seem so good a phrase as ἐντροσθεν τοῦ θυσιαστήριον. I have found no corroboration of it elsewhere.

Matt. v. 30 was in the Diatessaron (Moes., p. 66), yet it is omitted in this text.

Matt. vi. 7. Dr. Blass points out (Textkritische Bemerkungen zu Matthaeus, p. 16, 17) that we have in this Sinai text a clear explanation of the word βαπτισιμαι. It is a hybrid word, such as often arises in the common speech of bilingual countries. Its first component part is the adjective ἄνεμος, which means "useless," and is derived from a verb cognate to the Hebrew חיט, "to sever, to leave off work, or cease." It is most familiar to us in its Arabic form, رد, applied at the present day to rubbish of all kinds. The second part of the word is from the Greek λόγος. The Palestinian Syriac Lectionary divides the word in the same manner. The compound gives us a vivid idea as to the value of prayers unaccompanied by thought or feeling. It must have originally been spelt with two l's at the end of the second syllable.

Matt. ix. 6, x. 23, xi. 19, xii. 8, 32, 40, xiii. 37, 41, xvi. 13. seqq. An opinion is widely held, especially since the publication of Lietzmann's Der Menschensohn, that the phrase ὁ νικὸς τοῦ ἐνθρωπίου, "the Son of Man," as applied by our Lord to Himself in the Gospels, arose out of a misunderstanding by the Evangelists of the Syriac word <$\xi$>, "man." Isho'dad (ed. Gibson, p. 43) says that our
Lord called Himself ğerim µioi, and not ğerim. ğerim is the common Aramaic word for "man," and it is the word used in Daniel vii. 13, but, so far as we know, it is never applied to our Lord as a title in any of the Syriac versions. Yet I have heard a Unitarian lecturer telling his audience that ğerim is the phrase translated by δεῦς τοῦ ἀνθρώπου. I should like to ask Dr. Estlin Carpenter, and all others who hold this view, a very simple question. If ğerim, and not the more stately ğerim µioi, stood in an Aramaic text, or was heard by the disciples from the lips of Jesus, and the disciples were so ignorant of Aramaic as to translate it by δεῦς τοῦ ἀνθρώπου, what was the Syriac word which they rendered by ἀνθρώπος? Till that question is answered, their speculations appear, to me at least, to be entirely devoid of a foundation.

Matt. ix. 24. ğerim παρακλήσεως is curious grammar, but it is corroborated by my photograph of the page.

Matt. xviii. 17. "But if he will not hear them, say it to the synagogue, and if he will not hear the synagogue," etc. Our Lord's recommendation to carry quarrels for settlement to the synagogue was quite natural and quite in accordance with the habits of the Jews in His day. It was equally natural that the word should have been changed at an early period to "church," an assembly organized on the model of, and exercising some of the same functions as, the old Synagogue. Professor Burkitt draws attention to a case where "church" is used incorrectly for "synagogue," the "church in the wilderness" of Acts vii. 38 (Ev. da-Meph., vol. ii., pp. 274, 275).

Matt. xviii. 20 gives us the same reading as Codex Bezæ: "For there are not two or three gathered together in my name, and I not amongst them."

Matt. xviii. 22. Perhaps our Lord meant by πέντε πέντε µείκτα ίη, "until seventy seven seven," until an unlimited number of times, more than thou canst count.

Matt. xx. 13. Here we have a reading which our Codex shares with L. Instead of οὐχὶ δημαρίου συμφώνησις µοι, "didst thou not agree with me for a penny?" it is οὐχὶ δημαρίου συμφώνησά σοι, "did I not agree with thee for a penny?" The difference is slight, but I submit that the latter reading is in harmony with the clause in verse 2, συμφώνησας δὲ μετὰ τῶν ἐργατῶν (or μετ’ αὐτῶν) ἐκ δημαρίου τὴν ἡμέραν, "and when he had agreed with the labourers for a penny a day." The initiative in stating terms appears to have come from the householder.

Matt. xx. 15. "Is it not lawful to do what I will in my house?" instead of with mine own. This reading was first observed by me when at Sinai in 1908; and it is that of Tatian's Diatessaron, if we may judge from the quotation in
Aucher's Latin translation of St. Ephraim's Commentary, edited by Moesinger, p. 177, "Aut non habeo potestatem, in domo mea facieundi, quae volo?" *

Matt. xx. 28. The interpolation which occurs here in the Cureton MS., and also in Codex Bezae, does not appear to be a valuable one, for it is evidently borrowed from Luke xiv. 8-11. It does not follow Matt. xx. 27, 28 in the Arabic Diatessaron.

Matt. xx. 33. The Curetonian has here a remarkable variant. In answer to the question which our Lord put to the two blind men, τί θέλετε ποιήσω υμῖν; "What will ye that I shall do unto you?" they reply, κύριε, ἵνα ὄνομάσων οἱ ὀφθαλμοί ἡμῶν καὶ βλέπωμεν σε, "Lord, that our eyes may be opened, and that we may see Thee." Something like this beautiful and suggestive reading is found also in the Arabic Diatessaron, in a passage from Mark x. 51, occurring just before Matt. xx. 34†. Possibly the accounts in Matthew and in Mark relate to the same incident, in spite of the discrepancy between the two blind men and the one. However that may be, if these sufferers really expressed a wish to look on our Lord's face, we feel that they were not altogether unworthy of being healed, and we are grateful to the Syriac translator for preserving a record of the fact, and for the spiritual lesson which may be derived from it.

Matt. xxii. 31. It seems strange to us to be told that "the last" did the will of his father. But the difficulty disappears when we see the arrangement of this parable preserved for us in the Ferrar group of Greek cursive MSS., which has been adopted by Dr. Nestle in the Bibλια Society's Greek text. There the son who replied, "I go, Lord," and went not, takes precedence of the son who said, "I will not," but afterwards repented, and went. The Old Syriac version does not support this arrangement, but it preserves a relic of it in "the last." The disturbing element of clerical carelessness must have crept into the Gospels at a very early period.

I cannot help suspecting that the word ἐγῶ, in v. 30 (N C D L fam) is a corruption of the Ferrar word ὑπάγω (in v. 29), also found in v. 30 of D. The first syllable of ὑπάγω may have been contracted in a way which was not intelligible to a later scribe, and he may have tried to make sense of it by turning ἁγώ into ἐγῶ.

Matt. xxviii. 13. Prof. Burkitt remarks (Ev. da-M, vol. i., p. 137), "in Syriac the same word, Ἀνάκ, is used for 'to shut' and to 'hold.'" This is so also in Palestinian Syriac. As applied to a key, however, it evidently means "to hold." If "the key" dropped out of the text, we can easily see how the verb would become "shut." The verse presents us with a graphic description of the attitude of ambitious, unspiritual priests in all ages, holding the keys of the kingdom.

† The leaf which should have contained this passage is missing from the Sinai Palimpsest.
of heaven. Aphraates (Wright, p. ἄφρατε) has evidently quoted directly from the text of our palimpsest, and has been influenced by its reading of Matt. xvi. 19, to use the word ἐόρησιν, "doors." "Hearken again, ye holders of the keys of the doors of heaven" (see p. 281).

Matt. xxiv. 36. The phrase "neither the Son" is not found here, but in Mark xiii. 32. The Peshitta agrees in the omission, and so does Isho'dad, who says (p. 160, ll. 5, 6). ᾳΣσόδαδον: ὅταν τοῦτο ἐγέρθησαν ἡμεῖς οἱ οἰκονόμοι τῶν θεοῦ ἱλαρίων καὶ οἱ οἰκονόμοι τῶν θεοῦ ἱλαρίων λατρεύσωμεν καὶ ἐστιν ἡ λατρεία τυπώτερη. "It is right for us to know that Mark only says, 'neither the Son knoweth,' whilst Matthew does not say it."

Matt. xxiv. 43. ἀληθῶς ἀστράτευμα occurs also in the Curetonian in Matt. xx. 11.

Matt. xxvii. 9. To the MSS. which omit Ἱςερεμίαν we must add the Greek Lectionary of the Gospels in Christ's College, Cambridge, which is numbered 185 by Gregory, 222 by Scrivener, and 59 by Westcott-Hort. The lesson is twice repeated in that MS. On p. 649, l. 1, the word Ἱςερεμίαν is inserted; on page 702, l. 14, it is omitted.

Matt. xxvii. 16, 17. The reading of the Sinai MS., "Jesus Bar Abba," appears to Professor Burkitt to be the original one. For the reasons which have led him to this conclusion, see Evangelion da-Mepharreshe, vol. ii., pp. 277, 278.

Matt. xxvii. 56. "Mary the daughter of James," is in agreement with Mark xv. 40, 47, xvi. 1, of this text, and with Mark xv. 47, xvi. 1, of the Palestinian Syriac Lectionary. As the Greek says only ὅς τοῦ Ἰακώβου, it is much more likely that she was James' daughter than his mother. His mother would, according to Oriental usage, have been designated as belonging to her husband, not to her son. Thus in Greece at the present day a man's name is in the genitive case, so long as his father lives. When the father dies, the son's name passes into the nominative case. A woman's name is always in the genitive, first of her father's name, then of her husband's; never of her son's. I therefore agree with the Old Syriac version of this passage, for the English one it cannot be.

Matt. xxvii. 66. It is worthy of notice that in the Peshitta κοινωνία is translated by οἰκουμένη, and in the Sinai text it is οἰκουμένη. Mark i. 21, 23, 28, 29, 30. In all these verses we find the word εἰσθανεῖς occurring quite inappropriately. The Sinai MS. has it only in a suitable place, viz., in the last clause of v. 31, καὶ εἰσθανεῖς ὑπῆκουσαν αὐτῆν ὁ νηρός. It almost looks as if an early scribe had left it out at the right place, and would-be rectifiers had afterwards tried in a blundering way to restore it.

Mark i. 29. The reading of the word οἰκουμένη is doubtful. Dr. Rendel Harris read it in 1893 οἰκουμένη. It may be so, but in that case a thick stroke of the upper writing cuts off the top of the μ, as may be clearly seen in my
photograph. The surface of the page is damaged just where the first half of the word occurs, and in 1906 I read it ωαίριςκα or ωαίριςκη. As I do not feel certain about this spelling, due in any case to a lapsus calami on the part of the fourth-century scribe, I have given to the word the benefit of two doubts. Dr. Rendel Harris may have seen something above the stroke of the upper script which crosses his nun. In Mark iii. 18 (ωαίριςκη) we have an explanation of the mis-spelling. It is evident that the nun in ωαίριςκη has simply been dropped; and Dr. Burkitt’s insertion of it near the end only makes it worse.

Mark ii. 26. The omission of ἐπὶ Ἀδιάθετορ ἀρχερέωσ removes an alleged difficulty. We have no ground for believing that Abiathar was high priest when he permitted David to eat the shew-bread.

Mark iv. 1. Here ἄμι is a better word than ἄλω; for our Lord must have gone down the bank from a village to enter the boat.

Mark v. 4. “And no man could bind him with chains, because he had broken many fetters and chains, and escaped, and no man could tame him.” This has twenty-four words, as against forty-seven of the English Revised Version.

Mark viii. 25. I do not feel inclined to accept Prof. Burkitt’s suggestion of κυρίος to fill the lacuna in this verse: first, because I saw Κυρίοι in the MS. during my visit to Sinai in 1902; and secondly, because the repetition of κυρίος after an interval of only one word, though justified by the Greek text, is quite out of keeping with the general character of the Sinai Palimpsest.

Mark viii. 31. Dr. Burkitt has drawn attention to a remarkable variant in this verse, “And they will kill him, and the third day he will rise, and openly speak the word.” It is supported by a similar reading in Codex Bobbiensis (k), “et occidi, et post tertium diem resurgere, et cum fiducia sermone loqui,” and also in the Arabic version of the Diatessaron. This would imply a prophecy that our Lord would Himself preach publicly after His resurrection, a prophecy which has been fulfilled only through the agency of His disciples. But I think that the reading of the Greek MSS., “and He spake the word openly,” is a much better one. The imperfect tense of the verb, εὐλαλεῦ, which they use, signifies that our Lord spoke publicly of His crucifixion and resurrection, not once, but several times. The variant might easily arise from a mistake on the part of some Syriac or Latin translator, who, finding no punctuation, no accents, and no separation of words in an uncial Greek MS., divided the sentence wrongly, and, wishing to make sense, added one letter, or even two, to εὐλαλεῦ, so as to make it into the infinitive εὐκαλαλεῖν, which Dr. Burkitt has suggested as being probably the original form.*

Mark x. 50. "And he" (Timai Bar-Timai) "rose, and took up his garment, and came to Jesus."

This was at first supposed to arise from a misreading of ἀποθαλάσσων for ἀποθαλάσσων. But Dr. Burkitt has found ἐπιθαλάσσων in the Ethiopic version and in the Greek minuscule 565 (Ev. da-Mepharreshe, vol. ii., p. 250).

It is much more in accordance with the habits of Orientals, so far as I have observed them, to put on their upper garment (like Simon Peter in John xxii. 7) than to take it off when they are summoned into the presence of a superior. I have myself been made painfully aware of this when trying to photograph a picturesque group of Bedawin squatting on the sand. Whilst my sister and I were mounting our camera on its tripod, they occupied themselves in putting on their large goat’s-hair cloaks, and becoming respectfully prosaic.

Mark xiii. 2. I regret that I neglected to examine the word ἀρσένος in the MS. on my sixth visit to Mount Sinai. But as the corresponding verse in Matt. xxiv. 2 has undoubtedly ἀρσένος, and as the Greek is καταλυθῇ, I have judged it well to print the ἀ without a dot.

Mark xiii. 20. ἀρσένος ἂνθρώπος, τὰς ἡμέρας ἐκείνας, is in the direction of clearness.

Mark xiii. 25, 27. I included the corrections of ἀθάλασσ to ἀθάλασσ and of ἀθαλάσσων in Appendix I., having observed them in the MS. before. I was aware that Prof. Burkitt had called attention to them in vol. ii., p. 284, having doubtless detected them in one of my photographs.

Mark xiv. 9. Dr. Burkitt, following Dr. Merx, reads ἁλάσσων instead of ἁλάσσων with Dr. Harris in this verse. I failed to find a dot anywhere about the ἀ, so I have left it indeterminate.

In Mark xiv. 14, Professor Burkitt has read an ο at the end of ἀθάλασσων in my photograph; and I distinctly see an ο near its beginning.

Mark xiv. 68. The words ἀθαλάσσων ἀθαλάσσων, "to the outer court," are more appropriate to the construction of an Eastern house than the Peshitta reading, ἀθαλάσσων ἀθαλάσσων, "out to the vestibule"—εἰς τὸ προαύλιον.

Mark xv. 8. καὶ ἀναβάθησα ὁ ἄχλος is surely a better reading than the ordinary καὶ ἀναβάθησα ὁ ἄχλος. It is supported by the group of cursive MSS. called fam., and by A.

Mark xv. 11. ἢπείσαν, supported by D eff, and κ, is also a better reading than ἢπείσαν.

Mark xvi. 3. The transposition of ἦν γὰρ μέγας σφόδρα, "for it was very great," to its proper place at the end of verse 3, has been noticed in the Similia. The Arabic Diatessaron has the phrase at the end of verse 3, although the fact is obscured by Cardinal Ciasca having numbered it wrongly as 4."
Mark xvi. 7. I do not feel sure whether we should read or in this passage. is very distinct.

Luke i. 39. The expression of the Sinai MS., "and went up with care to the hill-country," as against the expression of the Peshitta version, "and went with care to the hill-country," shows that the translator of the Old Syriac was much better acquainted with the topography of Southern Palestine than Bishop Rabbula and his friends. 'Ain Karim, the traditional birthplace of John the Baptist, is, and always has been, a village, and the expression "go up" is always used by natives when they speak of a journey to Jerusalem, and "go down" of a journey from it. Jerusalem stands on the highest ground in the country, except the summit of the Mount of Olives.

Luke ii. 5. The Sinai MS. surely comes nearer to the truth than the Peshitta or the standard Greek text when it states that Mary travelled to Bethlehem as the wife of Joseph. Those who are well acquainted with Oriental customs will corroborate me in saying that the idea of a betrothed couple making a journey together would be contrary to all their notions of propriety. Mary returned to her own home after her visit to Elizabeth; but she was under the protection of a husband when her Divine Son was born. The Greek word and the English "espoused wife" are ambiguous, both being capable of two interpretations.

Luke ii. 14. "And good will to men," the reading of our Authorized Version; instead of as Dr. Burkitt supposes. The letters are distinctly visible, with the half of a following

Dr. Gregory, at my request, traced

Luke ii. 36. "And seven only was she with a husband after her virginity; and the rest of her life she was in widowhood, eighty and four years." If this be the true reading, it was surely better worth recording than if it had said "seven years."

Luke ii. 44. I think that the text has not I think also that I can see the initial in my photograph. But as is better grammar, I do not insist on it.

Luke iii. 1. I think that the first reading of is right, because I cannot see that there is space between the and the for the four letters that are in.

* Dr. Merx translates by "Bergflecken." (Die vier kanonischen Evangelien, last volume, p. 167.)
Luke iii. 5, 6 "And the glory of the Lord shall be revealed, and all flesh shall see it together," almost with the Curetonian, but without its addition of "because the mouth of the Lord hath spoken," both being nearer to Isa. xl. 5 than other manuscripts are. This is a very good instance for those who judge the Curetonian text to be an amplification of the Sinai one.

In Luke iii. 9, the first word of 1. 60a is probably Κ. There is room for a ι, because the ι stands above the ι of Κ, the word beneath it. The ι has probably been rubbed away.

Luke iii. 14. "Do violence to no man, and do injury to no man; let your wages suffice for you" (with the Curetonian). This seems to me a better rendering than "be content with your wages." Soldiers are not forbidden to ask higher wages from the Government; but they are exhorted not to supplement their wages by living at the expense of the people on whom they are quartered. I know from personal observation that this habit prevails in the Sultan's army; and no doubt it was equally common in the better paid Roman one.

Luke iv. 29. The word οίδα puzzled me greatly when I transcribed it. The best explanation is given by Wellhausen, in the G. G. A. 1895, p. 4, that οίδα represents the Greek word ὄφρος, "brow." The word μεαλοῦ, "that they might hang him," is said to have arisen from the Syrian translator mistaking κρημνίς, "throw over a cliff," for κρεμάω, "hang." This is, as Dr. Hjelt suggests, an indication that the version may be older than Tatian's.

Luke v. 26, 27. For my reading of ἵπτο αὐτόν ἐλείται, it will be seen from my photograph of this page in the University Library, Cambridge, that ἵπτο is not at the beginning of a line. ἐλείται is Dr. Nestle's suggestion. ἐλείται is a contraction for ἐπέλειται. I do not know if the expression ἐπέλειται is found elsewhere.

Luke vi. 35. μηδεν ἀπελπισµόντες, "hoping for nothing again," is translated in our text, as in the Peshitta, by "do not cut off the hope of any one," or possibly, as Dr. Burkitt puts it, "do not give up hope of any one." It is not easy to determine how this phrase stood in the original MS., nor what is the Greek behind the Syriac; but for practical purposes, we would do well to refrain from all three of these deeds.

Luke vii. 29. "And all the people and the publicans that heard justified themselves to God, who were baptized with the baptism of John." I do not say that this is the true reading, but it is quite as intelligible as "justified God."

Luke viii. 43. The omission of ἵπτος προσαναλώσαν διὸν τὸν βίον is corroborated by the Codex Vaticanus; and is very properly omitted both in the texts of Westcott and Hort and of B. Weiss. The scribe who first interpolated it from Mark v. 26 must have forgotten that St. Luke was a physician.
Luke viii. 49. I have hesitated whether I should accept Professor Burkitt's emendation of ἐνὶνοθ ζενοθ instead of ἐνὶνοθ ζενοθ. But as the first letter of this word seems more like a ζ than like a ζ in my photograph of the page, I think that Dr. Rendel Harris's reading of it will be justified.

Luke ix. 12. The Curetonian reading, καιρος θεωρεμαι, is surely a scribe's blunder, καιρος θεωρεμαι being so much better.

Luke ix. 37. The reading καιρος θεωρεμαι, et in illa die, is very important, and is supported by six Old Latin MSS.* It indicates that the episode of the boy possessed by an evil spirit may have taken place on the very day of the Transfiguration, in agreement with the scene depicted in Raphael's celebrated picture of the Transfiguration.

In Luke x. 1 and x. 17 the Curetonian text shows signs of an incomplete revision; for the seventy-two disciples of v. 1 have dwindled to seventy in v. 17.

Luke xi. 14 may possibly be the beginning of a fresh paragraph, as it is in the Curetonian MS.

In Luke xi. 19, I think that I read an ι at the end of Ἀρμακαριομοιοτατον. But as the form Ἀρμακαριομοιοτατον appears twice elsewhere on the same page, I have not ventured to adopt it in the text. Of the letters in that verse which are not in brackets I feel certain.

In Luke xi. 23, ιον is suggested by Prof. Burkitt in his edition of the Evangelion da-Mepharreshe. There is certainly a word filling the space at the beginning of a line; and as ιον L, both, aeth. have ιον or ιον, I think myself justified in adopting it.

In Luke xi. 38, I read οἰδανος ησα αν on my photograph.

Luke xii. 27. "How they spin not, and weave not," instead of "they toil not, neither do they spin" (with Codd. Bezae and Vercellensis, and the Curetonian). Here we detect in other MSS. the hand of a harmonizer, who has obviously tried to make the text of St. Luke agree with that of St. Matthew, and if we assume that this reading be the true one, he has, in so doing, obscured a very appropriate allusion to the sequence of those processes by which our clothes come into existence.

Luke xii. 31. Dr. Burkitt reads ἅρπας as the second word in this verse. But Dr. Gregory's tracing shows ἅρπας. There is absolutely no mistake about it.

Luke xii. 46. Dr. Arnold Meyer† has pointed out that the verb used here and in Matt. xxiv. 51 in all the Syriac versions, palleg, has the primary meaning of "cut in pieces," and the secondary one of "appoint to some one his portion."

---

* The Vulgate has "factum est autem in sequenti die." Raphael and his disciples must have known this, yet they evidently preferred the "Western reading."

† Jesu Muttersprache, p. 115.
If we suppose that our Lord used it in the primary sense, the difficulty as to how the man survived so trying a process becomes insoluble. But if we take it in the secondary one, we must assume that the evangelist, whilst investigating about all these things, and writing them down carefully in Greek for the benefit of Theophilus, misunderstood a Syriac idiom by taking it too literally. The translation would then be: "and shall allot his portion, and shall place him [or it] with the unfaithful," etc.

In Luke xiii. 32, I read κλαμα instead of Dr. Harris's and Prof. Burkitt's κλαμα. This word is in my photograph remarkably small; but I am certain that the almost perpendicular stroke before the final κ is a nun, and is no part of the κ.

Luke xiv. 12. It is supposed that perhaps behind the Greek of this passage there lies a Semitic idiom, by which in the first limb of a sentence the negative is made stronger than the speaker really intended it to be, in order to make more positive the statement in the second limb. Thus the true translation would be, "When thou makest a supper, call not only thy friends," etc. Our Lord, who attended so many social gatherings, did not surely intend to forbid hospitality to our equals as well as to our poorer neighbours. For examples of this idiom, which is very frequent in Arabic, see Jer. vii. 22, John xii. 44, and Dr. Hommel's papers in *The Expository Times* for July and August 1900 (vol. xi, pp. 429, 439).

Luke xvi. 6. Instead of "Take thy bond, and sit down quickly, and write fifty," we have, "And he" (i.e. the steward) "sat down quickly, and wrote them fifty." Also in v. 8, "and he sat down immediately [and] wrote them fourscore." At a period of the world's history when ordinary folk could not read, it seems more natural that the steward should do the writing himself.

Luke xvi. 20. Lazarus is "a certain poor man," instead of "a certain beggar." And as such he seems more entitled to our respect. We begin to entertain a faint hope that the Charity Organization Society would not have improved him away. It is the same in v. 22. The Greek πτωχός may mean a beggar, but I have heard the Arabic equivalent of the Syriac meskin (Fr. mesquin) applied to a person who was simply unhappy. The Peshitta, the Palestinian Syriac, and the Coptic have the equivalent of pauper, the Curetonian being deficient. Some Old Latin MSS. have pauper and some mendicus.

Luke xvi. 25. "Son" is omitted in the reply of Abraham. This may perhaps be significant.

Luke xvii. 10. "So likewise ye, when ye shall have done all these things which are commanded you, say ye, 'We are servants, what was our duty to do, we have done.'" The word "unprofitable" is here omitted. Dr. Blass has suggested that it crept into the Greek MSS. through the excessive humility of some ancient scribe. Good servants are never quite unprofitable, and this
omission is full of hope for those who desire to be fellow-workers with Christ in the coming of His kingdom.

Luke xvi. 11. "to Galilee," seems a better reading than "and to Galilee."


Luke xx. 28. There is in the MS., as shown by the photograph, so much space between ὅλος καὶ κάποιος that I think I am quite justified in assuming an οὐπάντως after ὅλος. Probably a touch of the re-agent would show it.

Luke xx. 33. The little change which I made, ἐπενίπτωμαι instead of ἐπενίπτωμα, during my study of the MS. in 1902, I found confirmed after my return home by a quotation in Aphrdaates (Wright, p. 167, l. 13).

Luke xxi. 38. ἐπενίπτωμα is better translated by praeveniebant or praeveniebatur than by Mr. Gwilliam's mane veniebant.

Luke xxii. 17. The reading in f. 84b, secundum consuetudinem, is the result, Dr. Nestle thinks, of a confusion either between κατ' ἔτος and κατ' ἔθος, or between αἱραίμαι, "a custom," and αἱρέσομαι, "a feast."

Luke xxiii. 30. Dr. Nestle has drawn my attention to the fact that the word for ἀφείωσαν in this verse is equivalent to ἀφείωθε—masculine in the Curetonian, but feminine in the Sinai text. As our Lord was addressing women, the latter is decidedly better.

Luke xxiii. 39. The beautiful correspondence between the word ἀφείωσα, "saviour," deciphered by me in 1906, and κατ' εὑρέθη, "save thyself," is at once apparent. ἀφαίρε, "to-day," is a suggestion of Dr. Rendel Harris's, three only of its letters having been seen by me. I have been disappointed at finding no corroboration of this word in any other manuscript, but it is sufficient to observe that our Lord may have taken the word from the penitent thief's own lips when He said (v. 43): "To-day"—κατ' εὑρέθη—"thou shalt be with me in Paradise."

Luke xxiii. 39. σώσον σεαυτῶν σήμερον. A reading something like this is found in Codex Climaci of the Palestinian Syriac, in the parallel passage of Matthew xxvii. 40, σώσον νῦν σεαυτῶν.

Luke xxiii. 43. Here there is a distinct difference between the Sinai text and the Curetonian one in the matter of punctuation. The Sinai text has: ἀμὴν σοι λέγω, σήμερον μετ' ἐμ' ὑ ἐστίν. The Curetonian has: ἀμὴν σοι λέγω σήμερον μετ' ἐμοῦ ἐστίν. The former agrees with Nestle's text; the latter is probably unique.

Luke xxiv. 17. "He said unto them, What are these words which ye talk of whilst ye are sad?" Here we have sixteen words instead of the twenty-four of the Revised Version (with the Curetonian and some Old Latin MSS.).

John i. 13. The reading of the Curetonian in this verse appears to hover between qui nati sunt and qui natus est, qui being translated as plural and
natūs est as singular. Qui natūs est, found in b and in several of the Fathers, has been rightly considered by Dr. Blass as a testimony to the Virgin-birth.

"Qui natūs est" will be found in:
Irenæus, Contra Haer., Book iii., cap. 19, sec. 2; cf. idem, cap. 16, sec. 2.
Augustine, Confess., Book vii., c. 9.
Ambrose in Psalm xxxvii., p. 817.
Tertullian, De Carne Christi, xix.

John i. 28. The Sinai MS. and the Curetonian both have here Beth'abara, whilst the majority of Greek MSS. have Bethany; but they all appear to indicate the same place. Bethany, if spelt with an Ν, means "the house of a boat," Beth'abara "the house of a ford or ferry." When the Jordan was full, after heavy rain, people crossed in a ferry-boat, and named the place Bethany; when its water was low in summer, and they waded across, they named it Beth'abara. A village named Bottany, on the high land overlooking the Jordan Ghôr, on the eastern side, has lately been discovered by Professor Bacon, of Yale University, America.

John i. 41. The sixth word of this verse was detected by me in 1906. I noticed some faint letters on the margin of the page, and touched them with the re-agent. They proved to be the word οἰσ. The final μ and the Ι before ρομα are visible on my photograph taken in 1892. This reading, "at the dawn of day," corresponds to the word mane in the Old Latin Codex Veronensis (b), which says:

"Invenit autem mane fratem Simonem et dixit illi: Inuenimus Messiam."
and to the Codex Palatinus (c):

"Et mane inuenit fratem suum Simonem et ait illi inuenimus messia."

Dr. Nestle suggested that the same reading might be found in the Codex Usserianus of Trinity College, Dublin (r), whose text, as published by Dr. Abbott, reads:

"inuenit hic
e fratem suum Simonem qui dicit illi, inuen
us messiam quod est interpretatus χρ."

Evidently the third syllable of inuenimus has disappeared from the beginning of the line below that which began with [man]e. One syllable is also wanting from the beginning of every line on the page.

Professor Wilkins, of Trinity College, Dublin, at my request, examined this passage in r, along with Dr. Abbott, and they were both grieved to find that e has disappeared through the crumbling of the very brittle vellum. But Dr. Abbott is quite sure that the e was there when he published the text in 1884, and he formed no theory as to what it stood for; he merely printed what he found.

Since the publication of this reading in the Expository Times for February, 1909, Dr. Burkitt has signified his agreement with it, and has drawn my attention
to a similar case in Luke vi. 1, where Codex A and some other Greek MSS. have the cumbrous reading: ἔγενετο δὲ ἐν σαββάτῳ δευτεροπρώτῳ ἐιπαραγενέσθαι αὐτῷ διὰ σπορίσων. The Codex Palatinus (e) has in this passage: "Et sabbato mane factum est."

We have here another case of the word πρωτι being misread as a contraction for πρώτος, or rather πρωτο. Dr. Wilkins has found that in Book xxiv., l. 28 of the Odyssey, all the best editors have, for the last twenty years, substituted προῖ for πρώτα. How the mistake originated is a matter for discussion. Dr. Souter in the Expository Times for April, 1909, points out that the last syllable of πρώτον is identical with the word immediately following it (τῶν ἀδελφῶν αὐτοῦ), and that this would predispose the scribe to trip. Dr. Wilkins' suggestion that the two dots over the iota of πρωτ were mistaken for the topmost stroke of a τ will cover all three cases. He says: "The script in which the Gospels were originally written was probably a small uncial one, like that of the facsimile in Plate II. of Dr. Kenyon's Classical Texts from Papyri in the British Museum (1891), and which he dates as very early, and perhaps of the second century B.C. There, in the middle column, in the second and third lines (et passim), you will find iota and tau written thus: τ like a j, τ like a j . . . . The little toes turned westward in each case are exactly similar, so that πρωτ and πρωτον might easily be mistaken. . . . If such a dainty toed iota had two dots written above it, it would pass for a tau anywhere."

Dr. C. R. Gregory tells me that he has often found a line written, instead of the two dots, over the iota, thus: ἵ.

If this reading be adopted, the chronology of the narrative becomes at once intelligible. Verse 39 tells us that it was the tenth hour when Andrew and the other disciple followed our Lord to His lodging. We may suppose that they remained there with Him till sunset, if not longer, for "they abode with Him that day." If the finding of Peter had happened after six o'clock p.m. we should have been told that it was "in the evening." The absence of that phrase, combined with the noting of time throughout the whole narrative, is a corroboration of the suggestion that we should read πρωτ "morning" in v. 41.

In John ii. 19, I have just a suspicion that we should read ιαθω with the first transcribers instead of the ιαθω which Professor Burkitt edited. Curiously enough, Dr. Rendel Harris's MS. of Isho'dad's Commentary on the Acts reads (f. 162b, l. 22) : καὶ ἀναλαμπὰ ιαθω, while Professor Margoliouth's MS. (f. 715a, l. 2) reads : καὶ ἀναλαμπὰ αιαθω.

In John iii. 13, "the Son of Man, which is from heaven," is an improvement. John iv. 27. A very welcome corroboration to the remarkable variant, "they wondered that with the woman He was standing and speaking," has been pointed out to me by Dr. Burkitt. It is in Dr. Hamlyn Hill's Ephraim Fragments, in a Dissertation on Ephraim's Commentary on the Diatessaron, p. 96.
The translation of these Fragments was revised by Dr. Armitage Robinson, Dean of Westminster, so there can be no doubt of its accuracy, and it was published in 1894, a year before I deciphered the word παρασο in the Sinai Palimpsest. It is curious that Dr. Hamlyn Hill gives the same variant in his translation of the Arabic Diatessaron, which he has called "The Earliest Life of Christ," p. 354; yet there is no indication of it in Ciasca's Arabic text.

"It is quite in keeping with our Lord's character that He should have forgotten His own weariness, and should have risen to His feet in order to impress more vividly on the woman those great truths which He was revealing to her. And the change of attitude may have been prompted by an innate feeling of the chivalry which was eventually to blossom out of His teaching. Standing is not the usual habit of the Jewish Rabbi when he is engaged in teaching, so it is all the more remarkable that our Lord should have shown so much courtesy to our sex in the person of one of its most degraded representatives. The little word qâem, 'standing,' has so much significance that we cannot suppose it to be a mere orthographical variant."—Expository Times, Dec. 24th, 1900.

Ephraim Syrus thought that the surprise of the disciples was caused by the fact of our Lord speaking with a woman alone. "Nec, ne solus cum muliere loqueretur, pudor cum deterruit."—Moesinger, p. 140.

John vi. 50. The omission of Ψ before χαρα in the Curetonian is very singular. Perhaps it may be explained by the "num et morietur?" of Moesinger's translation, p. 137. But it is most probably the mistake of a copyist.

John vi. 63. "It is the Spirit that quickeneth the body; but ye say, the body profiteth nothing."

John vii. 49. This verse has an interesting omission, ἐπάρατοι ἐσώ. It is not reported that the Pharisees invoked any curse upon their fellow-countrypeople; they merely said that the people's faith in Jesus sprung from their ignorance of the law. "For who of the chief men or of the Pharisees hath believed on him? only this mob who knoweth not the law." The word used for ὀχλος, mob, has been traced for me by Dr. Gregory as άξθοῖον.

John vii. 53 to viii. 11, i.e., the story of the woman taken in adultery, is omitted (with Codd. Sinaiæicus, Vaticanus, and many other ancient Greek MSS., also with some Old Latin MSS.). Tischendorf says that St. John certainly never wrote th's narrative; but that it is found in the MSS. of his Gospel from the third century onward. Dr. Hort says that "the argument which has weighed most in its favour in modern times is its own internal character," but that "it presents serious differences from the diction of St. John's Gospel, which strongly suggests diversity of authorship."

"When the whole evidence is taken into consideration," he continues, "it
becomes clear that the section first came into St. John's Gospel as an insertion in a comparatively late Western text, having originally belonged to an extraneous independent source. That this source was either the Gospel according to the Hebrews or the Expositions of the Lord's Oracles of Papias is a conjecture only; but it is a conjecture of high probability."

"Erasmus showed by his language how little faith he had in its genuineness."

This section stands after Luke xxi. 38 in the archetype of the Ferrar group of Greek MSS. This Dean Alford considers to be its apparent chronological place; though why it should have dropped out of Luke's Gospel cannot be readily explained. Professor Blass also restored the section to Luke.

With regard to this and two other interpolated passages, we must recollect that they all have the prestige of tradition in their favour; and that though they may never have been penned by the Evangelist in whose narrative they occur, they are records of what was believed by Christians of the Apostolic Age, from whose memory the genuine words and deeds of the God-Man had not yet faded. As such they are entitled to our profound respect, especially when they harmonize so well as this does with our Lord's life and character.

John viii. 34. There is undoubtedly a play here on two Syriac words, ܐܒܥܬܐ "doeth," and ܐܒܥܬܐ "slave." The additional phrase, ἦς ἀμαρτίας, "of sin," does not occur in the Sinai text. It was perhaps added by the transcribers to make plain our Lord's meaning, because though the allusion would be at once perceived by a Syriac-speaking audience, it is naturally lost in Greek.

John viii. 57. "The Jews say unto him, Thou art not fifty years old, and hath Abraham seen thee?" (with the Codex Sinaiticus, and nearly with the uncorrected reading of the Codex Vaticanus).

We owe the discovery of this corroboration to my friend the late Mr. Theodore Harris, who was one of the Committee of the British and Foreign Bible Society. On seeking for this verse in the facsimile editions of the two oldest of Greek codices, he found that the Sinaiticus agrees perfectly with the reading of our palimpsest. Tischendorf has printed it καὶ ἀβραὰμ ἔφακεν σε; &c., in his edition of 1863, and has noticed its existence in the critical notes to his Greek Testament. In the Codex Vaticanus the facsimile shows that a letter has been altered, and a space at the end of the sentence is blank, where possibly the letter e once existed. Thus, ΚΑΙΑΒΡΑΑΜΕΟΡΑΚΕΣΕ has become ΚΑΙΑΒΡΑΑΜΕΟΡΑΚΕΣΕ.* How necessary it is sometimes to seek light from the manuscripts themselves! This ancient, though newly recovered reading, is surely more

---

* The blank space after this word may be intended as a stop; for it is said that the MS. shows no signs of erasure. But it is curious that one of the few corrections in the codex should occur in this word.
REMARKABLE PASSAGES

appropriate to the context, "He (Abraham) saw it, and was glad," than the conventional one is.

John ix. 27. The omission of o\v makes a slight difference in the meaning of this verse; but it gives us quite a probable reading: "But I have told you one [thing], and ye heard."

John ix. 35. "Dost thou believe on the Son of man?" Although it is recorded that our Lord tacitly assented when the title "Son of God" was given to him by others, and bestowed a warm commendation on Simon Peter for using it towards Himself, we never elsewhere find the phrase in His own mouth, except through the malicious witness of his enemies. We therefore think that our palimpsest retains the true reading (with Codd. Sinaiticus, Vaticanus, and Bezae).

John x. 4. I have tried several times to read some other word than r\v\v in this verse, but I cannot see anything else in the MS.

John x. 14. The Sinai text, ἀλλ' ἐπετέλεσεν Ἰς ὑπεραυξήθη σοι, seems to be a combination of the text found in Eusebius' Theophania, Book iii., cap. 43, and the Peshiṭṭa text.

John xi. 21. I am strengthened in my conviction that this verse begins with ἀπὸ ἔργων (not with ἔργον) from the fact that the same form is found elsewhere in the chapter, in vv. 32 and 39.

John xi. 22. I cannot help suspecting that a clerical error has here crept into the text of the Peshiṭṭa. Isho'dad quotes the words of Martha (p. 135", l. 23), ἀπὸ ἔργων ὑπεράυξεν σοι Ἰς ὑπεραυξήθη σοι. The Peshiṭṭa has ἀπὸ ἔργων εὐλογήσαν.

John xi. 40. Here again the omission of the negative o\vκ scarcely makes an appreciable difference in the sense: "I said unto thee, that if thou wouldest believe, thou shouldst see the glory of God."

John xi. 48. "And the Romans will come, taking away our city and our nation." The mention of "our city," instead of "our place," seems very natural on the lips of those whose national hopes centred in Jerusalem.

John xi. 51. τὸν ἐναυτὸν ἑκείνου appears to be properly omitted from the text; for we can scarcely believe that the autograph of the Evangelist had these words twice so very near each other in vv. 49 and 51 of this chapter.

John xii. 8. This verse is omitted in our text. It would be the more readily copied from Matt. xxvi. or Mark xiv., inasmuch as the same incident appears to be there related; differing both as to place and time from a similar story told of the woman who was a sinner in Luke vii. 37-50.

John xii. 48. ἀπὸ ἔργων is Dr. Gregory's tracing of words which Dr. Burkitt has disputed.

John xiv. 1. I read the word ἀπὸ at the beginning of this chapter when I was at Sinai in 1895; but as it was at the foot of a page, I unfortunately
overlooked it while I was printing Some Pages. The words "And then Jesus said," supply a much needed connection between chapter xiii. and chapter xiv.; I wish we could prove that they were written by the Evangelist, and are not due to later editing.

"And then Jesus said, Let not your heart be troubled: believe in God, and in me ye are believing." This clear assertion by our Lord of His own Divinity implies no change in the ordinary Greek text; for the first πιστεύετε may be either a present indicative or an imperative, and the second likewise. I have been told that it is so understood in the Orthodox Greek Church.

John xiv. 9. Here the recurrence of the word ἀπείθεμεν confirms my reading of it (and Canon Kennett's) in John v. 6.

John xiv. 12. The right hand upper corner of f. 3 is damaged, but the sense seems to require ἀνατέλλω as the missing word.

John xv. 7. I have placed τοῖς before αὐτῷ where Dr. Burkitt reads τοῖς αὐτῷ; but in this I am guided by the fact that it is the first word in that line which is illegible.

John xv. 24. The interesting variant, ἐφράκασεν τὰ ἔργα μου, does not seem to be found elsewhere.

John xvi. 30. "Now we know that thou knowest all things, and needest not that thou shouldst ask any man; by this we believe that thou art sent from God."

I have found no corroboration for this reading; but it carries its own recommendation in itself: for it was surely a more natural thing for the disciples to say, than, "and needest not that any man should ask thee."

John xvii. 24, 25. The punctuation which Cardinal Maius has given to these verses in Codex B is a welcome corroboration of our text, but there is no means of verifying it from the facsimile published by Vercellone and Cozza for the Propaganda Fide.

If my reading be correct, the exclamation, "O my righteous Father," would belong to the last clause of verse 24, and be an expression of response to the love that existed "before the world was." Dr. Burkitt's punctuation does not account for the presence of the conjunction "and" before "the world knew Thee not."

John xviii. 17. "When the handmaid of the door-keeper saw Simon, she said unto him," etc. It is reasonable, with our knowledge of Eastern customs, to believe that the door-keeper of the high priest's house was a man. While the daughter or the slave-girl of such an one might linger about the place, during the small hours of the night, properly veiled, and listen to the conversation of the men who were guarding their prisoner, it requires a considerable effort of imagination to conceive that the responsible duties of a porter or janitor were fulfilled by a woman.
John xviii. 18. "Now there were standing there servants and the officers, and they had laid for themselves a fire in the court to warm themselves, because it was freezing" (with the Peshîtta). Jerusalem stands on very high ground, and at Easter time the nights are there often bitterly cold.

After v. 13 comes v. 24, and this is one of the crowning excellencies of this Antiochene codex. I had observed, when preparing my translation* for the press in 1894 and 1896, that the arrangement of verses in this chapter was far superior to any that I had hitherto seen, because it gives us the story of our Lord's examination before Caiaphas, and then of Peter's denial, as two separate narratives, instead of being piecéd into each other in the way with which we are familiar. The sequence is vv. 13, 24, 14, 15, 19, 20, 21, 22, 23, 16, 17, 18, 25, 26, 27, 28, 29, 30, 31. After this three leaves are unfortunately lost.

It was left to Dr. Blass of Halle to discern and to say that the occurrence of v. 24, that is, of the statement, "But Hannan sent him bound unto Caiapha the high priest," betwixt v. 13 and v. 14, removes a discrepancy between the Gospel of St. John and the Synoptics; because it makes St. John agree with the other Evangelists in stating that our Lord's trial took place in the house of Caiaphas instead of in that of Annas, as has been hitherto supposed.

In editing the Palestinian Syriac Lectionary I have detected a slight corroboration of this in Codex A, the so-called Evangeliarium Hierosolymitanum of the Vatican Library (Lesson 150). Here v. 24 occurs in two places, once after v. 13 and once after v. 23, as if the scribe had been uncertain as to its right location, or as if a tradition about its true place had been known to the original translators.

Dr. Blass, in his Philology of the Gospels, p. 59, says about this section of chap. xviii., vv. 12-28, "This is the narrative of a real author; the other one is that of blundering scribes."

John xx. 4. The omissions in this verse are peculiarly interesting. They are all of words which tend to heighten the impression made by the narrative of John's eagerness to reach the sepulchre. This raises the supposition in our minds that ἄλος, τάχιον, and τηρωτος, with ἀκολουθῶν αὐτῶ in verse 6, are the insertions of a later but still early hand, in fact, of one of John's disciples, who wished to emphasize his beloved master's achievement in out-running Peter. Προσπήμουεν simply states the fact, and it may be taken as John's word. He who once tried to secure a promise that he and his brother James should be first in their cousin's kingdom, became in his old age the modest disciple who forbore to append his own name to his Gospel. We have here a delicate indication that the Evangelist and the Apostle were one and the same person.

* The complete edition of this translation is published by Messrs. C. J. Clay & Sons, of the Cambridge University Press.
John xxi. 7. The words ἰν γὰρ γεμώς are omitted in the Sinai text. But this phrase is exactly the kind of gloss that would readily be added by a copyist, and would afterwards creep into the text. Galilean fishermen in the first century had evidently the same habits as the Nile boatmen of to-day.

John xxi. 15, 16, 17. "More than these" is omitted altogether. "Thou knowest that I love thee" is omitted in v. 15. "Much" occurs only in our Lord's second query; and "Thou knowest that I love thee" only in Simon's third answer. There is therefore a gradation of intensity in the replies.

John xxi. 17. "Simon was grieved because three times Jesus spake thus unto him." The third "Lovest thou me?" is here omitted. There is less repetition in this narrative than in that of our Revised Version, yet nothing is lost; the story gains somewhat in dignity; and there is a similar gradation in "Feed my lambs; feed my sheep; feed my flock."

John xxi. 25. "And Jesus did many other things, which if they were written one by one, the world would not suffice for them,"—twenty-one words as against thirty-five of the Revised Version.

"Here endeth the Gospel of the Mepharreshe, four books. Glory to God and to His Christ; and to His Holy Spirit. Let everyone who reads and hears and keeps and does [it] pray for the sinner who wrote [it]. May God in His tender mercy forgive him his sins in both worlds. Amen and Amen."

The word Mepharreshe is a link between those two specimens of the Old Syriac versions, the Syro-Antiochene Palimpsest and the Curetonian. In the latter it is prefixed to the Gospel of St. Matthew alone; here it is evidently applied to all four. The word may be rendered either as "separate" or as "translated." The first meaning is in this case the more likely one, seeing that Tatian's Diatessaron was entitled the Mehalleṭe, or "mixed." This, however, in no way affects our opinion concerning the age of the text, for the epithet might well be added by a fourth century copyist.
BIBLIOGRAPHY.

[This List does not include any magazine or newspaper articles which are simply repetitions of what had previously appeared in other periodicals.]

1892.

Notice in *Athenaeum*, Aug. 6, p. 196.
Notice in *Academy*, Aug. 6, p. 110.

1893.

*British Weekly*, April 13. Letter from J. Rendel Harris.
*Daily News*, April 13, April 14.
*Academy*, April 12, 15, p. 326. Letter from Agnes Smith Lewis.
idem, April 29. Death of Prof. R. L. Bensly.
*Athenaeum*, April 15.
*Le Christianisme au XIXe Siècle*, April 20.
*Pall Mall Budget*, April 20.
*St. James' Budget*, April 21.
*Le Protestant*, April 22.
*Theologische Literaturzeitung*, April 29, no. 9, p. 244. E. Schürer.
*Times*, May 11. idem.
*Westminster Gazette*, May 11.
*Presbyterian*, May 12.
*Graphic*, May 20, p. 571.
*Echo*, May 24.
*New York Commercial Advertiser*, May 27.
How the Codex was Found. A Narrative of Two Visits to Sinai, by Margaret
Dunlop Gibson. (Macmillan and Bowes.)

Athenaeum, June 17, p. 763. Notice of above.

1894.

Christian Pictorial, March 15, April 5.
Times, July 12, Oct. 30.
You and I, Aug. 23.

The Four Gospels in Syriac. Transcribed from the Sinaïtic Palimpsest by the
late Professor Robert L. Bensly, M.A., Dr. J. Rendel Harris, M.A.,
and F. Crawford Burkitt, M.A.; with an Introduction by Agnes Smith
Lewis. (Cambridge: University Press.)

Guardian, Oct. 31, p. 1707. The Sinai Palimpsest of the Old Syriac

Scotsman, Oct. 31. The Old Syriac Gospels of Mount Sinai. From a
Correspondent. Margaret D. Gibson.

J. Rendel Harris.

British Weekly, Nov. 1.
Cambridge Review.

Schwäbische Merkur, Nov. 17. Die syrische Evangelienhandschrift vom
Sinai. E. Nestle.

Beilage zur Allgemeinen Zeitung, Nov. 20, no. 321, pp. 4–6. Die älteste
Evangelienübersetzung. E. Nestle.


Expository Times, December, pp. 97, 98.

Theologische Literaturzeitung, Dec. 8, no. 25, pp. 625–628. The Four


idem, Dec. 28, p. 1409. Is the Sinai Palimpsest Heretical?

Tablet, Dec. 29, pp. 1002–1004.


BIBLIOGRAPHY

A Translation of the Four Gospels from the Syriac of the Sinaitic Palimpsest, by Agnes Smith Lewis. (Macmillan & Co.)

Glasgow Herald, Dec. 27.

1895.


Tablet, Jan. 5. The Newly-Found Old Syriac Version of the Gospels.

idem, Jan. 12, pp. 34, 35. Conybeare.
idem, Jan. 26, p. 82. Sanday, Badham, White, Rahlfs.
idem, April 13, pp. 315, 316. Lewis.
idem, April 27, p. 359. Turner, C. E.
idem, May 18, p. 426. Lewis.
idem, June 15, p. 518, and June 29, p. 547. Conybeare.

Church Times, Jan. 11. Review of Translation.
Bible Society Reporter, Jan. 18.
The First Chapter of St. Matthew’s Gospel. (Nottingham Tracts, III.) Guy Hubert Skipwith.

Theologisch Tijdschrift, pp. 258–263. Die Oorspronklike Lezing van Mt. i. 16. W. C. van Manen.


idem, Jan. 11, no. 2, pp. 17–21.

La Version Syriaque des Evangiles trouvée au Sinai. Le Père A. Durand, S.J.

(Paris: Victor Béthenois.) Also Études Religieuses, Jan. 15, tome lxiv.
Record, March 1. Review of Translation.
idem, June 7. Letter from A. S. Lewis.
Revue Biblique, April, pp. 287, 288. Matt. i. 16.
Church Quarterly Review, January, pp. 512-514.
idem, April, pp. 102-132. The Text of the Syriac Gospels.
Independent (381, 382), pp. 17, 18.
Guardian, May 29.
idem, Dec. 18. Tatian’s Diatessaron.
Expository Times, June, vi. 9, p. 389.
Record, June 7, July 24, Oct. 11.
idem, Aug. 15. Letter from A. S. Lewis.
The Central Presbyterian, Nov. 20. Flournoy.

1896.

The Record, Jan. 14.
Academy, Feb. 1. Letter from F. C. Conybeare.
idem, Feb. 8. Reply from Agnes S. Lewis.
BIBLIOGRAPHY

Some Pages of the Four Gospels, Re-transcribed from the Sinaitic Palimpsest, with a Translation of the whole text, by Agnes Smith Lewis.*
(C. J. Clay & Sons.)

Athenaeum, pp. 94, 95. Review of “Some Pages.”

Collatio Codicis Lewisiani Rescripti cum Codice Curetoniano. Albert Bonus, A.M. (Clarendon Press.)


Rivista Bibliografica Italiana, pp. 82–84.

Glasgow Herald, April 2.

Der neuentdeckte Codex Syrus-Sinaiticus. Dr. Carl Holzhey. (München : Lentner.)


Christian World, July 2.


Record, July 24.

Tablet, Aug. 27.


Church Review, Aug. 6. Review of “Some Pages.”

idem, Aug. 13. Reply from A. S. Lewis.

Our Journey to Sinai, by Mrs. R. L. Bensly. (Religious Tract Society.)


Cambridge Chronicle. Mrs. Bensly’s “Our Journey to Sinai.”

Cambridge Independent Press. idem.

1897.

Die vier kanonischen Evangelien nach ihrem ältesten bekannten Texte, Uebersetzung der syrischen im Sinaikloster gefundenen Palimpsesthandschrift. Von Adalbert Merx. (Berlin : Reimer.)

* The Introductory Notes to this book were wrongly attributed to Mrs. Gibson by a writer in the Cambridge Review for May 28. Her signature to pages 143, 144 refers only to the column of “Non-Corrigenda,” i.e. to those words which she verified for me after I was myself certain of them.
In the Shadow of Sinai: A Story of Travel and Research from 1895 to 1897. 
By Agnes Smith Lewis. (Cambridge: Macmillan and Bowes.)


1899.

Revue Critique, 29.


1900.

Expository Times, vol. xii., pp. 56–62, 115–119. What have we gained in the Sinaitic Palimpsest?


Textkritische Bemerkungen zu Matthäus, von D. Dr. F. Blass. Beiträge zur Förderung christlicher Theologie. Heft 4. Vierter Jahrgang. (Gütersloh: Druck von C. Bertelsmann.)

idem zu Markus.


F. C. Burkitt.

1901.


F. C. Burkitt.


idem, August. John viii. 57 in the Codex Vaticanus.

Die altsyrische Evangelienübersetzung und Tatian's Diatessaron, untersucht von Arthur Hjelt. (Leipzig: Deichert.)


Evangelium secundum Matthaeum, edidit Fridericus Blass, Praefatio. (Lipsiae: Teubner.)

S. Ephrem's Quotations from the Gospels. Burkitt.

Texts and Studies, vol. vii., no. 2.


1902.


idem, pp. 283, 284, 382. J. Rendel Harris.

Scotsman, June 2.

1903.


1904.


idem, pp. 427, 428. A. S. Lewis.


idem, Feb. 13, p. 92.


*Times*, Dec. 20, 21, 23 (?), 24, 30. Inspiration.

1905.

*Evangelion da-Mepharreshe*. The Curetonian Version of the Four Gospels, with the readings of the Sinai Palimpsest and the early Syriac Patristic evidence, edited, collected, and arranged by F. Crawford Burkitt, M.A., University Lecturer in Palaeography. Two vols. (Cambridge: at the University Press.)
Journal Asiatique, Jan.-Feb., 183-190.

Die vier kanonischen Evangelien, nach ihrem ältesten bekannten Texte.


Tablet, July 8, p. 53. Review of Dr. Burkitt's "Evangelion da-Mepharreshe."


1906.


Literarisches Zentralblatt, April 7, no. 15. Review of the same by Brockelmann.

Der Text des Neuen Testaments. Neue Fragen, Funde, und Forschungen der Neutestamentlichen Textkritik von Rudolf Knopf. (Vorträge der Theologischen Konferenz zu Giessen, 25, folge.)


idem, pp. 222-250.


Scotsman, May. Lost Leaf Restored.


1907.


1909.


1910.


The Old Syriac Gospels, or Evangelion da-Mepharreshe; being the text of the Sinai Palimpsest, including the latest Additions and Emendations, with the Variants of the Curetonian Text, Corrobations from many other MSS., and a list of Quotations from Ancient Authors, edited by Agnes Smith Lewis.

APPENDIX III.

LIST OF IMPORTANT OMissions IN THE SINAI PALIMPSEST.

Omissions which are due to Syriac idioms, or to the translating of Syriac words into Greek (as John iv. 25, ὁ λέγόμενος Χριστός), are not included. (?) signifies that a verse is not extant in the Old Syriac.

ST. MATTHEW.

I. 18 Ἰησοῦ Omitted by a b c d f ꞌ, g, k q aur.
20 ἐδοῦ Omitted by a Pesh. Diat. ar.
25 καὶ όυκ ἐγνώσκειν αὐτὴν ἐως θύ Omitted by k.

II. 9 ἐδοῦ 22 τῆς 'Ιουδαίας

III. 3 Φωνὴ βοῶντος ἐν τῇ ἔρημῳ Found in Mark i. 3(?) ; Isaiah xl. 3.
3 εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ Omitted by k. Found in Mark i. 3(?) ; cf. Isaiah xl. 3.
16 εὐθύς Found in Mark i. 10. 17 ἐδοῦ

7 Πάλω Omitted by 47εν sah.
11 ἐδοῦ
16 μέγα Found in Isaiah ix. 2.
17 Μετανοεῖτε Omitted by k. Found in Matt. iii. 2.
18 τῆς Γαλιλαίας Found in Mark i. 16.
APPENDIX III.

MATT.

21 τὸν τοῦ Ζεβεδαίου Found in Mark i. 19.
21 τὸν ἀδελφὸν αὐτοῦ Found in Mark i. 19.
22 εὑρέθως Omitted by a b g, k. Found in Mark i. 18.
24 καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν Cf. Mark i. 28.

V. 2 ἁνοίξας τὸ στόμα αὐτοῦ 11 πᾶν
11 ψευδόμενοι Omitted by D b c d g, k.
20 τῶν οὐρανῶν Found in Matt. vii. 21.
30 καὶ εἰ ἡ δεξιὰ σου χείρ σκανδαλίζει σε, ἐκκοψοῦ αὐτὴν καὶ βάλε ἀπὸ σοῦ σωμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου, καὶ μὴ ὁλον τὸ σῶμα σου εἰς γένναν ἀπέλθῃ. Omitted by D d. Found in Mark ix. 43.

33 Πάλιν
33 τῶν ἀρχαίων Omitted by k. Found in Matt. v. 21.
39 δεξιῶν Omitted by D d k. 41 ἐν
47 καὶ εὰν ἄσπασησθε τοὺς ἀδελφοὺς ὑμῶν μόνον, τι περισσῶν ποιεῖτε; οὐχὶ καὶ οἱ ἐθνικοὶ τὸ αὐτὸ ποιοῦσιν; Omitted by k.

VI. 1 Προσέχετε δὲ
5 Καὶ ὅταν προσεύχησθε, οὐκ ἔσεσθε ὡς οἱ ὑποκριταί· ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γονιμίαις τῶν πλατειῶν ἐστῶτες προσεύχεσθαι, ὅπως φανοῦσιν τοῖς ἀνθρώποις· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τῶν μισθῶν αὐτῶν. Cf. Matt. vi. 2.

11 σήμερον Omitted by Diat. ar.
16 σκυθρωταί
19 (Cur.) καὶ βρώσις 20 (Cur.) οὕτε βρώσις
27 (Cur.) μεριμνῶν Omitted by a b k. Found in Luke xii. 25.
29 (Cur.) ἐν Found in Luke xii. 27.
30 (Cur.) οὕτως
32 (Cur.) ἀπάντητων Found in Matt. vi. 33 (πάντα).
IMPORTANT OMISSIONS

MATT.

17 (Cur.) οὗτος

8 μόνον
10 παρ’ οδιδεί. Omitted by Ν C L fam. b c f ff, aur. Pesh.
17 τοῦ προφήτου. Cf. Matt. xii. 17; John xii. 38.
24 ιδού
26 διεγραυστοι. Found in Matt. xvi. 8; Luke xii. 28.
28 εἰς τὸ πέραν. Found in Mark v. 1.
29 ιδού. Omitted by a b c f g, aur. Pesh.
29 πρὸ καιρὸν
30 χαίρων. Found in Mark v. 11; Luke viii. 32.
30 βεσκομένη. Found in Mark v. 11; Luke viii. 32.
32 ιδοὺ. Omitted by Pesh.
32 καὶ ἀπέθανον ἐν τοῖς ὕδασιν.
34 ἀπὸ τῶν ὑπολογίων. Found in Mark v. 17.

IX. 10 ιδοὺ. Omitted by Pesh.
18 ἐπ’ αὐτὴν
20 ὡπίσθεν. Found in Mark v. 27; Luke viii. 44.
22 Ἰησοῦς. Omitted by Ν D a b c d k q.
22 καὶ ιδὼν αὐτὴν
25 τὸ κοράσιον. Found in Mark v. 42.
34 οἱ δὲ Φαρισαῖοι. Εἴλεγον: ἐν τῷ ἀρχοντὶ τῶν δαιμονίων ἐκβάλλει τὰ
δαίμονα. Omitted by D a d k Diat. ar. Found in Matt. xii. 24;
Mark iii. 22; Luke xi. 15.

35 πᾶσας

X. 1 μαθητὰς
1 πᾶσαν (3). Found in Matt. ix. 35.
APPENDIX III.

Matt.

X. 3 καὶ Θάδδαῖος Omitted by a b g, q. *Found in Mark iii. 18.*
11 ἐν αὐτῷ
13 ὡς ἡ ἁξία Omitted by D d.
19 πῶς ἡ Omitted by a b k. *Also in Luke xii. 11.*
24 οὐδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ Omitted by k.
25 πόσο μᾶλλον
32 ἐμπροσθεν τῶν ἀνθρώπων *Found in Luke xii. 8.*
42 μόνον Omitted by D b d.

13 καὶ ὁ νόμος *Found in Luke xvi. 16.*
25 καὶ συνετῶν *Found in Luke x. 21.*

10 τοῖς σάββασιν θεραπεύσαι; *Cf. Mark iii. 4; Luke xiv. 3.*
13 ἴδης Omitted by a b c ff, g, Pesh.
19 ἐν ταῖς πλατείαις *Found in Isaiah xlii. 2.*
44 τότε
45 ἄτερα *Found in Luke xi. 26.*
47 ἐπεν δὲ τις αὐτῷ· Ἱσωτὴν η τις σοι καὶ οἱ ἰδέλφοι σου έξω ἔστηκας
ζητοῦντες σοι λαλήσαι Doubted by Revisers; omitted by N B L ff, k, also by Westcott and Hort. *Found in Mark iii. 32; cf. Luke viii. 20.*

XIII. 11 τῶν οὐρανῶν Omitted by a b e ff, g, k. *Cf. Matt. iii. 2, xiii. 24, 52.*
12 καὶ περισσευθῆσαι· *Found in Matt. xxv. 29 (?).*
15 καὶ ἐπιστρέψωσιν, *Found in John xii. 40 (καὶ στραφῶσιν).*
15 καὶ λύσομαι αὐτοὺς Omitted by k. *Found in John xii. 40.*
20 εὖθυς Omitted by e. 26 τότε
32 τοῦ οὐρανοῦ *Found in Mark iv. 32; Luke xiii. 19.*
33 ἐλιθήσεται αὐτοὺς Omitted by D d k. *Found in Matt. xiii. 3; cf. Mark iv. 33.*
43 ὁ ν ὴ Ἰωσ Cf. Matt. xvii. 2.
45 καλοῦς 48 εἰς ἀγγ. 56 ὄχι Omitted by ff.
Matt.

XIV. 1 ἕκεινον Cf. Matt. xi. 25, xii. 1.

6 ἐν τῷ μέσῳ

13 ἐν πλοίῳ Omitted by Γ. Found in Mark vi. 32.

14 ἐξέλθων Omitted by a b ff₂.

18 οἴδη Omitted by D fam.¹ a b d ff₂ g₁ q aur. Diat. ar.

22 εὐθέως Omitted by Ν C ff₁. Found in Mark vi. 45.

28 Κύριε

XV. 13 μον Omitted by ff₁.


29 ἐκεῖ Omitted by k.

31 κυλλων ἐγείρεις Omitted by N fam.¹ b c e ff₁ ff₂ g₁ k aur.

33 τοσοῦτοι Omitted by e ff₁ k Pesh. Diat. ar.

XVI. 2 Ὑφίσκεις γενομένης λέγετε Ἐυδίαν πυρράζει γὰρ ὁ ὦρανός. ³καὶ προὶ σήμερον χειμῶν, πυρράζει γὰρ στυγνάζον ὁ ὦρανός. τὸ μὲν πρό- σωπον τοῦ ὦρανοῦ γινώσκετε διακρίνει, τὰ δὲ σημεῖα τῶν καιρῶν οὐ εὑρισκέτε. Omitted by Ν B fam.¹³

6 Ὕφαίτε καὶ Omitted by a b c ff₂. Cf. Mark viii. 15; Luke xii. 15.

12 τῶν ἄρτων Omitted by Ν D a b d ff₁.

17 (Cur.) ἀποκριθέντες δὲ

22 ἀρχαῖο Omitted by B. Found in Mark viii. 32.

22 ἐπιτιμάν αὐτῷ Cf. Mark viii. 32.

22 σοὶ Omitted by a b c ff₁ ff₂.


4 (Cur.) Κύριε

5 (Cur.) ἰδοῦ(²) Omitted by Pesh. Diat. ar.

7 (Cur.) Ἐγέρθητε Omitted by Παλ. Syr.

12 οὕτως

15 Κύριε Omitted by Ν.

27 ἕκεινον λαβὼν Omitted by ff₁.

XVIII. 10 ἐν οὐ, ἀνοί(¹) Omitted by C fam.¹ e aur. Pesh. Diat. ar.

15 ὑπογει 22 λέγω σοι ἐως

25 ὁ κύριος Omitted by fam.¹ g₁.
APPENDIX III.

MATT.

XVIII. 27 οί κύριοι τού δουλου ἐκεῖνον Cf. Matt. xxiv. 50; Luke xii. 46.
30 ἀπελθὼν
31 σφόδρα Omitted by a b e ff1 ff2. Cf. Matt. xvii. 23.
32 ἐκεῖνη Omitted by a b c f ff1 ff2 g1 q aur.

XIX. 2 ἐκεῖ
4 ἀπ' ἀρχῆς Omitted by ff1. Found in Mark x. 6; cf. Matt. xix. 8.
5 καὶ εἰπεν
7 καὶ ἀπολύσει Found in Mark x. 5.
15 ἐκεῖθεν
16 ἱδοῦ Omitted by Pesh.
18 οὗ κλέψεως Found in Mark x. 19; Luke xviii. 20.
20 τί ἐπὶ ὑστερῷ; Cf. Mark x. 21.
27 ἱδοῦ

XX. 4 οἱ δὲ ἀπῆλθον
30 ἱδοῦ
30 (Cur.) Κύριε Omitted by Ν D b c d e ff1 ff2 n.

XXI. 7 (Cur.) ἐπὶ αὐτῶν Cf. Luke xix. 35.
28 προσελθὼν
30 προσελθὼν Omitted by aeth.
32 οὐδὲ Omitted by D c d e Diat.ar.
38 ἐν ξαυτῶι Omitted by V. Found in Mark xii. 7.
42 ποτὲ Cf. Matt. xxi. 16; Mark ii. 25.

XXII. 4 τὸ ἄριστὸν μου ἡτοιμακα, οἱ τούροι μου καὶ τὰ στις στα τεθυμένα, καὶ
MATT.

XXII. 25 γῆμας

35 νομικὸς Omitted by fam. \( e \). Found in Luke x. 25.
40 δλὸς Omitted by \( \mathcal{N} \) Pesh. Diat. ar.
43 ἐν Πνεύματι

XXIII. 3 καὶ τηρεῖτε Omitted by \( \mathcal{N} \).


XXIV. 2 Οὐ Omitted by D L a b c d e f ff₁ ff₂ g₁ r₁ aur. Diat. ar.

3 καὶ ἵδιαν Found in Mark xiii. 3.
9 τὸν ἔθνων Omitted by C fam. \( e \).
15 ἐστὸς ἐν τόπῳ ἁγίῳ

30 καὶ κόψονται πᾶσαι αἱ φυλαὶ τῆς γῆς Found in Rev. i. 7.
36 οὐδὲ ὁ Τίὸς Omitted by L fam. \( g₁ \) Pesh. Found in Mark xiii. 32.

XXV. 9 μᾶλλον Omitted by Pesh. Diat. ar.

40 ὁ Βασίλεις Omitted by a ff₁. Found in Matt. xxv. 34.
43 ξένος ἡμῶν καὶ οὐ συνηγάγετε με

XXVI. 3 τὸν λεγομένου Found in John xi. 49 of the Sinai text.

20 μαθητῶν Omitted by B D fam. \( d \).
24 ὁ Τίὸς τοῦ ἀνθρώπου Found in Mark xiv. 21.
24 ὁ ἀνθρώπος ἐκεῖνος
29 ἐκεῖνης Omitted by Pesh. Diat. ar.
36 ἐκεῖ Omitted by Pesh. Diat. ar.
44 πάλιν Omitted by A fam. \( a \). Found in Mark xiv. 39.
46 οἴδον Found in Mark xiv. 42.
48 αὐτὸς ἐστιν Found in Mark xiv. 44.
49 εὐθέως

53 ἄρτι Omitted by f.
59 οἱ δὲ ἀρχιερεῖς Found in Mark xiv. 55.
59 ψευδο Omitted by Pesh. Found in Matt. xxvi. 60.
64 πλὴν Omitted by Pesh.
65 νῦν

XXVII. 8 ὁ ἀγρὸς ἐκεῖνος
APPENDIX III.

Matt.
   21 ἀπὸ τῶν δύο Omitted by c.
   28 ἐκδύσαντες αὐτὸν Omitted by B D a c d ff₂ q.
   37 οὗτος ἑστὶν Found in Luke xxiii. 38 of the Sinai text.
   50 πάλιν Omitted by L.
   51 ἔσος κάτω εἰς δύο Found in Mark xv. 38.
   56 ἐν αἷς ἦν 58 τότε

XXVIII. 2 προσέλθων
   3 λευκὸν Omitted by c ff₁ g₁ aur. Found in Mark xvi. 5.
   4 ἐγενήθησαν
   7 ἀπὸ τῶν νεκρῶν Omitted by D a b d e ff₁ g₁. Found in Matt. xxvii. 64 ; cf. Matt. xvii. 9, John ii. 22, xx. 9, xxi. 14.

St. Mark.

   21 εἴδος Omitted by c.
   23 εἴδος Omitted by A C D b c d e f ff₂ q t aur. Pesh.
   27 συνεζητεῖν
   28 *εἴδος Omitted by Ν fam₁ b c e ff₂ q r₁. Found in Mark i. 31 in the Sinai text.
   28 πανταχοῦ Omitted by Ν A D fam₁ 565 c d ff₂ r₁ Pesh.
   29 *εἴδος Omitted by D c d e ff₂ aur. Pesh. Found in Mark i. 31 in the Sinai text.
   30 *εἴδος Omitted by b c ff₂ q r₁ Pesh. Found in Mark i. 31 in the Sinai text.
   31 τῶν χειρῶν Omitted by D d q. Cf. Matt. ix. 25 ; Mark v. 41.
   32 Ὀφθαλμοὶ δὲ γενομένης Omitted by b c q. Found in Matt. viii. 16.
   32 καὶ τοὺς δαίμονες ἔπνευσεν Found in Matt. viii. 16.

* The word εἴδος occurs more appropriately in verse 31 in the Sinai Palimpsest; see p. xx.
MARK

I. 38 ἀλλαχωῦ Omitted by A D fam. a b c d e f ff₂ q r₁ aur. Pesh. Diat. ar.

II. 23 ἡρμίντο Omitted by Pesh. Found in Matt. xii. 1.

III. 5 η χείρ αὐτοῦ Found in Luke vi. 10 (?).

IV. 1 ὅστε Found in Matt. xiii. 2.

V. 2 εὐθύς Omitted by B b c e i Pesh.

IV. 1 ὅστε Found in Matt. xiii. 2.

4 ἐγένετο Omitted by D b c d e f ff₂ q r₁ aur. Pesh.

5 ὅπω τούτων ἀνέθηκεν Omitted by D a c d e ff₂ i q r₁. Found in Matt. iv. 25.

8 καὶ ἀπὸ τῆς Ἰδομαίας Omitted by N fam. c.


11 ὅταν αὐτῶν ἔθεσαν

16 καὶ ἐποίησεν τοὺς δώδεκα Omitted by A C D L fam. fam. a b c d e f ff₂ i q r₁ t aur. Pesh. Found in Mark iii. 14.

26 ἀνέστη . . . καὶ

28 καὶ αἱ βλασφημίαι Found in Matt. xii. 31.

32 καὶ αἱ ἀδελφαὶ σου Omitted by N B C L fam. 565 r₁ Pesh.

34 κύκλῳ Omitted by Pesh.

IV. 1 ὅστε Found in Matt. xiii. 2.

4 ἐγένετο Omitted by D b c d e f ff₂ q r₁ aur. Pesh.

5 ὅπω τούτων ἀνέθηκεν Omitted by D b c d e f ff₂ q r₁ aur. Pesh.

8 ὅπω τούτων ἀνέθηκεν Omitted by D b c d e f ff₂ q r₁ aur. Pesh.

15 ὅπω τούτων ἀνέθηκεν Omitted by a b c f q r₁.

15 εὐθὺς Omitted by fam.¹

16 ὅμως Omitted by D fam.¹ a b c d ff₂ i q r₁ Pesh.

16 σπειρόμενοι Found in Mark iv. 18.

16 εὐθὺς Omitted by D c d ff₂ i q.

V. 2 εὐθὺς Omitted by B b c e i Pesh.

2 ἐκ τῶν μυημέων Found in Matt. viii. 28.

4 τὰς ἀλώσεις καὶ τὰς πέδας Omitted by fam.¹ c q r₁.

4 συνετεριφθαί Omitted by c r₁.
APPENDIX III.

Mark

V. 10 πολλά Omitted by L e.
    13 κατὰ τοῦ κρημνοῦ Found in Matt. viii. 32; Luke viii. 33.
    15 τὸν ἑαυτοῦ τὸν λεγόνα Omitted by D b c d e f ff₂ i q r₁.
    21 εἶν τῷ πλαίσι Omitted by D fam.₁ b c d e ff₂ i q.
    21 πάλιν Omitted by Diat. ar.
    21 καὶ ἦν Omitted by D b c d e f ff₂ i q aur.
    23 πολλά Omitted by D b c d ff₂ i q.
    23 ἵνα Omitted by D b c d e f ff₂ i q r₁ aur. Pesh.
    23 ἵνα σωθῆ Omitted by c e.

VI. 7 ἰδρατο. Omitted by D a b c d e ff₂ i.
    10 καὶ ἔλεγεν αὐτοῖς
    11 τόπος Omitted by A C D fam.₁ a b c d ff₂ i q r₁ aur. Pesh.
    11 τὸν ὑποκάτω Omitted by D a b c d f ff₂ i q r₁ aur.
    21 εὐκαίριον 22 ὁ εἶν θέλησ
    23 καὶ ὁμοσεύ αὐτῇ ὅτι εἶν μὲ αἰτήσῃς δόσω σοι Omitted by fam.₁ r₁.
    Cf. Matt. xiv. 7; Mark vi. 22.
    25 μετὰ σπουδῆς Omitted by D a b c d ff₂ i q r₁ aur.
    25 ἡτίσατο Omitted by D fam.₁ a b d ff₂ i q r₁ Pesh. Diat. ar.
    27 εὐθὺς Omitted by c ff₂ i aur.
    27 ὁ βασιλεὺς Omitted by D fam.₁ a b c d f ff₂ i q aur.
    33 ἔκει
    33 καὶ πρόξαθεν αὐτοῖς Omitted by D fam.₁ a b c d ff₂ i.
    34 πολλά Omitted by c. Found in Mark iv. 2; cf. Matt. xiii. 3.
    37 ὁ δὲ ἀποκριθεῖς Omitted by c Pesh.
    38 καὶ γνώντες Omitted by c.
    39 συμποσία συμπόσια 39 χλωρὼ
    44 τοῖς ἄρτοις Omitted by Ν D fam.₁ a b d ff₂ i q r₁ aur.
    45 εἰς τὸ πέραν Omitted by fam.₁ q. Found in Matt. xiv. 22.
    48 περὶ τετάρτην φυλακὴν τῆς νυκτὸς Found in Matt. xiv. 25.
    51 λιαν Omitted by D fam.₁
    51 λιαν ἦ περισσῶ Οmitted by a f.
Mark
VI. 55 ἐκείνην Omitted by i.
55 ἡρσιντο 55 ὅπου ἦκουν ὅτι ἐστίν.
VII. 1 τινές τῶν Omitted by Pesh. Diat. ar.
2 κοινὰς 2 τούτ' ἐστιν 2 πυμῆ
4 ἄλλα 4 καὶ χαλκίων
8 ἀφέντες τὴν ἐντολήν τοῦ Θεοῦ κρατεῖτε τὴν παράδοσιν τῶν ἀνθρώπων
Found in Mark vii. 9; cf. Matt. xv. 3.
9 καὶ ἔλεγεν αὐτοῖς 11 ἀνθρώπος
10 ὁ ἐστιν Δώρον Omitted by Pesh. Diat. ar.
13 ἦ ταραδώκατε'
14 πάλιν Omitted by A fam. c f Pesh. Diat. ar.
14 μοῦ Omitted by Ῥ.
18 ἔσωθεν Found in Mark vii. 15.
19 εἰς τὸν ἀφεδρόνα Found in Matt. xv. 17.
20 ἔλεγεν δὲ Omitted by Pesh.
21 ἔσωθεν Found in Mark vii. 23.
21 τῶν ἀνθρώπων Omitted by fam. 1
24 Ἐκείθεν Omitted by a b c i n. Found in Mark x. i.
25 ἄλλ' εἴθος Omitted by A fam. 1 n q.
25 περὶ αὐτοῦ
25 πρὸς τοὺς πόδας Omitted by fam. 1 b.
26 τῷ γενέστε Omitted by Pesh. Diat. ar.
28 Ναὶ Omitted by D b c d ff₂ i. Found in Matt. xv. 27.
28 ἀπεκρίθη καὶ 28 ὑποκατω τῆς τραπεζῆς 33 κατ' ἐξίαν
34 ὁ ἐστιν Διανοίγωντε Omitted by Pesh. Diat. ar.
36 μᾶλλον 37 ἀλάλους
VIII. 10 εἴθος Omitted by D b c d ff₂ i k ῥ₁.
14 εἰ μή
15 Ὁράτε Omitted by D fam. a b d ff₂ i k q r₁.
24 ἀναβλέψας Cf. Luke xviii. 41, 43. 24 ὅτι
24 ὃς Omitted by D fam. 1 565 a b c d f ff₂ i k q r₁ Pesh. Diat. ar.
29 ἀποκεφαλίζεις Found in Matt. xvi. 16.
APPENDIX III.

MARK


IX. 3 αὕραγαθεν ἐπὶ τῆς γῆς οὗ δύναται ὁ θεὸς λευκάναι Omitted by n.

15 τὰς ὁ δόξας Cf. Matt. xii. 23; Mark xi. 18 (δόξας found in Mark ix. 14).

17 ἀλαλοῦν 23 δύνη


27 καὶ ἀνώστη Omitted by k Pesh. Diat. ar.

34 εὖ τῇ ὀδῷ Omitted by A D a b d f i q. Found in Mark ix. 33.

37 εὖ Omitted by D fam. b c d ff₂ i q Pesh. Found in Matt. xviii. 5.


39 Ἰησοῦς Omitted by D fam. a b d ff₂ i k.

42 μᾶλλον Omitted by a Pesh.

43 εἰς τὴν γένναν Omitted by fam. Found in Matt. v. 30.

X. 2 καὶ προσελθόντες Φυρσαίοι Omitted by D a b d k. Found in Matt. xix. 3.

2 Φυρσαίοι Omitted by ff₂.

6 κτίσεως Omitted by D b d ff₂ k q Pesh.

11 εὐ' αὐτῷ Omitted by fam. f Pesh.

19 μὴ ἀποστερήσῃ Omitted by B⁺⁺ fam.¹

21 δεῦρο Omitted by Pesh. Found in Matt. xix. 21; Luke xviii. 22 in Greek MSS.

30 νῦν Omitted by D a k q.

32 πᾶλιν Omitted by b c Pesh. Diat. ar.

36 μὲ Omitted by C fam. a b d f f₂ q aur. Pesh. Diat. ar.

37 εἰς (bis) Omitted by fam. Found in Matt. xx. 21.

38 ὁ ἐγὼ βαπτιζόμαι Found in Mark x. 39.

42 ὁ Ἰησοῦς Found in Matt. xx. 25.

42 δοκοῦτες

42 καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζουσιν αὐτῶν.

45 προσαίης Omitted by A C D fam. a b c d f ff₂ i q aur. Pesh. Diat. ar.
MARK


XI. 3 τῇ ποιεῖτε τούτο; Omitted by fam.  
3 πάνω Omitted by A C fam. fam. a b c f ff₂ i k q aur. Pesh.  
4 ἔξω 6 καὶ ἀφῆκαν αὐτούς.  
13 γὰρ  
15 κατέστρεψεν Omitted by D k. Found in Matt. xxi. 12.  
17 αὐτοῖς Omitted by B b.  
21 ἵδε 24 καὶ αἰτείσθε  
33 καὶ ἀποκριθέντες τῷ Ἰησοῦ Found in Matt. xxi. 27.  

5 καὶ ἄλλοι ἀπέστειλεν  
6 ἐτι Omitted by 565 c aur.  
6 ἐσχατοῦ Omitted by A.  
14 ἢ μὴ δῶμεν Omitted by D a b c d ff₂ i r₁ aur.  
24 Οὖ Omitted by a c i k r₁.  
28 προσελθὼν  
28 αὐτῶν συζητούντων, εἰδὼς Omitted by k Diat. ar.  
28 πάντων; Omitted by D fam. a b c d ff₂ i k q Diar. ar.  
35 ἀποκριθέας  
43 τῶν βαλλόντων Omitted by fam. a b c ff₂ i q aur.  

XIII. 1 ποταποὶ  
4 πάντα; Omitted by k.  
5 ἡρῴατο Omitted by D d k n.  
9 βλέπετε δὲ ὑμεῖς ἑαυτούς. Omitted by D fam. a d ff₂ i n.
APPENDIX III.

Mark

XIII. 9 ἰγνοὺν καί Found in Matt. x. 18.
20 Κύριος
33 Βλέπετε

XIV. 4 τοῦ μύρου Omitted by fam.1 a c.
5 τὸ μύρον Omitted by c k Pesh. Found in John xii. 5.
5 ἐπάνω Omitted by c k.
7 εὖ 8 ἐσχεν 21 ὁ ἄνθρωπος ἐκεῖνος
23 πῶς Cf. Matt. xxvi. 27.
28 ἄλλα 29 ἄλλα 33 μετ' αὐτοῦ
34 μεῖναι οὖν καὶ γρηγορεῖτε. Found in Matt. xxvi. 38.
41 τὸ λαπτὸν Found in Matt. xxvi. 45.
41 ἀπέχει
43 εὐθὺς Omitted by D fam.1 a c d ff, k q aur. Pesh.
45 ἐλθὼν Omitted by D fam.1 565 a c d ff, k q Pesh.
51 ἐπὶ γυμνοῦ Omitted by fam.1 c k.
54 ἔσω Omitted by D fam.1 a d g, k.
54 πετό; τὸ φῶς Omitted by fam.1 Found in Luke xxii. 56.
57 ἐφευρημαρτήρων Found in Mark xiv. 56.
58 τοῦτον Omitted by D ff. Found in John ii. 20 (οὕτως).
65 αὐτὸ τὸ πρόσωπον
65 αὐτῷ Omitted by fam.1 ff, Pesh.
71 ἡρξατο Found in Matt. xxvi. 74.
72 εὐθὺς Omitted by A C fam.1 Found in John xviii. 27.

XV. 1 εὐθὺς Omitted by a c aur.
7 μετὰ τῶν στασιαστῶν δεδεμένοις οὕτως ἐν τῇ στάσει
8 ἀνοβάς 8 καθὼς
10 οἱ ἀρχιερεῖς Omitted by B fam.1 k.
21 παράγωντιά
22 τοῦτος Omitted by Pesh. Found in Matt. xxvii 33.
24 τίς τί ἄρη Omitted by D d ff, k n.
IMPORTANT OMISSIONS

Mark

XV. 29 οἱ παραπομποῦμενοι Found in Matt. xxvii. 39.
34 ο Ἰησοῦς Omitted by D d i k. Found in Matt. xxvii. 46.
35 "Ιδε Omitted by C D d ff₂ k Pesh.
39 εὖ ἐναντίας
40 ἐν αἷς καὶ Omitted by Pesh. Found in Matt. xxvii. 56.
42 Καὶ ἦδη ὡφίας γενομένης, Found in Matt. xxvii. 57.
44 τάλαι

XVI. 2 λίαν Omitted by D c d k n Pesh.
2 πρωί Omitted by c.
3 τῆς βουρας Cf. Matt. xxvii. 60; Mark xv. 46.
8 ἀπὸ τοῦ μημείου 8 καὶ ἐκστασις
9-20 Omitted by ΝΒκ.

St. Luke.

I. 9 τοῦ Κυρίου
10 εὖ Omitted by b e q.
12 Ζαχαρίας 16-38 MS. deficit. 48 ἰδοὺ
64 ἀνεώχθη δὲ τὸ στόμα αὐτοῦ
65 πάντα τὰ ρήματα Omitted by Pesh. Diat. ar.
66 οἱ ἀκούσαντες Omitted by e.
68 Κύριος Omitted by a b c ff₂ r₁.

II. 7 ἐν τῷ καταλύματι
8 τῆς νυκτὸς Cf. Matt. xiv. 25.
15 τὸ ρήμα
17 ἰδοὺντες Omitted by b c ff₂ r₁ aur.
18 ὑπὸ τῶν ποιμένων
20 καὶ αἰνοῦντες 20 πάσιν
25 καὶ ὁ ἄνθρωπος;
LUKE

II. 27 περὶ αὐτοῦ Omitted by a Pesh. Diat. ar.
      37 ἐως Omitted by D a b c d e ff₂ q r₁ aur.

III. 3 ἥλθεν Found in Mark i. 14, 39.
       8 ἐν ἑαυτοῖς Omitted by a b c ff₂ r₁ aur. Found in Matt. iii. 9.
      12 Διδάσκαλε
      33 τοῦ Ἀρνεὶ Omitted by A D a b c d f ff₂ q r₁ aur. Pesh.

IV. 6 ὁ διίβδολος Omitted by b f aur. Found in Luke iv. 3.
      9 κατω Omitted by a c. Found in Matt. iv. 6.
      11 ποτε Found in Matt. iv. 6.
      11 τὸν πόδα σου Found in Matt. iv. 6.
      12 ὅτι Εἰρηναὶ 13 πάντα 20 οἱ ὄφθαλμοι ἐν τῇ συναγωγῇ
      27 Ναυμὰν 29 ἀναστάντες
      34 Ἔα Omitted by D a b c d e f ff₂ q r₁ aur.
      38 καὶ ἡρώτησαν αὐτὸν περὶ αὐτῆς 39 καὶ ἐπιστὰς ἐπάνω αὐτῆς
      43 ὅτι ἐπὶ τοῦτο ἀπεστάλην

      26 καὶ ἐπλήθησαν φόβου
      †28 ἀναστὰς Found in Mark ii. 14.

VI. 19 ὁ δχλος
      23 ἓδον Omitted by D d Pesh.
      25 οὐαὶ ὑμῖν, οἱ ἐμπεπλησμένοι νῦν, ὅτι πεινάσετε
      26 πάντες Omitted by D L d Pesh. Diat. ar.
      38 πεπισμένου Omitted by c Pesh.
      38 σεσαλευμένου Omitted by r₁ Diat. ar.
      40 κατηρτισμένοι δὲ πᾶς ἔσται ὁς ὁ διδάσκαλος αὐτοῦ
      43 πάλιν Omitted by A C D a b c d f ff₂ aur. Pesh.
      44 γὰρ Omitted by D a b c e ff₂ q aur.

IMPORTANT OMISSIONS  lxiii

LUKE

VI. 48 ὃμοιός ἦστεν  Cf. v. 47.
48 διὰ τὸ καλὸς οἰκοδομήσθαι αὐτὴν  Omitted by f ff₂ aur.

VII. 7 διὸ σωθ. ἐμπνεύσα τρός σε ἐλθεῖν  Omitted by D a b c d e r₁.
10 εἰς τὸν οἶκον  Omitted by q.
11 καὶ ἐγένετο  Omitted by D d e Diat. ar.
24 εἰς τὴν ἐρημοῦ  Found in Matt. xi. 7.
33 ἄρτων  Omitted by D fam. b c d e q.
33 οἶνου  Omitted by D fam. b c d e q.
37 ἵδον  Omitted by Pesh. Diat. ar.
46 ἐλαῖον τὴν κεφαλὴν μου  47 σοι.

VIII. 1 κηρύσσον καὶ  Cf. Matt. iv. 23.
5 τῶν σπόρων αὐτοῦ  Omitted by c.
7 συνφεύγαται αἱ ἄκουσαί  Cf. Matt. xiii. 7; Mark iv. 7.
22 καὶ ἀνήχθησαν  Omitted by e Pesh. Diat. ar.
24 καὶ ἐπαύσαντο
36 οἱ ἰδόντες  Found in Matt. viii. 34.
37 τῆς περιχώρου  Omitted by Pesh. Diat. ar.
37 μεγάλῳ
41 ἵδου  Omitted by D c d Pesh. Diat. ar.
44 παραχώρημα  Found in Mark v. 29 (ἐνθύμ).  

IX. 12 ὅτε ὤδε ἐν ἐρήμῳ τῶν ἐσμέν  Found in Matt. xiv. 15; Mark vi. 35.
14 ὀφεὶ  Omitted by ff₂ q.  Found in Matt. xiv. 21; cf. John vi. 10.
16 ἦν  Found in Matt. xiv. 19; Mark vi. 41.
18 προσευχόμενον  Omitted by D a c d e.
19 ἄλλοι δὲ ὅτι προφήτης τίς τῶν ἄρχαίων ἀνέστη  Cf. Mark viii. 28.
20 τοῦ Θεοῦ  Omitted by a.
23 πρὸς πάντα:
23 καθ’ ἡμέραν  Omitted by C D a b c d e ff₂ q r₁.
38 ἵδου  Omitted by Pesh. Diat. ar.
48 ἐν πάσιν  55 στραφεῖς δὲ
Luke

X. 11 ἐκ τῆς πόλεως ὑμῶν 11 ὑμῶν
13 καθῆμεν Omitted by e q r₁ Pesh.
16 ἐμὲ ἀθετεῖ·
16 ὡ δὲ ἐμὲ ἀθετῶν ἀθετεῖ (homoeoteleuton) Omitted by D a b d e i r₁.
16 τῶν ἀποστειλαντά με Omitted by D d i.
19 πᾶσαν
22 μοῦ Omitted by D a c d. Found in Matt. xi. 27.
22 τίς ἐστιν (bis) Omitted by b.
23 καὶ ἵδαι Omitted by D a b c d e ff₂ i aur.
25 ὑπὸν Omitted by D d e.
30 ὑπολαβὼν Omitted by Pesh. Diat. ar.
40 πολλὴν Omitted by b ff₂ i.
41 μεριμνᾷς καὶ θορυβᾶς περὶ πολλὰ Omitted by D a b d e ff₂ i r₁.
41 ὁλίγων δὲ ἐστὶν χρεία ἡ ἕνος. Omitted by D a b c e ff₂ i r₁.

XI. 4 γὰρ 8 ἀναστὰς Omitted by i r₁ Pesh.
26 ἐκεῖ Omitted by D a a₂ b d c ff₂ i q.
28 Μενοῦν Omitted by a a₂ b f ff₂ i q r₁ Pesh. Diat. ar.
31 τῶν ἀνθρῶν Omitted by C.
33 οὕτῳ ὑπὸ τῶν μόδιων Omitted by L fam₁. Found in Matt. v. 15; Mark iv. 21.
34 σου Omitted by fam₁.
37 'Εν δὲ τῷ λαλῆσαι Omitted by D d.
38 ὡ δὲ Φιλισαίος
38 ἰδὼν Omitted by D a b c d e ff₂ i q r₁ aur.
39 Νίν Omitted by i.
44 ὦς Omitted by D a b c d e ff₂ i q r₁.
46 τοῖς φορτίων Omitted by D b d q.

XII. 1 πρὸς τοὺς Omitted by b c aur. Diat. ar.
3 ἦλθεν 4 περισσότερον
7 πᾶσαν Found in Matt. x. 30.
9 ὡ δὲ ἔφυγαν μὲ ἐνώπιον τῶν ἀνθρώπων ἀπαρνηθῆσεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ Omitted by e. Cf. Mark viii. 38.
11 πῶς ἢ Omitted by r₁. Omitted also in Matt. x. 19.
14 ἡ μεριστήν Omitted by D c d.
Luke

XII. 15 καὶ φυλάσσετε Omitted by Pesh. Diat. ar.

18 καὶ ἐπεν· Τὸῦτο πονῆσω

18 καὶ τὰ ἁγαθὰ μου Omitted by N D a b c d e ff₂ i q r₁.

19 Ψιχή Omitted by a b c e i r₁.

27 ἐν Also in Matt. vi. 29.

28 οὕτως

42 ὁ φράνυμος Found in Matt. xxiv. 45.

43 ὁ δύολος Found in Matt. xxiv. 46.

47 ἐκεῖνος Omitted by Pesh. Diat. ar.

47 ἤ ποιήσας Omitted by L b c e ff₂ i q r₁ Pesh. Diat. ar.

53 διαμερισθήσονται

56 τῶς Omitted by D c d e ff₂.

58 ὁ κριτὴς Omitted also in Matt. v. 25.

XIII. 5 πάντες Omitted by ff₁ i Diat. ar. Found in Luke xiii. 3.

11 ἰδοὺ Omitted by Pesh. Diat. ar.

11 ἀσθενεῖς 28 ὑμᾶς δὲ ἐκβαλλομένους ἔξω.

30 εἰσίν (ο) Omitted by e.

30 οἱ ἐσονται (ο)

35 ὑμῶ Found in Matt. xxiii. 38.

XIV. 2 ἰδοὺ Omitted by sah. Diat. ar.

3 ἠ οὐ; Omitted by A. 5 εὐθέως 7 ἐπέχων πῶς

8 ὑπὸ τινος Omitted by D c d e ff₂ i aur.

8 ὑπ’ αὐτοῦ Omitted by N D L a b c d ff₂ i q r₁ Pesh. Diat. ar.

9 ἀρξῃ Omitted by D e Pesh. Diat. ar.

12 ἀριστον ᾧ

15 πάντα Omitted by N e f.

18 πάντες 24 μον


29 ἀρξονται Omitted by a b c ff₂ i q Pesh. Diat. ar.

31 καθίσας Omitted by Pesh. Diat. ar.

XV. 1 πάντες Omitted by b c q aur. Pesh. Diat. ar.

4 ἄνθρωπος
IXVI

APPENDIX III

LUKE

XV. 8 δραχμήν Omitted by D a b c d e ff₂ i q r₁ Pesh. Diat. ar.
12 Πάτερ Omitted by N*
14 ἰσχυρὰ Omitted by b ff₁ i.
22 εἰς τοὺς πόδας Omitted by e Pesh.
30 Ἰλθεν

XVI. 5 ἐκαστον
18 ἀπὸ ἁπάντος Omitted by D d Pesh.
19 λαμπρός 20 εἰλκομένος

XVII. 4 εἰς σὲ Found in Matt. xviii. 15 of the Old Syriac; also in D a b c d e f ff₁ ff₂ g₁ n q r₁ aur. Pesh. Diat. ar.
6 οὖν Κύριος Omitted by D a b c d e ff₂ i q Pesh. Diat. ar.
8 οὖχ! Omitted by D a b c d e ff₂ i q s Pesh. Diat. ar.
10 πάντα Omitted by Ν a b d e ff₂ i r₁ s.
10 ἀχρεῖοι
12 ἀπήντησαν Omitted by a b c e ff₂ i q s.
17 Οὖχ! Omitted by D a b c d e ff₂ i q s₁.
18 εἰρέθησαν Omitted by b c e ff₂ i q Pesh. Diat. ar.
19 Ἄναστας
28 ἐφυτέυσαν, ὄκοδόμον·
31 ὄμολος Omitted by Pesh. Diat. ar.

XVIII. 4 ἐπὶ χρόνον 15 ἰδαντες 21 πάντα
25 εἰσελθεῖν Omitted by a e ff₂ i Pesh.
34 τοῦτο Omitted by D fam.1 a b c d e ff₂ i q r₁. Found in Luke ix. 45.

XIX. 2 ἢδον Omitted by Pesh. Diat. ar.
12 ἐαυτῷ Omitted by D a b d e i q r₁ s.
15 ἐγένετο Omitted by Pesh. Diat. ar.
15 λαβὼν τὴν βασιλείαν καὶ
22 δείδω Found in Matt. xix. 21, in Greek MSS.
25 καὶ εἶπαν αὐτῷ Κύριε, ἔχει δέικα μνάς. Omitted by D 69 b d c ff₂.
28 ἐπιμεροθέν Omitted by D a c d e ff₂ i r₁ s.
29 ἐγένετο Omitted by Pesh. Diat. ar.
Luke

XIX. 33 ὁ κύrios αὐτοῦ Omitted by e.

33, 34 Τί λίτετε τὸν πώλον; οἱ δὲ εἶπαν Omitted by D 063 d e aur.

Cf. Mark xi. 5.

37 ἡ δὴ Omitted by D a d e Pesh. Diat. ar.

37 δυνάμεων 39 τῶν Φαρισαίων 42 νῦν δὲ

43 ἐπὶ σὲ καὶ παρεμβαλόντας Omitted by Pesh. Diat. ar.

43 χάρακά Omitted by Pesh. Diat. ar.

XX. 2 Εἶπον ὑμῖν Omitted by Ν C.

5 πρὸς ἐαυτοὺς Cf. Matt. xxi. 25.

10 γεωργῷ Omitted by D a c d e aur. Found in Matt. xxi. 35.

11 καὶ ἀτιμάσαντες Omitted by H a.

12 προσέθετο Omitted by D d e. Found in Luke xx. 11.

14 πρὸς ἀλλήλους Omitted by aeth. Cf. Mark xii. 7.

16 ἔλεψεται καὶ Found in Mark xii. 9.

16 εἶπαν Ἔχω γένοιτο. 28 ἔχων γυναῖκα

32 οὐσερν Omitted by a c e i. Found in Matt. xxii. 27.

33 ἡ γυνὴ οὖν Omitted by Ν c e ff₁ i r₁.

33 γυνὴ; Omitted by fam.₁ f q aur. Pesh. Found in Matt. xxii. 28; Mark xii. 23.

35 οὗτε γαμοῦσιν Omitted by e. Found in Matt. xxii. 30; Mark xii. 25.

36 καὶ νιὸι εἰσὶν Θεοῦ Omitted by a c e ff₁ i r₁.

XXI. 2 χήραν Omitted by i r₁. Found in Mark xii. 42.

2 ἐκεῖ Omitted by D a c d e ff₁ i r₁ s aur. Pesh.

10 Τότε ἐλεγεν αὐτοῖς Omitted by D a d e ff₁ i r₁ Pesh.

15 ἡ ἀντεπειθὼν Omitted by D a c ff₁ i q r₁ Pesh. Diat. ar.

20 τότε Cf. Matt. xxiv. 16; Mark xiii. 14.


26 καὶ προσδοκίας Omitted by Pesh. Diat. ar.

30 βλέποντες ὧδ' ἑαυτῶν Omitted by D a b c d e f ff₁ i q r₁ aur. Pesh.

35 καθημέ:ου 36 πάντα

XXII. 6 καὶ ἐξωμολόγησεν Omitted by Ν C a b c ff₁ i q.

11 σοι Omitted by D d q Pesh.

18 τῆς ἀμπέλου Found in Matt. xxvi. 29; Mark xiv. 25.
APPENDIX III.

LUKE

XXII. 20 καὶ τὸ ποτήριον ὦσαιτως

20 τὸ ὑπέρ ὑμῶν ἐκχυννόμενον Omitted by 063 a b c. Cf. Matt. xxvi. 28; Mark xiv. 24.

23 ἡ αὐτῶν Omitted by D a b d e ff, i q.

24 δοκεῖ Omitted by D a d f q Pesh.

36 Ἀλλὰ Omitted by e r, Pesh. Diat. ar.

36 ὁμολογοῦσα καὶ Omitted by q.

43, 44 ὁ ἅγιος ἐν ἀτυχία ἐνεργεῖν αὐτῶν καὶ γενόμενον ἐν ἀγωνία ἐκτενέστερον προσηγχέτο καὶ ἐγένετο ὁ ιδρώς αὐτῶν ὡσεὶ θρόμβου αἰματος καταβαίνοντες ἐπὶ τὴν γῆν. Omitted by A B fam.1 fam.13 l.

52 Ἰησοῦς Omitted by D fam.1 d e i. Found in Matt. xxvi. 55; Mark xiv. 48.

52 τοῦ ἱεροῦ

60 ἤτι λαλοῦντος αὐτῶν Cf. Matt. xxvi. 47.

64 επηρώτων Omitted by D b d q Pesh.

69 τῆς δυνάμεως Found in Matt. xxvi. 64; Mark xiv. 62.

XXIII. 10—12 εἰστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ ἑγγορηματίαις εὐτέρως kατηγοροῦντες αὐτῶν. εὐσεβής εἰς αὐτὸν ὁ Ἰησών ὑπὸ τοὺς στρατεύμασιν αὐτοῦ καὶ ἐμποίεσαν, περιβαλόντος ἂνθητα λαμπρῶν ἀνέστησαν αὐτῶν τῷ Πειλάτῳ. ἐγέννοντο δὲ φίλοι ὁ τε Ἰησὼς καὶ ὁ Πειλάτος ἐν αὐτῇ τῇ ἡμέρᾳ μετ’ ἀλλήλων, προπίπτοντοι γὰρ ἐν ἐκβρᾶς διότι πρὸς αὐτούς.

14 ἰδοὺ Omitted by D d Diat. ar.


15 καὶ ἰδοὺ Omitted by D d Diat. ar.

18 ἡμῶν

26 τιμα Omitted by L Pesh. Found in Mark xv. 21.

26 ἑπεθηκαν αὐτῷ

29 ἰδοὺ Omitted by D a b d e ff, r, Diat. ar.

31 εἰ Omitted by L.

34 ὥ δὲ Ἰησοῦς ἐλεήμων πάτερ, ἄφες αὐτοῖς· οὐ γὰρ οἶδας τὶ ποιοῦσιν. Omitted by B D a b d.

37 ἡ ἀποσφέροντες αὐτῷ Cf. Matt. xxvii. 48; Mark xv. 36; John xix. 29 (?)

40 ἀποκρίθησε Omitted by Pesh. Diat. ar.
IMPORTANT OMISSIONS

LUKE

XXIII. 46 τούτο δὲ εἶπὼν Omitted by a.
     48 ὑπέστρεφον
     50 ἵδον Omitted by Pesh. Diat. ar.
     51 καὶ τῇ πράξει

XXIV. 1 ἀρώματα Omitted by D a b c d ff₂. Found in Mark xvi. 1.
     3 Κυρίου Omitted by D d f Pesh. Diat. ar.
     9 πάσων Omitted by X Pesh. Diat. ar.
     13 ἵδον Omitted by D d e.
     15 ἐγένετο Omitted by Pesh. Diat. ar.
     15 αὐτῶς Omitted by D a c d e Diat. ar.
     17 περιπατοῦντας; Omitted by a b c e ff₂ r₁.
     17 καὶ ἐστάθησαν Omitted by A D fam.¹ d ff₂ r₁ Pesh.
     18 ἐν ταῖς ἡμέραις ταύταις;
     22 ἀλλὰ Omitted by a b c ff₂.
     22 ἐξέστησαν ἡμᾶς Omitted by Diat. ar.
     22 ὄρθριναι Omitted by Pesh. Diat. ar.
     23 ὑπασσίαν 29 καὶ κέκλικεν ἦδη ἡ ἡμέρα
     30 ἐγένετο Omitted by Diat. ar.
     30 μετ' αὐτῶν Omitted by D d e.
     32 ὡς ἐλάληε ἡμῖν Omitted by a b c e ff₂ r₁.
     40 [καὶ τούτῳ εἶπὼν ἐδείξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας.] Omitted by D a b d e ff₂ r₁.  Cf. John xx. 20.
     44 μοῦ Omitted by N fam.¹ a b c e f ff₂ q aur. Pesh. Diat. ar. Found in Mark xiii. 31.
     49 ἵδον Omitted by N D L a b c d e ff₂ r₁ aur. Pesh. Diat. ar.
     51 ἐγένετο Omitted by Diat. ar.
     51 [καὶ ἑνεφέρετο εἰς τὸν οὐρανόν.] Omitted by N D a b d e ff₂.  Cf. Acts i. 9, 11.
     52 [προσκυνήσαντες αὐτῶν] Omitted by D a b d e ff₂.

ST. JOHN.

I. 20. καὶ ὀμολογήσαν Omitted by N c.
     20 καὶ οὖκ ἠρνήσατο
APPENDIX III.

John

I. 21 Τὸ ὄν; Omitted by r₁.
21 οὐ Ἡλείας ἡ; καὶ λέγει Οὐκ εἶμι. 24 ἐκ τῶν Φαρισαίων
25 καὶ ἦρωτησαν αὐτὸν Omitted by N a e.
31 διὰ τοῦτο
33 ἐν ὅματι Found in Matt. iii. 11; Luke iii. 16.
35 πάλιν Omitted by e r₁ Diat. ar.
37 δύο 38 θεοσάμενος αὐτοῦς ἀκολουθοῦντας
45 ἐν τῷ νόμῳ Omitted by e r₁.

II. 18 ἀπεκρίθησαν οὖν Cf. Matt. xii. 38.
19 τοῦτον Omitted also in Mark xiv. 58. Found in John ii. 20 (οὗτος).
20 οὖν οἱ Ἰουδαῖοι 24 διὰ τὸ αὐτὸν γνώσκειν πάντας

III. 2 ἀ σὺ τοιεῖς Omitted by fam.¹
7 ἀνοθεν Omitted by a. Found in John iii. 3.
17 εἰς τὸν κόσμον Omitted by e.
18 ἦδη 18 τοῦ Θεοῦ
32 καὶ τὴν μαρτυρίαν αὐτοῦ οὕδες λαμβάνει Cf. John iii. 11.

IV. 1 Ἰησοῦς; Omitted by Pesh. Diat. ar.
1 καὶ βαπτίζει
6 οὗτος Omitted by fam.¹ a b e ff r₁ aur. Pesh. Diat. ar.
9 γνωσικός Σαμαρείτιδος οὕσης;
11 Κύριε
17 ἀπεκρίθη ἡ γυνὴ καὶ Omitted by r₁ Pesh. Diat. ar.
19 ἡ γυνὴ 25 ἐκείνος 28 τοῖς ἀνθρώποις
24 Πνεύμα ὁ Θεός, καὶ τοὺς προσκυνοῦντας Omitted by G. 69, 131, 229.
30 ἐκ τῆς πόλεως 30 καὶ ἥρχοντο 31 Ἔν τῷ μεταξὺ
33 οἱ μαθηταὶ Found in John iv. 31.
34 ὁ Ἰησοῦς
41 πολλῶν Omitted by q Pesh. Diat. ar.
45 εἰς τὴν Γαλιλαίαν Found in John iv. 43.
45 πάντα
49 μου Omitted by D fam.¹ b d e ff r₁ Pesh.
54 πάλιν Omitted by e Pesh. Diat. ar.

V. 2 προβατικῆ Omitted by a b ff r₁ Pesh. Diat. ar.
IMPORTANT OMISSIONS

John

V. *7 ο ἀσθενῶν 10 Σάββατον ἔστιν, καὶ
12 ἡμῶνταν αὐτῶν ἔστιν ο ἀνθρωπός ο εἰπὼν σοι ἠρων καὶ περιπάτει;
Omitted by Γ b.
18 μᾶλλον Omitted by e f.
20 ἔργα Omitted by q. Cf. John x. 32.
21 οὔς θέλει
25 οί άκούσαντες Omitted by e.
28 ἔρχεται ὥρα ἔρχεται omitted by Δ. Found in John v. 25.
45 πρῶς τὸν Πατέρα

VI. 10 ο Ἰησοῦς 11 καὶ εκ τῶν ὑφασκῶν δόντον ἤθελον
19 εἰκοσι 21 ἤθελον οὖν
22 ο ἐστηκὼς πέραν τῆς θαλάσσης Cf. John vi. 25.
23 ἐγγύς
23 εὐχαριστήσαντος τοῦ Κυρίου Omitted by D a d c.
30 τί ἐργάζῃ; 31 φαγεῖν
32 ἐπεν οὖν αὐτῶς ο Ἰησοῦς 35 ο Ἰησοῦς
36 μὲ Omitted by Ν A a b e q. Found in John xx. 29.
37 ἐξῆθε Omitted by Ν D a b e.
39 δὲ ἔστιν τὸ θέλημα τοῦ πέμψαντός με Omitted by C. Found in John vi. 38.
40 θεωρῶν
41 περί αὐτοῦ Omitted by 69.
42 καὶ τὴν μητέρα Omitted by Ν b.
43 ἀπεκρίθη Ἰησοῦς καὶ
47 αἰώνιον Found in John vi. 40.
51 τοῦτο Omitted by a e r1. Found in John vi. 58.
60 άκούσαντες Omitted by b e.
61 ἐν εαυτῷ
61 περί τοῦτον Omitted by e ff2 aur.
64 τίνες εἰσίν οἱ μη πιστεύοντες καὶ Omitted by e.

* Vv. iv. 38–v. 5 are on a lost leaf. Vv. 36, 4 are absent from the Cureton MS., and the Sinai one cannot have had space for them.
APPENDIX III.

John

VI. 66 εἰς τὰ ὄψις
67 οὖν ὁ Ἰησοῦς
70 τοὺς δώδεκα

VII. 3 καὶ ὑπαγε
6 ἔτοιμος
32 περὶ αὐτοῦ Found in John vi. 41.
32 ταύτα Omitted by D fam. a b c d e ff2 au r.
32 οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι Omitted by b e.
36 Ζητήσετέ με Found in John xiii. 33.
37 ἑσχάτη 40 τῶν λόγων τούτων
40, 41 προφήτης· ἄλλοι εἶχαν Οὗτος ἐστιν Cf. Matt. xxi. 11; Mark vi. 15; John vi. 14.
44 εἰς αὐτῶν 49 ἐπάρατοι εἰσιν.
50 εἰς ὄν εἰς αὐτῶν Omitted by e.
51 ἡμῶν
51 πρῶτον Omitted by e r1.
52 ἀπεκρίθησαν καὶ

VIII. 14 οἴδατε
20 διδάσκων Omitted by N. Found in John vii. 28.
29 μόνον Omitted by e. Found in John viii. 16.
34 τῆς ἀμαρτίας Omitted by D b d.
35 μένει (ε)3
39 ἀπεκρίθησαν καὶ 39 ὁ Ἰησοῦς
44 τοῦ πατρὸς
47 εἰς τοῦ θεοῦ (ε) Found in John viii. 47 supra.
52 καὶ οἱ προφήται Found in John viii. 53.
52 εἰς τὸν αἰῶνα Omitted by D b c d ff2. Found in John viii. 51.
53 ὡς οἱ ἀπέθανον Omitted by e.
56 ὁ πατὴρ ὑμῶν Found in John viii. 39.
58 ὁ Ἰησοῦς

IX. 1 ἀνθρωπον Omitted by b.
2 λέγοντες Omitted by D d r, aur. Diat. ar.
2 'Ραββεί·
7 ἀπῆλθεν οὖν Cf. John ix. 11.
IMPORTANT OMISSIONS

IX. 8 τὸ πρότερον ὑπέμενοι καὶ
9 Οὐχὶ, ἀλλὰ Omitted by A D a c d e f ff₂ q. Cf. John vii. 12.
11 τοὺς ὀφθαλμοὺς Omitted by b c e ff₂ r₁.
17 πάλιν Omitted by D a b c d ff₂ aur. Found in John ix. 15.
17 διὰ ἰδέας συν τοὺς ὀφθαλμοὺς; Found in John ix. 26.
18 περὶ αὐτοῦ Omitted by a.
18 καὶ ἀνέβλεψεν Omitted by D b d. Cf. John ix. 15.
18 τοῦ ἀναβλέψαντος Omitted by fam.¹ a b c e ff₂ q r₁ aur.
19 καὶ ἠρώτησαν αὐτοῦς
21 αὐτῶν ἐρωτήσατε Omitted by Ν b. Found in John ix. 23.
22 ἡ̣ὴ Omitted by Pesh. Diat. ar.
23 Ἡλικίαν ἔχει Found in John ix. 21.
27 οὐκ Omitted by b c e ff₂ aur. Cf. John viii. 47.
30 γὰρ Omitted by a b c ff₂ q.
32 ὀφθαλμοὺς 34 ἀπεκρίθησαν καὶ 41 ὁ Ιησοῦς

X. 6 τίνα ἦν ἀ ἐλάλει αὐτοῖς
8 πρὸ ἐμοῦ Omitted by Ν a b c e f ff₂ q r₁ aur. Pesh. Diat. ar.
12 καὶ οὐκ ἐν ποιήσῃ Omitted by e.
18 καὶ ἔξονεν ἔχει Found in John x. 18 supra.
21 ὀφθαλμοὺς
22 τότε Omitted by Ν A D fam.¹ a b c d e f ff₂ r₁ aur. Pesh. Diat. ar.
23 ἐν τῷ ἱερῷ Cf. John viii. 20.
29 μοῦ Omitted by Ν a b c e ff₂ Diat. ar.
31 οἱ Ἰουδαίοι Cf. John x. 24.
32 καλὰ Omitted by 220 b.
34 ὑμῶν Omitted by Ν b c e ff₂ r₁ aur. Cf. John viii. 17.
35 εἰ ἐκεῖνος εἶπεν θεοῦ, πρὸς οὐς ὁ λόγος τοῦ Θεοῦ ἐγένετο
38 καὶ γνώσκετε Omitted by D a b c d aur.
42 ἐκεῖ Omitted by b c e f ff₂ r₁ aur. Pesh. Diat. ar.

³
John

XI. 1 Τις
3 ἐκμάζασα Cf. John xii. 3.
4 λέγουσαi
5 τοῦ Θεοῦ Cf. John xi. 6.
6 τότε Omitted by Pesh. Diat. ar.
7 πάλιν Omitted by N Diat. ar.
8 μετὰ τοῦτο 11 καὶ μετὰ τοῦτο
9 οἱ μαθηταὶ Omitted by A. Found in John xi. 8.
10 τῆς κοιμήσεως Omitted by c e.
11 ἓνa Omitted by c ff₂ p aur. Pesh.
12 ως Omitted by D d Diat. ar.
13 περὶ τοῦ ἀδελφοῦ
14 κύρει Omitted by B.
15 ο Θεός Omitted by Pesh. Diat. ar.
16 ἀναστήσεται Found in John xi. 23.
17 καὶ ἡ ζωὴ Found in John xiv. 6.
18 τὴν ἀδελφὴν αὐτῆς Found in John xi. 5.
19 ἐτι Omitted by D Pesh.
20 οὖν Ἰουδαῖοι οἱ δώτες μετ' αὐτῆς ἐν τῇ οἰκίᾳ Omitted by e.
21 ἕκει Omitted by e Pesh. Diat. ar.
22 ἵδοντα αὐτῶν Cf. Mark v. 22; Luke v. 12.
23 συνελθόντας
24 πάλιν Omitted by a b c ff₂ r₁ Pesh. Diat. ar.
25 ἡ ἀδελφὴ τοῦ τετελευτηκότος Omitted by b c e ff₂ aur.
26 ὁ Ἰησοῦς· Οὐκ 41 ὁ δὲ Ἰησοῦς· 42 τῶν παρεστῶντα
27 αὐτῶς Omitted by a r₁ aur.
28 καὶ θεασάμενοι ὅ ἐποίησεν.
29 τοῦ ἐναυτοῦ ἐκείνου Omitted by e. Found in John xi. 49.
30 ἐκείθεν Omitted by D Γ a b c e ff₂.
31 πάλιν
32 τῶν Ἰουδαίων Cf. John vii. 2.
33 πρὸ τοῦ πάσχα
34 ἑστικότες Omitted by Pesh. Diat. ar.
IMPORTANT OMISSIONS

John

     8 τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μιθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε
     Omitted by D d. Found in Matt. xxvi. 11; Mark xiv. 7.
     9 μῦνον Omitted by B d c.
     11 ὑπῆργον τῶν Ἰουδαίων Cf. John xi. 19.
     13 εὐλογημένος Found in Matt. xxi. 9; Mark xi. 9; Luke xiii. 35.
     Cf. Matt. xxi. 2; Mark xi. 4; Luke xix. 30.
     14 εὐρῶν
     16 τότε Omitted by B c e Pesh. Diat. ar.
     31a τούτου Omitted by B d f f2 r1. Found in John xii. 31b.
     35 χρόνον Found in John vii. 33.
     37 ἐμπροσθεν αὐτῶν 39 διὰ τὸ τοῦτο οὐκ ἦδοναντο πιστεύειν
     39 Ἡσυάως 43 γὰρ 50 οὕτως

XIII. 4 ἐκ τοῦ δείπνου
     7 ἄρτι Omitted by B e r1.
     12 τίλιν Omitted by Pesh. Diat. ar.
     24 καὶ λέγει αὐτῷ Omitted by A D fam. d e r1, Pesh. Diat. ar.
     25 οὕτως Omitted by N A D fam. a d c f f2 q r1 Pesh.
     26 ἀποκρίνεται
     26 λαμβάνει καὶ Omitted by N A D fam. a b c d e f f2 q r1 aur. Pesh. Diat. ar.
     27 τότε Omitted by N D L a b c d e f f2 r1, Diat. ar.
     28 τῶν ἰσαχεμένων Omitted by e. Cf. John xii. 2.
     29 δὲν χρείαιν ἔχομεν
     30 εὐθὺς Omitted by e.
     34b ἤνα καὶ ὑμεῖς ἀγαπάτε ἀλλήλους. Omitted by c e. Found in John xiii. 34a.
     37 Κύριε Omitted by N aur.

XIV. 3 τόπου Omitted by a c. Found in John xiv. 2.
     10 τὰ ῥήματα δὲ ἐγώ λέγω ὑμῖν ὑπ' ἐμαντοῦ εὐ λαλῶν ὁ δὲ Πατὴρ ἐν
     ἐμοὶ μένων ποτεὶ τὰ ἔργα αὐτοῦ
     11 πιστεύετε μοι ὡς ἐγώ ἐν τῷ Πατρὶ καὶ ὁ Πατὴρ ἐν ἐμοὶ. Cf. John
     xiv. 10.
APPENDIX III.

JOHN

XIV. 11 εἰ δὲ μὴ, διὰ τὰ ἔργα αὐτὰ πιστεύειν. Found in John x. 38.
22 οὐχ ὁ Ἰσκαρίωτης.
24 Πατρὸς Cf. John viii. 16, 18, xii. 49.
26 τῷ Ἁγίου Cf. John xx. 22.
26 ὑμῖν Omitted by a b c e ff2 r1 aur.
30 πολλὰ

XV. 8 μου Omitted by Pesh. Diat. ar.
20 τοῦ λόγου 21 ἄλλα

XVI. 3 καὶ ταύτα ποιήσωσιν ὅτι οὐκ ἐγνώσαν τὸν Πατέρα οὕτω εἰς τὸν ὑμᾶς.
4 ἄλλα Omitted by D a c d e f ff2 Pesh. Diat. ar.
4 εὐτῶν Omitted by N D fam. a c d ff2.
6 ἄλλα' Omitted by A Pesh. Diat. ar.
12 Ἔτει
17 ὑμῖν
18 ἔλεγον οὖν Omitted by D a b d e r1.
18 οὐκ οἶδαμεν τί λαλεῖ B om. τί λαλεῖ
19 μετ' ἄλληλων
24 οὔδεν
25 οὐκέτι ἐν παροιμίαις λαλήσω ὑμῖν, Cf. John xvi. 25 supra.
28 ἐξήλθον ἐκ τοῦ Πατρὸς Omitted by D b d ff2. Cf. John xvi. 27.
28 ἀφίημι τὸν κόσμον 33 ὑμῖν

XVII. 5 παρὰ σοι Omitted by f aur.
11 ὃ δὲδωκάς μοι, ἵνα δῶσιν ἐν καθὼς ἥμεις Omitted by a b c e ff2 r1. Found in John xvii. 22, 24.
12 ὃ δὲδωκάς μοι Omitted by N. Found in John xvii. 24.
12 καὶ ἐφύλαξα
14 καθὼς ἐγὼ οὐκ εἰμι ἐκ τοῦ κόσμου Omitted by D b c d e r1. Found in John xvii. 16.
20 εἰς ἐμὲ Found in John xii. 44, 46, xiv. 1, 12.
24 τὴν ἐμὴν Omitted by D d.
IMPORTANT OMISSIONS

XVIII. 3 καὶ ὄπλον
5 ὁ παραδίδοντας αὐτὸν Found in John xviii. 2.
8 τοῦτοι 9 οὐδένα 10 ἔχων
15 Ἦκολούθει δὲ τῷ Ἰησοῦ 15 ὁ δὲ μαθητὴς ἔκεινος ὦν
17 ἔκεινος Omitted by c ff₂ Pesh. Found in John xviii. 25.
23 Εἰ κακῶν . . . μαρτύρησεν περὶ τοῦ κακοῦ εἰ δὲ
29 έξω Omitted by A q. Found in John xix. 4.

XIX. 41 ὅπως ἑταυρψῆθη Omitted by 106. Found in John xix. 20.
42 ἔκει ὁ ὃν διὰ τὴν Παρασκευὴν τῶν Ἰουδαίων Cf. John xix. 31.
42 ὅτι ἐγγὺς ὦν τῷ μνημείῳ

XX. 2 ἄλλον Found in John xviii. 15.
4 ὅμοι
4 τάχιον Omitted by Pesh. Diat.ar.
6 ἀκολουθῶν αὐτῷ Omitted by a Diat.ar.
6 εἰς τὴν μνημείον Found in John xx. 3, 4.
6 κείμενα Found in John xx. 5.
7 ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀδωρίων Omitted by a.
7 ἄλλα Omitted by a.
7 εἰς ἕνα τόσον
8 ὁ ἔλθων πρῶτος Cf. John xx. 4.
10 πάλιν
11 έξω Omitted by N A a b c e ff₂ r₁ Pesh. Diat.ar.
15 Ἰησοῦς Found in John xx. 16.
16 Ἐβριστὶ Omitted by A fam.₁ a f q aur.
17 Ἰησοῦς Found in John xx. 16.
18 ἡ Μαγδαληνή Found in John xx. 1.
19 Ὑστης οὖν ὄψιν
APPENDIX III.

JOHN

XX. 21 ὁ Ἰησοῦς  Omitted by N D L a c d e q r1 aur.
       πάλιν  25 οἱ ἄλλοι μαθηταὶ
       ἐσώ  Omitted by c e.
       ὄσε  Omitted by e.
       ἀλλὰ πιστῶς.

       Ἰησοῦς  Omitted by a.
       ἔτι  Omitted by a b c e f q Pesh. Diat. ar.
       ἦν γὰρ γυμνὸς  8 ἄλλα ὡς ἀπὸ πηχῶν διακοσιῶν
       τῶν Ἰχθύων
       ἐρχεται  Omitted by c.
       ἡδη  Omitted by Pesh.
       πλέον τούτων  Omitted by fam.1 a b c e ff2 r1 aur.
       σὺ σ Enums ὅτι φιλῶ σε  Omitted by a e r1.  Found in John xxi. 17.
       σὺ σ Enums ὅτι φιλῶ σε  Omitted by a.  Found in John xxi. 17.
       Κύριε
       Ἰησοῦς  Omitted by N D fam.1 a b c d e ff2 r1 aur.  Cf. John xxi. 22.
       σημαιὼν  Cf. John xii. 33, xviii. 32.
       τι πρὸς σέ;  Omitted by N fam.1 a e.  Found in John xxi. 22.
       αὐτῶν οἴμαι
APPENDIX II.

334

Mark

XII. 22. Καὶ ἐλαβόν αὐτὴν καὶ οἶ ἐπὶ τὰ. 23. Ἐν τῇ οὖν ἡμιαστάσει
29. Ἔν δὲ Ἰησοῦς εἶπεν αὐτῷ· πάντων πρῶτη ἄκουε Ἰσραήλ;
30. αὐτὴ πρῶτη· 31. Δευτέρα δὲ ὁμοία αὐτῇ.

XIII. 2. οὐ μὴ ἀφεθῇ ὦ δέ λίθος ἐπὶ λίθῳ, 6. πολλοὶ γὰρ ἐλέυθονται
8. καὶ λίμοι καὶ ταραχαί. 22. Ἐγερθῶσανται γὰρ Ψευδόχριστοι
22. καὶ τοὺς ἐκλεκτοὺς. 23. ἰδοὺ, προείρηκα ὑμῖν πάντα. 27. Καὶ
τότε ἀποστελεῖ τοὺς ἀγγέλους αὐτῶν. 33. ἀγρυπνεῖτε καὶ προσ-
εύχεσθε· 34. "Ως περ γὰρ ἀνθρώπος ἀποδημῶν.

XIV. 22. ἐδωκέν αὐτοῖς καὶ ἐπέν αὐτοῖς· 27. οτί πάντες σκανδαλισθήσεσθε
ἐν ἑμοί· ἐν τῇ νυκτὶ ταύτη. 41. ἀπέχει τὸ τέλος· 43. om.
eὐθὺς. 67. καὶ ἰδοῦσα αὐτόν,

XV. 8. καὶ ἀναβοήσας ὁ ὄχλος 12. τί οὖν θέλετε ποιήσω ὃν λέγετε
βασιλέα τῶν Ἰουδαίων; 35. om. Ἰδὲ. 39. οτί κράξας ἐξέπνευσεν,

XVI. 7. οτί ἰδοὺ προφητεύει ὑμᾶς

The agreements of 565 with the text of the Sinai Palimpsest in Matthew,
Luke, and John cannot be given, because no reliable edition of these Gospels
from that valuable MS. has yet been published. Agreements seem to exist,
however, in Matt. vii. 14; xx. 30 with Cureton, and with the Sinai text in
Matt. ix. 5; ix. 5, 13; x. 23; xvi. 12; xx. 7; xxvi. 36; xxvii. 41; xxviii. 7;
Luke ii. 5; vii. 24, 43; John i. 28; viii. 1-11 (om.); ix. 18; xi. 14; xii. 3, 13, 15;
xiii. 27, 37; xiv. 14 (om.); xviii. 3; xx. 1; xxi. 15 (om. πλέον τούτων); 23 (om.
tί πρῶς σε:).
SOME AGREEMENTS

SOME PASSAGES IN WHICH THE PESHIŢTA AND THE SINAI PALIMPSEST AGREE WITH THE CODEX THEODORAE IMPERATRICIS PETROPOITANUS (= 565) AGAINST NESTLE'S TEXT.

St. Mark.


II. 22. καὶ ὁ ὅπως ἐκχείται καὶ οἱ ἁγιοὶ ἀπολοῦνται 22. βλήτεις.

III. 5. ἔκτεινον τὴν θείρα σοῦ 27. om. ἄλλῳ 33. καὶ οἱ ἀδελφοὶ μοι. 35. ὁς γὰρ ἄν ποιήσῃ τὸ βῆλημα τοῦ Θεοῦ

IV. 12. καὶ ἀφεθήσεται (sic) αὐτοῖς τὰ ἁμαρτήματα. 15. καὶ αἰρεῖ τοὺς λόγους τὸν ἐσπαρμένου ἐν ταῖς καρδίαις αὐτῶν.

V. 12. καὶ παρεκάλουν αὐτῶν πάντα τὰ δαιμόνια 14. καὶ ἐξῆλθον ἴδειν

VI. 8. μὴ τε πῆραν, μὴ τε ἄρτον 11. om. τῶν 20. καὶ ἀνοῦσας αὐτῶν πολλά ἐποίει 25. om. ἤχτισα 38. καὶ γράφετε λέγοντι αὐτῷ, τέντα ἄρτους. 53. om. καὶ προσωριώθησαν

VII. 4. ἔδω μὴ βαπτίσωσαι 16. εἰ τες ἔχει ὅτα αἰκοῦν ἀκονέτως 27. ὁ δὲ Ἰησοῦς εἶπεν αὐτῇ 30. εὕρες τὴν θυγατέρα αὐτῆς 35. Καὶ εὐθείως διηνοήσας αὐτὸν αἰ ἀκοί,

VIII. 3. ἀπὸ μακρόθεν ἕκασιν. 9. Ἡσαύ δὲ οἱ φαγόντες ὡς τετρακισχίλιοι 17. Καὶ γνώσε ὁ Ἰησοῦς εἶπεν αὐτοῖς.


XI. 3. om. πάλιν 9. ἐκκραζον λέγοντες 31. ἐρεῖ ἡμῖν διὰ τὸ ὦκ ἐκποταύσατε αὐτῷ; = om. ὄν
SOME AGREEMENTS

Mark

X. 38. 'O de 'Iησοῦς ἀποκριθεὶς εἶπεν αὐτοῖς:

50. 'O de ἐπιβαλὼν τὸ ἵματιν αὐτοῦ

XI. 22. εἰ ἔχετε πίστιν θεοῦ

28. om. ἵνα ταῦτα ποιῆσι;

29. 'O de 'Iησοῦς ἀποκριθεὶς εἶπεν

33. καὶ ὁ 'Iησοῦς ἀποκριθεὶς λέγει αὐτοῖς:

XII. 14. Οἱ δὲ ἐλθόντες ἐπηρώτων αὐτῶν ἐν δόλῳ

17. Ἀποκριθεὶς δὲ εἶπεν αὐτοῖς:

24. Ἀποκριθεὶς δὲ ὁ 'Iησοῦς εἶπεν αὐτοῖς:

28. ποία ἐστὶν ἑντολῆ πρῶτη; (om. πάντων)

32. οὕτω εἰς ἐστίν ο θεὸς

34. Καὶ ὁ 'Iησοῦς ἴδιον (om. αὐτοῦ)

41. Καὶ ἐστῶς ὁ 'Iησοῦς

XIII. 4. ὅταν μέλλῃ ταῦτα συντελεῖσθαι; (om. πάντα)

5. Καὶ ἀποκριθεῖς 'Iησοῦς εἶπεν αὐτοῖς; (om. ἤρξατο)

7. δεὶ γὰρ γενέσθαι

8. καὶ λμωλ καὶ ταραχαὶ (om. ἔσονται)

9. om. βλέπετε δὲ ὑμεῖς ἐαυτοῖς

15. καὶ ὁ ἐπὶ τοῦ δώματος μὴ καταθάτω εἰς τὴν οἰκίαν αὐτοῦ

XIV. 6. 'O de 'Iησοῦς εἶπεν αὐτοῖς

10. ἵνα παραδῷ αὐτῶν (om. αὐτοῖς)

29. 'O de Πέτρος ἀποκριθεὶς λέγει αὐτῷ

31. 'O de Πέτρος περισσῶς ἔλεγεν

35. Καὶ προσέλθων μικρὸν ἔπεσεν ἐπὶ προσώπῳ ἐπὶ τὴν γῆν.

52. 'O de καταλιπὼν τὴν σινδώνα γημοῦ; ἐφυγεν ἀντῶν.

61. καὶ πάλιν ὁ ἀρχιερεὺς ἐπηρώτησεν αὐτῶν ἐκ δευτέρου λέγων

62. 'O de 'Iησοῦς ἀποκριθεὶς λέγει αὐτῷ

XV. 3. αὐτὸς δὲ οὐδὲν ἀπεκρίνατο

11. ὁτίνες καὶ τὸν ὅχλον ἔστεισαν

XVI. 3. τοῖς ἡμῖν ἀποκυλίσει τὸν λίθον ἐκ τῆς βθῆς τοῦ μνημείου; ἢν γὰρ μέγας σφόδρα. Καὶ ἔρχονται καὶ εὐρίσκουσιν ἀποκεκυλίσμένου τὸν λίθον.

18. (Cur. only) Καὶ ἐν ταῖς χερσὶν ὁφεῖς ἀροῦσιν

______________________________________________
SOME AGREEMENTS

OF THE GREEK CURSIVE 565 = CODEX THEODORAE IMPERATRICIS
PURPUREUS, ED. BELSHEIM (AS REvised BY CRONIN*), WITH THE
SINAI PALIMPSEST AGAINST THE PESHITTA.

St. Mark.

i. 28. ἔξηλθεν δὲ ἡ ἠκοὴ αὐτοῦ (om. εὐθὺς).
   29. καὶ εὐθὺς ἐκ τῆς συναγωγῆς ἐξελθὼν
ii. 24. τι ποιοῦσιν οἱ μαθηταὶ σοῦ τοῖς σάββασιν,
iv. 10. ἔτηρῶτων αὐτῶν οἱ μαθηταὶ αὐτοῦ
v. 10. καὶ παρεκάλουν αὐτῶν πολλὰ
21. καὶ διαπεράσαντος τοῦ Ἰησοῦ (om. ἐν τῷ πλαίῳ)
vi. 7. Καὶ προσκαλεσάμενος τοὺς δώδεκα, ἀπεστέλλειν (sic) (om. ἡρξατο)
       αὐτοῖς ἀνὰ δύο δύο.
11. ἐκτιμᾶσας τὸν χοῦν τῶν ποδῶν ὑμῶν. (om. τὸν υποκάτω)
27. ἀλλὰ εὐθὺς ἀποστείλας (om. ὁ βασιλεὺς) σπευδολάτορα ἐπέταξεν
33. om. καὶ προήλθον αὐτοῖς
44. καὶ Ἰςαοὶ οἱ φαγόντες (om. τοὺς ἄρτους) ὡς πεντακισχίλιοι
vii. 25. Ἀκούσας γὰρ γυνὴ περί αὐτοῦ (om. Ἀλλ' εὐθὺς)
   28. Ἡ δὲ ἀπεκριθη λέγουσα, κύριε' (om. ναὶ)
viii. 10. καὶ ἤθελεν εἰς τὰ μέρη Μαγεδα.
15. om. Ὀρᾶτε
ix. 12. Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς:
39. Ὁ δὲ (om. Ἰησοῦς) ἀποκριθεὶς εἶπεν:
x. 14. Ἰδὼν δὲ ὁ Ἰησοῦς ἡγανάκτησεν καὶ ἐπὶ τιμήσας εἶπεν αὐτοῖς:

APPENDIX II.

LUKE

xxiii. 38. **ον Ἐκλήσῃς ἐκ τοῦ ἐνθον (sic) Καλόν ἦν **


43. **διὰ τὸν πάντας καταστάσεσθαι λοιπόν **

idem, p. 582, l. 20.

48. **καὶ ἐντέρπεται ἡμῖν σοι συμπληρωθῆναι **

Hist. of John, p. 21, l. 7.

48. **γενόμενος δὲ ἡμῖν τοῦτο εὑρέθη **

Acts of Philip, ed. Wright, p. 28, l. 3.

ST. JOHN.

ix. 32; x. 21. **(ομ. κατά) Εὐαγγέλιον **

Hist. of John, p. 21, l. 9.

32; x. 1. **καὶ ἀρνήσατο ἡμῖν **

Lamy, vol. i., p. 597, l. 17.

xiii. 4, 5. **καὶ ἔγγραψεν τοῖς μαθηταῖς τοῦ Πολύμαθος οὗτος **

Did. Apost., f. 556, note.

xiii. 5. **καὶ ἐγέρθη καὶ ἔδωκεν τῇ μητρί **


QUOTATION OMITTED.

Matt. i. 16. Ο ἰουδαῖος εἶπεν ἢ στιν μὲν οὖν, καὶ ἐν τῇ παλαίᾳ γενεαλογίᾳ, καὶ ἐν τῇ νεότερᾳ ἢ στιν ἐν τῷ καθαρία, οὕτως δὲ περιέρχεται ὡς ἐλαχίστου ἐγέννησεν τὸν λογία, τὸν ἄνδρα μαρίας. ἐξ ἡς ἐγέννησεν ὁ λεγόμενος Χριστός, καὶ ἔνοχος ἐγέννησεν τὸν ἤ, τὸν λεγόμενον Χριστός, περὶ οὗ νῦν ὁ λόγος φησίν, ἐγέννησεν ἐκ τῆς μαρίας.


The importance of this quotation is much weakened by the fact that it is put into the mouth of a controversial Jew.
Matt.
xix. 4. 
xxi. 25. 
xxii. 29. 
xxiii. 12. (not Cur.)
xxiii. 25.
xxiii. 27.
xxvi. 22.
xxvii. 46. (also Mark xv. 33, 37.)

Did. Apost., f. 69b.
Aph., p. 162, l. 15.
Bar-Salibi, C.S.C.O., p. 64, ll. 3, 4.
Aph., p. 160, l. 2.
Aph., p. 160, l. 3, 4.
Did. Apost., f. 63a.
Hist. of John, p. 5, l. 8, 9.

St. Mark.

xii. 42. 

Did. Apost., f. 52a.

xv. 27. 

Jacob of Serug, Bedj., vol. ii., p. 580, l. 4.

St. Luke.

iii. 11. 

Bar-Salibi, C.S.C.O., p. 142, ll. 6, 7.

ii. 22. 

idem, p. 162, l. 15.

iv. 1. 

idem, p. 171, ll. 22, 23.

vi. 37. 

Did. Apost., f. 39b.

viii. 25. 

Hist. of John, p. 51, ll. 5, 6.

ix. 12. (Cur. only) 

idem, p. 1, l. 8.

x. 1. 

idem, p. 58, ll. 18, 19.

xix. 9. 

Aph., p. 162, ll. 2, 3.

xxii. 38. 

Jacob of Serug, Bedj., vol. ii., p. 575, l. 18.
MATT.


v. 23. idem, f. 43a.

vi. 8. (not Cur.) Aph., p. 33, l. 17.

v. 9. Aph., p. 1, l. 5.

v. 10. Did. Apost., f. 44a.

v. 11. idem, f. 59b.

x. 5. Did. Apost., f. 48a.

v. 37. idem, f. 74b.


xii. 43. idem, f. 75a.

xiv. 29. Hist. of John, p. 3, l. 3.

xviii. 2. (Cur. only) Did. Apost., f. 22a.

xviii. 10. Did. Apost., f. 37b.


xviii. 18. (not Cur.) idem, f. 17b.


* Corpus Scriptorum Christianorun Orientailium, Series II., tom. xcvi., Dionysius Bar-Salibi, ed. Sedlacek and Chabct.
† Codex Sangerman, .Instance.
‡ Pesh. has נון נון.
**QUOTATIONS FROM SYRIAC FATHERS**

**John**

xviii. 11. *Converte* gladium tuum denno in locum suum.

Moes., p. 232, II. 4, 5; p. 236, II. 14, 15.

11. Put up *again* thy sword into his place.


xx. 1.


2. A-E.

Aph., p. 223, l. 20.

12. *Put* up again thy sword into his place.


xxi. 17. *et dicit eum: "Et hic, Domine, quid?"*

Moes., p. 271, l. 25.

21. *and saith unto him, Lord, etc.*

H.-H., Eph., Comm., p. 118, l. 27.

25. *et dicit ei: "Et hic, Domine, quid?"*


---

**SUPPLEMENT TO**

**LIST OF QUOTATIONS FROM THE SYRIAC FATHERS.**

**St. Matthew.**

iv. 24.


Wright, p. 71, II. 7, 8.

24. idem, p. 72, l. 9.

v. 11. (Cur. only)

Didascalia Apostolorum (ed. Gibson), f. 59b.

12. idem, f. 17a.

12. idem.

18. idem, f. 72b.

---

* Pesh., for "Repone" read "Pone." This is the only mistake I have found in Mr. Gwilliam's edition. The quotation must be from John, because both the Peshitta and the Old Syriac omit "tuum" in Matt. xxvi. 52.

APPENDIX II.

John
xiv. 1. (John xiv. 1.)
Marutha, Bedj., vol. ii., p. 119, ll. 15, 16.

2. Addai, f. 28a, l. 11.


3. (Cf. John xii. 26.)
Aph., p. 68, l. 11; p. 69, ll. 18, 19; p. 70a, l. 12.

10. Judas Thomas, p. 61, l. 21.

10. (Cur. only)
Eus., H.E., i. 13, p. 53, l. 12.

10. (Cur. only)
Judas Thomas, title.

10. (Cur. only)
Addai, f. 44a, l. 9.


xv. 5. Ish., f. 144b, l. 12.


20. Aph., p. 280b, ll. 9, 10.


33. Eus., Theophil., v. 36, l. 2.

xvii. 5. Da mihi gloriam, a te ex ea, quam dedisti mihi, antequam mundus factus esset,
Moes., p. 227, l. 13, 14.

5. give me glory from thyself, of that which thou gavest me before the world was.

11. Cyrilhena, p. 582, ll. 9, 10.


16. Aph., p. 280b, l. 12; p. 281a, l. 22.

24. before that the world came to be.

xviii. 5. Dum adhuc Judas (om. proditor) cum eis stabat,
Moes., p. 236, ll. 4, 5.

5. While Judas (om. which betrayed him) was standing with them,
H.-H., Eph., Comm., p. 115, l. 27.
QUOTATIONS FROM SYRIAC FATHERS

John

xi. 23. ἢμεν οὖν ἐκ τῆς τέως ἀνάλογος ἠφθανόμεθα ἐν τῇ ὁμοθετίᾳ τοῦ θεοῦ ἐκ τῶν ἁγίων ἔκάθευσαν ἐν τῷ λόγῳ τοῦ θεοῦ ἐν τῇ ὁμοθετίᾳ τοῦ θεοῦ ἐκ τῶν ἁγίων ἐκ τῆς τέως ἀνάλογος. Εὐαγγέλιον τοῦ Μωυσείου ὕπατον τῆς θεοτοκίας. ἐκ τῆς τέως ἀνάλογος ἠφθανόμεθα ἐν τῇ ὁμοθετίᾳ τοῦ θεοῦ ἐκ τῶν ἁγίων ἔκάθευσαν ἐν τῷ λόγῳ τοῦ θεοῦ ἐν τῇ ὁμοθετίᾳ τοῦ θεοῦ ἐκ τῶν ἁγίων ἐκ τῆς τέως ἀνάλογος. Εὐαγγέλιον τοῦ Μωυσείου ὕπατον τῆς θεοτοκίας.


27. Aph., p. 150, l. 3.

xii. 2. καὶ οὕτως εἰσῆλθεν ἐν ἡμῖν ο:title

Eph., Sermo de Domino Nostro, c. 47 (Lamy, vol. i.).


31. Nunc judicium est (om. hujus) mundi, Moes., p. 208, l. 18.


44. (not Cur.) Aph., p. 150, l. 19, 20.

xiii. 4. ἡμεν ἐκ τῆς τέως ἀνάλογος ἠφθανόμεθα ἐν τῇ ὁμοθετίᾳ τοῦ θεοῦ ἐκ τῶν ἁγίων ἔκάθευσαν ἐν τῷ λόγῳ τοῦ θεοῦ ἐν τῇ ὁμοθετίᾳ τοῦ θεοῦ ἐκ τῶν ἁγίων ἐκ τῆς τέως ἀνάλογος. Εὐαγγέλιον τοῦ Μωυσείου ὕπατον τῆς θεοτοκίας. ἐκ τῆς τέως ἀνάλογος ἠφθανόμεθα ἐν τῇ ὁμοθετίᾳ τοῦ θεοῦ ἐκ τῶν ἁγίων ἔκάθευσαν ἐν τῷ λόγῳ τοῦ θεοῦ ἐν τῇ ὁμοθετίᾳ τοῦ θεοῦ ἐκ τῶν ἁγίων ἐκ τῆς τέως ἀνάλογος. Εὐαγγέλιον τοῦ Μωυσείου ὕπατον τῆς θεοτοκίας.

5. Eph., Hymni de Crucifixione, iii. 8 (Lamy, vol. i.).

6. Aph., p. 150, l. 22.

7. Aph., p. 150, l. 22.


8. Aph., p. 150, l. 3.

9. idem, l. 4.

12. idem, l. 7.

13. idem, ll. 7, 8.

14. idem, l. 9.

14, 15. idem, ll. 9-12.

31. Addai, f. 13a, l. 11.

* Cod. ιελον

† Sinai text, κιλον.
John

viii. 56. Abraham (om. your father) desired to see my day;  
58. Antequam Abraham erat, ego jam fui.  
Moes., p. 197, ll. 15, 16.
58. Before Abraham was, I was.  

ix. 3. Vade, ait, lava faciem tuam  
Moes., p. 199, ll. 12, 13.
3. Go, wash thy face  

x. 3. Venite, eamus (om. rursus) in Judaeam.  
Moes., p. 200, l. 23.
7. Come, let us go (om. again) into Judea.  
H.-H., Eph., Comm., p. 109, ll. 7, 8.
8. Judaei (om. nunc) te quarerunt occidere,  
Moes., p. 200, ll. 23, 24.
8. The Jews (om. of late) seek to kill thee,  
H.-H., Eph., Comm., p. 109, ll. 8, 9.

xi. 7. Venite, eamus (om. rursus) in Judaeam.  
Moes., p. 200, l. 23.
7. Come, let us go (om. again) into Judea.  
H.-H., Eph., Comm., p. 109, ll. 7, 8.
8. Judaei (om. nunc) te quarerunt occidere,  
Moes., p. 200, ll. 23, 24.
8. The Jews (om. of late) seek to kill thee,  
H.-H., Eph., Comm., p. 109, ll. 8, 9.

* The Sinai text has  
† The Curetonian is here deficient; and  
‡ The Peshitta has  
† See also Ish., f. 111b, l. 8, and Ish., f. 158b, l. 9 (on Acts).
John


23. quia idem, l. 7, 8.

23. (Cur. only) idem, l. 8.

25. (not Cur.) Ecce Christus venit, et si venerit, omnia nobis dabit Moes., p. 141, l. 32-34.

25. Behold, Christ cometh; and, when he shall come, he will give us all things. H.-H., Eph., Comm., p. 96, l. 22, 23.

27. (not Cur.) They marvelled, that he was standing and speaking with the woman. idem, l. 25, 26.

37. The disciples were beseeching him, and saying Rabbi, eat bread Arm. Version Euthaliana, p. 80.

v. 8. (Cur. only) et vade in domum tuam. Moes., p. 146, l. 17.

14. (Cur. only) : operatur, ideo et ego operor. Ish., l. 125b, l. 9.

15. (Cur. only) quod Jesus erat ille, qui me sanavit. Moes., p. 147, l. 16.

15. (Cur. only) It was Jesus, which made me whole. H.-H., Eph., Comm., p. 98, ll. 2, 3.

17. Pater meus usque hodie opus operatur, ideo et ego operor. Moes., p. 147, ll. 18, 19.

17. on account of this I also work. H.-H., Eph., Comm., p. 98, l. 5.

18. quia Patrem suum dicebat Deum, Moes., p. 147, l. 21, 22.

18. but also because he called God his Father, H.-H., Eph., Comm., p. 98, ll. 8, 9.


22. Aph., p. 280, ll. 5, 6; p. 284, ll. 12, 13.

25. (Cur. only) Aph., p. 288, l. 8; p. 289, l. 6.


15. And our Lord . . . went up into the mountain, H.-H., Eph., Comm., p. 95, ll. 26, 27.


viii. 56. Abraham (om. pater vester) desideravit videre diem meum, Moes., p. 197, ll. 9, 10.
APPENDIX II.

i. 14. οὐδὲ ἄγετον διήκνεται οὐδὲ ἀναμενόμενον [οὐδενὸς]

Aph., p. 1.4; p. 3.4, l. 8.

14. ἐνδέχεσθαι ἐνακόμισθαι ἢ μάλλον ἐστὶν ὑμῖν ἢ κακόν.


14. ἐνδόθη ἀληθῆ ἐκ τῆς πραγματείας τοῦ θεοῦ.

Judas Thomas, p. 31, l. 14.

18. Genitus est ex sinu Patris sui.

Aph., p. 3.4, ll. 3, 4.

18. He was begotten from the bosom of his Father.

Moes., p. 3, l. 25.

20. Ille confessus est, dicens: (om. et non negavit, et confessus est)


20. He confessed (om. and denied not) and saith, I am not the Christ.

Moes., p. 37, l. 17.

20. He confessed (om. and denied not) and saith, I am not the Christ.

H.-H., Eph., Comm., p. 80, ll. 4, 5.

25. ἐπὶ τοῦ Κορυφώνου εἰς γένεσις περὶ τοῦ Κυρίου.

Ish., f. 119b, l. 8.

29. οὐκ ἐπὶ τοῦ Κορυφώνου εἰς γένεσις περὶ τοῦ Κυρίου.

Eus., Theoph., iii. 59, ll. 13, 14.

46. Ex Nazareth fieri ne potest, ut aliquid boni exeat?

Moes., p. 50, ll. 15–17.

46. Can it be, that any good thing should come out of Nazareth?


iii. 5. (not Cur.) ἔστω μεταφράσθη οὐδένος οὐκ ἔστω μεταφράσθη οὐδένος

Ish., f. 121a, ll. 13, 14.

8. ἔστω μεταφράσθη οὐδένος οὐκ ἔστω μεταφράσθη οὐδένος

Ish., f. 121b, ll. 10, 11.

8. ἔστω μεταφράσθη οὐδένος οὐκ ἔστω μεταφράσθη οὐδένος

idem, l. 18.

8. ἔστω μεταφράσθη οὐδένος οὐκ ἔστω μεταφράσθη οὐδένος

idem, l. 21.

12. ἔστω μεταφράσθη οὐδένος οὐκ ἔστω μεταφράσθη οὐδένος

Aph., p. 3.4, ll. 17, 18.

12. ἔστω μεταφράσθη οὐδένος οὐκ ἔστω μεταφράσθη οὐδένος

idem, ll. 19, 20.

34. (Cur. only) non enim, ait, dat in mensura Filio suo

Moes., p. 105, ll. 20, 31.

34. (Cur. only) And not by measure gave he to his Son.

H.-H., Eph., Comm., p. 82, l. 17.

34. ἐνδόθη ἀληθῆ ἐκ τῶν θεοῦ ἀδελφῶν ἡ ἁγιάσματος.

Eph. (Lamy, i., p. 267, ll. 11, 12).

34. (Cur. only) ἔστω ἀληθῆ ἐκ τῶν θεοῦ ἀδελφῶν ἡ ἁγιάζων.

Aph., p. 3.4, l. 3, 4.

35. ἔστω μεταφράσθη οὐδένος οὐκ ἔστω μεταφράσθη οὐδένος

idem, ll. 1, 2.

35. ἔστω μεταφράσθη οὐδένος οὐκ ἔστω μεταφράσθη οὐδένος

idem, l. 4.

iv. 11. ἐνδόθη ἀληθῆ ἐκ τῶν ἁγίων Φιλίππων


16. Vade, voca ad me virum tuum.

Moes., p. 141, l. 18.
QUOTATIONS FROM SYRIAC FATHERS

LUKE


30. Aph., p. 15, ll. 8, 9.

42. (Cur. only) Aph., p. 15, l. 1.

42. Ish., p. 179, ll. 9, 10.


43. (Cur. only) Lord, remember me in Thy Kingdom . . . to-day

H.-H., Eph., Comm., p. 117, l. 22.

43. (Cur. only) Eph. (Lamy, i., p. 669, l. 8).

43. idem, p. 667.

43. (Cur. only)

Aph., p. 13, l. 17.


48. Woe was it, woe was it to us: this was the Son of God.


51. quia *calumniatoribus (*Diat. ar. = perditorum) in consilio et operibus eorum non consenserat.

Moes., p. 266, ll. 5, 6.

xxiv. 47. Eus., Theoph., iv. 9, l. 7. Addai, p. 5a, l. 18.

51. vae fuit, vae fuit nobis

Quodcunque factum est, per ipsum vita erat,

Moes., p. 5, ll. 24, 25.

St. John.

i. *3. Eus., Theop., i. 24, l. 11.


3. 4. (Cur. only) and without him was not anything made. And that which was made, by him was life, H.-H., Eph., Comm., p. 76, ll. 14, 15.

4. Quodcunque factum est, per ipsum vita erat,

Moes., p. 5, ll. 24, 25.


* John i. 1–25 is on a lost leaf of the Sinai Palimpsest.
**APPENDIX II.**

<table>
<thead>
<tr>
<th>Verse</th>
<th>Text</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>xix. 8.</td>
<td>[Relevant text]</td>
<td>Ish., f. 104a, l. 8.</td>
</tr>
<tr>
<td>8.</td>
<td>[Relevant text]</td>
<td>Aph., p. 28, l. 3.</td>
</tr>
<tr>
<td>42. (Cur. only)</td>
<td>Si cognovisses tu saltem hunc diem pacis tuae, <em>sed</em> abscondita est pax a facie tua (om. nunc)</td>
<td>Moes., p. 207, ll. 11-13.</td>
</tr>
<tr>
<td>42.</td>
<td>If thou hadst known at least this day of thy peace! <em>But</em> peace is hid from thine eyes.</td>
<td>H.-H., Eph., Comm., p. 111, ll. 1-3.</td>
</tr>
<tr>
<td>xx. 17. (Cur. only)</td>
<td>[Relevant text]</td>
<td>Marutha, Bedj., vol. ii., p. 81, l. 18.</td>
</tr>
<tr>
<td>18.</td>
<td>[Relevant text]</td>
<td>Aph., p. 28, l. 9.</td>
</tr>
<tr>
<td>35.</td>
<td>[Relevant text]</td>
<td>Aph., p. 280, ll. 6, 7.</td>
</tr>
<tr>
<td>35.</td>
<td>[Relevant text]</td>
<td>idem, l. 20.</td>
</tr>
<tr>
<td>37.</td>
<td>[Relevant text]</td>
<td>Aph., p. 280, ll. 9, 10.</td>
</tr>
<tr>
<td>38.</td>
<td>[Relevant text]</td>
<td>Aph., p. 280, l. 2.</td>
</tr>
<tr>
<td>xxii. 6. (not Cur.)</td>
<td><em>Non</em> remanebit <em>in eo</em> lapis super lapidem</td>
<td>Moes., p. 44, ll. 27, 28.</td>
</tr>
<tr>
<td>22. (om. ραμ)</td>
<td>[Relevant text]</td>
<td>idem, ll. 3, 4.</td>
</tr>
<tr>
<td>24. (Cur. only)</td>
<td>[Relevant text]</td>
<td>idem, l. 6.</td>
</tr>
</tbody>
</table>

* Two MSS. collated by Mr. M'Lean read αλ, thus bringing it into closer agreement with the Old Syriac. Α is considered by Dr. Merx to be the earliest MS. of the Armenian version from the Syriac, made at the beginning of the fifth century. See Preface, p. vii.
LUKE
xii. 36. Ἰωάννης ὁ νεότερος Ἰησοῦν λέγει Judas Thomas, p. 361, l. 6.
38.  (Cur. only) Ἰωάννης ὁ νεότερος Ἰησοῦν λέγει idem, p. 361, ll. 17, 18.
47. Ἰωάννης ὁ νεότερος Ἰησοῦν λέγει Eph. (Cur. 12. 13. 14.)
Marutha, Bedj., vol. ii., p. 64, ll. 16, 17.
52. Ἰωάννης ὁ νεότερος Ἰησοῦν λέγει Eus., Theoph., iv. 12, l. 5.
53.  (Cur. only) Ἰωάννης ὁ νεότερος Ἰησοῦν λέγει idem, l. 6.
55. Ἰωάννης ὁ νεότερος Ἰησοῦν λέγει Eph. (Rom. ed.), vol. ii., p. 320 b, l. 15.
xiii. 21. Ἰωάννης ὁ νεότερος Ἰησοῦν λέγει
Ish., f. 95b, l. 16.
35.  (See Matt. xxiii. 38.)
xiv. 2. Ἰωάννης ὁ νεότερος Ἰησοῦν λέγει
Ish., f. 96a, ll. 18, 19.
11. Ἰωάννης ὁ νεότερος Ἰησοῦν λέγει Aph., p. a, l. 2; p. 96b, l. 10.
12. Ἰωάννης ὁ νεότερος Ἰησοῦν λέγει Aph., p. 56, ll. 14, 15.
12. Ἰωάννης ὁ νεότερος Ἰησοῦν λέγει
Ish., f. 96b, l. 21.
12.  (not Cur.) Ἰωάννης ὁ νεότερος Ἰησοῦν λέγει Ish. (Harris), f. 173a, ll. 8, 9.
xv. 7. (not Cur.) Ἰωάννης ὁ νεότερος Ἰησοῦν λέγει
Aph., p. 56, l. 10.
14. (not Cur.) Ἰωάννης ὁ νεότερος Ἰησοῦν λέγει
Ish., f. 98a, l. 26.
32. (not Cur.) Ἰωάννης ὁ νεότερος Ἰησοῦν λέγει Moes., p. 163.
xvi. 9.  (not Cur.) Ἰωάννης ὁ νεότερος Ἰησοῦν λέγει
Ish. (Cod. Margoliouth), p. 131a, l. 8.
21. Ἰωάννης ὁ νεότερος Ἰησοῦν λέγει Aph., p. 56, l. 20; p. 56b, l. 1.
22, 23. Ἰωάννης ὁ νεότερος Ἰησοῦν λέγει Aph., p. 56, ll. 8, 9.
xviii. 1. Ἰωάννης ὁ νεότερος Ἰησοῦν λέγει Aph., p. 56b, l. 20.
13. Ἰωάννης ὁ νεότερος Ἰησοῦν λέγει Ish., f. 103b, ll. 4, 5.
13. (Cur. only) Ἰωάννης ὁ νεότερος Ἰησοῦν λέγει Ish., f. 99a, l. 4.
APPENDIX II.

luke

ix. 59. 
62. 
x. 1. 
1. 
1. 
1. 
17. 
1. 
1. 
39. 
39. 
40. 
40. 
xi. 3. 
3. 
4. 
4. 
33. 
43. 
52. 
52. 
xii. 11. 
19. 
19. 
19. 
20. 
21. 
21.

Aph., p. 320, l. 12.
Eph. (Overbeck), p. 127, ll. 18, 19.
Judas Thomas, p. 320, ll. 17, 18.
Moes., p. 59, ll. 22, 23.
H. H., Eph., Comm., p. 90, l. 2.
Moes., p. 160, ll. 16, 17.
Ish., f. 896, l. 2.
idem, l. 17.
Addai, f. 4a, ll. 10, 11.
Venit Maria et sedit ad pedes Iesu. Moes., p. 98, l. 18.
Mary came and sat at Jesus' feet. H. H., Eph., Comm., p. 88, ll. 3, 4.
Non est tibi cura de me; Moes., p. 98, l. 27.
carest thou not for me? H. H., Eph., Comm., p. 88, ll. 4, 5.
Eph., Sermones Rogationum IV. (Lamy, iii., p. 53, ll. 9, 10).
Judas Thomas, p. 32, l. 6.
(See Matt. vi. 11.)
Aph., p. 3, l. 9.
Aph., p. 301, ll. 1, 2.
Vae vobis, Legisperitis, qui absconditis claves Moes., p. 211, l. 15.
Woe unto you, lawyers, for ye hide the key.
Aph., p. 302, ll. 3-5.
Aph., p. 32, l. 13.
Aph., p. 332, ll. 15, 16.
Aph., p. 332, l. 17.
LUKE

25. There were many widows in the house of Israel.

v. 28. θαλασσαν ομοιος (om. χρυσ.)
   Ish. (Acts, Cod. Harris), f. 159b, II. 3, 4.

vi. 14. Μοιραζομαι μεταμορφοσθς ελπις Ἰσραηλ...
   Ish. (Cod. Harris), f. 159b, I. 3.

21. Blessed are they that weep; for they shall laugh

24. ὥστε ἐγερθηται ἡ θεοφανεια τῶν κάτω... 
   Aph., p. 1, II. 2.

32. ἶνα τοῦτο εἰρημένου ἔσται ἡ ἡμέρα ἡμῶν... 
   idem, II. 4–6.

35. ἤλπις ἀποκαλυφθης τῆς ζωῆς ἦλθεν αὐτοῖς...
   idem, II. 8, 9.

vii. 41. (not Cur.) Ἰσραήλ ἐστιν ἵππῳ τοῦ ἔρημου αὐτοῦ...

42. ἔκτισεν τὸν θεὸν τῶν ἀνθρώπων... 
   idem, p. xxiii., II. 5, 6.

43. ἔρευσεν ἀντὶ τῶν καιρῶν... 
   idem, l. 8.

44. (not Cur.) Ἴσραήλ ἐστιν ἵππῳ τοῦ ἔρημου αὐτοῦ...

47. ὁ λαός ἐκ τῆς ζωῆς... 
   idem, p. 186, l. 7.

viii. 2. (Cur. only) ex qua septem daemones ejecerat, Moes., p. 120, II. 27, 28.
2. out of whom he had cast seven devils, H.-H., Eph., Comm., pp. 91, 92.
8. (Cur. only) Terra autem bona et opima Moes., p. 125, l. 34.
8. and other fell on fertile and good ground
   H.-H., Eph., Comm., p. 92, l. 7.

16. (Cur. only) ὁ θανάτως ἐκ τῆς ζωῆς ἤρθε... 
   Aph., p. 12, l. 9.

50. (Cur. only) Firmiter crede et vivet filia tua, Moes., p. 89, II. 1, 2.
50. (Cur. only) Μουσίασα ἡμῖν τὴν θυσίαν... 
   Aph., p. 11, l. 1.

16. (Cur. only) ὁ λαός ἐκ τῆς ζωῆς ἤρθε... 

50. (Cur. only) ἴδε ἡμῖν τὴν θυσίαν... 
   idem, p. 105, l. 5, 6.

ix. 5. (See Matt. x. 14.)

58. (not Cur.) et filio hominis non est locus, Moes., p. 74, II. 20, 21.
58. and the Son of Man hath no place H.-H., Eph., Comm., p. 85, II. 26, 27.
APPENDIX II.


48. Μέχρις οὗ ἔδειξα τὴν ἥτταν τῷ πάθει, καὶ δῶσω τῷ ἀνθρώπῳ καταγεγραμμένα τὰς ἱστορίας τῆς ζωῆς αὐτοῦ. Απ., p. 30, l. 5.

52. Μάρια γάρ καὶ Ἰωάννης καὶ Ἰούδας ἐπήρθε βασιλείαν. (om. τῆς τοῦ Βεβραίου) Eph., p. 395, l. 1.

76. ibis ante Dominum. (om. enim) Moes., p. 7, l. 15.

76. (om. for) thou shalt go before the face of the Lord H.-H., Eph., Comm., p. 77, ll. 25, 26.

80. utrumque, Iosephum καὶ Μαριαμ, esse ex domo David. Aph., p. 16.


ii. 4. quod dictum est de Maria, et Joseph, quia ambo de domo David erant; Eph., vol. ii., p. 14, l. 2.

4. utrumque, Ιοσεφιμ καὶ Μαριαμ, esse ex domo David. Moes., p. 16.

4. Eph., vol. ii., p. 6, l. 3.


35. thou shalt cause a sword to pass away.† H.-H., Eph., Comm., p. 78, ll. 27, 28.


22. (also Matt. iii. 17.) Marutha, Bedj., vol. ii., p. 120, l. 11, 12.


2. And after forty days, that he fasted, he hungered.

H.-H., Eph., Comm., p. 81, ll. 2, 3.


* Dr. Rendel Harris has called attention to the following passage in the History of the Venerable Bede, p. 287: "De utroque potest intelligi, quod dicitur de domo David." (Ephrem on the Gospel, p. 98.)

† The "away" seems doubtful.
Mark


viii. 4. Eph., Sermo de Domino Nostro, cap. 11 (Lamy, i., p. 171).


ix. 50. Vigilate et orate, quia nescitis tempus (om. videte, om. quando sit.) Moes., p. 216.

xii. 17. (See Matt. xxii. 21.)

xiii. 2. (See Matt. xxiv. 2.)

13. They were blameless in all their habitations H.-H., Eph., Comm., p. 76, l. 22.


17. This ointment might have been sold for three hundred pence, and given to the poor. Moes., p. 205.


22. This ointment might have been sold for three hundred pence, and given to the poor. Moes., p. 205.

St. Luke.


6. They were blameless in all their habitations H.-H., Eph., Comm., p. 76, l. 22.


APPENDIX II.

Matt.

xxvii. 16, 17. **ir.** 314

Bar Bahlul (Duval), col. 423. (Cf. Burkitt, vol. ii., p. 178.)

16, 17. Jesus was his Name, who is here called Barabba; for so it is written in the Gospel of the separated: Bar Salibi (Loftus' transl.), pt. ii., p. 13.

16, 17. **ir.** 314

28. **ir.** 314

Ish., p. 185, l. 12.

46. *Eli, Eli,* quare me dereliquisti:

Moes., p. 247, l. 24.

50. **ir.** 314

Habib (Cureton), p. 28, l. 16.

51. **ir.** 314

Addai, f. 187, ll. 2, 3.

52. **ir.** 314

Addai, f. 176, l. 18.

64. **ir.** 314


xxviii. 3. **ir.** 314

Ish., f. 150b, l. 15.

St. Mark.


iv. 5. **ir.** 314

Eus., Theoph., iv. 33, l. 5.

5. **ir.** 314

idem, l. 4.

6. **ir.** 314

idem, l. 5, 6.

v. 10. Et daemones coeperunt precari, ne eos ex hoc loco expellerat.

Moes., p. 75, ll. 25, 26.

vi. 11. (See Matt. x. 14.)

49. (also Matt. xiv. 26.) **ir.** 314


vii. 11. **ir.** 314

Ish., p. 105, ll. 10, 11.

20. **ir.** 314


28. **ir.** 314

Ephraim (Lamy, vol. i., p. 163, ll. 17, 18).

* This reference is misprinted by Dr. Burkitt as col. 243.
QUOTATIONS FROM SYRIAC FATHERS

Matt.

13. (Cf. Matt. xvi. 19.) (not Cur.)

Aph., p. 289, l. 5, 6.

25. Eph.


27. idem, l. 4.

34. Eus., Theoph., iv. 17, l. 2.

38. Addai, f. 18a, l. 4.

38. Eus., Theoph., iii. 27; iv. 18, ll. 25, 30, 35; iv. 20, l. 8.

38. idem, iv. 18, l. 9.

xxiv. 2. (not Cur.) idem, iii. 27. (* καταλυθήσεται).

(Cf. Mark xiii. 2.)

3. idem, iv. 35, l. 1.

6. idem, iv. 36, l. 1.

9. idem.

36. (See Mark xiii. 32.)

xxv. 40. Aph., p. 294, l. 2.

41. (not Cur.) idem, ll. 4, 5.

45. idem, l. 8.

xxvi. 38. Ish., p. 178, l. 9.

52. (also John xviii. 11.) Ish., p. 178, l. 9.

55. (also Mark xiv. 48.) Ish., p. 181, l. 19.

61. (cf. Mark xiv. 58.) Ish. (MS. Margoliouth), f. 215a, l. 2.

xxvii. 4. sanguinem justum tradidi.


* oîμαξ is the Peshîṭta word. Isho'dad evidently knew both versions.
APPENDIX II.

Matt. xxii. 40. (not Cur.) יָדָא לֶא לַגְּדוּ פָּרֹתִי... Eph. (Lamy, i., p. 253).
40. (not Cur.) יָדָא לֶא לַגְּדוּ פָּרֹתִי... Eus., Theoph., iv. 13, l. 13, 14.
41. (Cur. only) יָדָא לֶא לַגְּדוּ פָּרֹתִי... idem, l. 14, 15.
43. (not Cur.) יָדָא לֶא לַגְּדוּ פָּרֹתִי... idem, ll. 17, 18.
44. (also Luke xx. 18.) יַחֵל הָאָלָל לֶא לֶא לַגְּדוּ פָּרֹתִי... Aph., p. 20, l. 9.
44. It shall crush and grind him to powder.
46. (Cur. only) יָדָא לֶא לַגְּדוּ פָּרֹתִי... Eus., Theoph., iv. 15, ll. 2, 3.

Matt. xxii. 1. יָדָא לֶא לַגְּדוּ פָּרֹתִי... idem, l. 4.
3. (not Cur.) יָדָא לֶא לַגְּדוּ פָּרֹתִי... idem, ll. 5, 6.
4. (Cur. only) יָדָא לֶא לַגְּדוּ פָּרֹתִי... idem, l. 8.
5. (Cur. only) יָדָא לֶא לַגְּדוּ פָּרֹתִי... idem, l. 9.
7. (Cur. only) יָדָא לֶא לַגְּדוּ פָּרֹתִי... idem, ll. 10, 11.
8. (Cur. only) יָדָא לֶא לַגְּדוּ פָּרֹתִי... idem, iv. 16, l. 30.
9. יָדָא לֶא לַגְּדוּ פָּרֹתִי... idem, iv. 15, l. 12.
10. (not Cur.) יָדָא לֶא לַגְּדוּ פָּרֹתִי... idem, l. 13.
12. (Cur. only) יָדָא לֶא לַגְּדוּ פָּרֹתִי... idem, iv. 16, l. 56.
12. יָדָא לֶא לַגְּדוּ פָּרֹתִי... idem, l. 57.
21. (also Mark xii. 17, Luke xx. 25.) יָדָא לֶא לַגְּדוּ פָּרֹתִי... Ish., p. 8, l. 1.
24. (not Cur.) om. et exsuscitat semen fratri suo Moces., p. 194, l. 2.
28. (not Cur.) In resurrectione ergo mortuorum idem, l. 3.
28. (not Cur.) יָדָא לֶא לַגְּדוּ פָּרֹתִי... Aph., p. 190, l. 13.
28. (Cur. only) יָדָא לֶא לַגְּדוּ פָּרֹתִי... idem, ll. 13, 14.
31. יָדָא לֶא לַגְּדוּ פָּרֹתִי... Aph., p. 198, l. 8, 9.
32. יָדָא לֶא לַגְּדוּ פָּרֹתִי... Aph., p. 189, l. 20.
32. יָדָא לֶא לַגְּדוּ פָּרֹתִי... Aph., p. 189, l. 2.
32. יָדָא לֶא לַגְּדוּ פָּרֹתִי... Aph., p. 189, l. 4.
QUOTATIONS FROM SYRIAC FATHERS

Matt.

xviii. 23. (Cur. only) οὐκ ἐξ ἐμοῦ ἐκβαλλεῖ τὰ ἔργα ὑπὲρ τῆς ἀληθείας τοῦ Θεοῦ ἀληθείαν Ναντίκαν. 

Aph., p. 21, l. 14.

idem, l. 15.

idem, l. 22.

xix. 11. οὐκ ἐξ ἐμοῦ ἐκβαλλεῖ τὰ ἔργα ὑπὲρ τῆς ἀληθείας τοῦ Θεοῦ ἀληθείαν Ναντίκαν.

Aph., p. 22, l. 12.

Eus., Theoph., iv. 32, l. 4.

idem, l. 7.

20. (also Luke xviii. 21.) 

idem, l. 7.

21. (not Cur.) 

idem, l. 7.

22. (not Cur.) 

idem, l. 8, 9.

xv. 15. (not Cur.) Aut non habeo potestatem, in domo mea faciendi, quae volo?

Moes., p. 177, ll. 17, 18

Or have I not power in mine own house to do what I will?

H.-H., Eph., Comm., p. 103, ll. 8, 9

xxi. 3. (Cur.) οὐκ ἢ λοίπον ἦ ημερὸς ημῶν, ἀλλὰ ημερόν τε καὶ εἰκόνα τοῦ θεοῦ ἐν ἀνθρώποις ἠδοκήσατο Περσικαίος.

Eph. (Roman ed.), vol. i., pp. 108, 109, l. 1

Aph., p. 26, l. 9

31. (not Cur.) Quis ex his fecit (om. διὸ) voluntatem patris sui? Mœs., p. 191

31. Which of them did the will of his father? H.-H., Eph., Comm., p. 106, ll. 3, 4

31. (not Cur.) Secundus

Mœs., p. 191, l. 31.

31. The second

H.-H., Eph., Comm., p. 106, l. 5.

33. οὐκ ἦν αἱ παρὰ κυρίας ἀναμνήσεως ἡμᾶς αὐτός

Eus., Theoph., iv. 13, l. 6.

34. οὐκ ἦν αἱ παρὰ κυρίας ἀναμνήσεως ἡμᾶς αὐτός

idem, ll. 6, 7.

35. (Cur. om. ἐν) ἐξ ἐμοῦ ἐκβαλεῖ τὰ ἔργα ὑπὲρ τῆς ἀληθείας τοῦ Θεοῦ ἀληθείαν Ναντίκαν.

idem, l. 9.

36. idem, l. 9.

37. idem, l. 9.

38. οὐκ ἦν αἱ παρὰ κυρίας ἀναμνήσεως ἡμᾶς αὐτός

idem, l. 10.

38. idem, l. 11.

Matt.

xiii. 48. to choose the best (lit. good good). H.-H., Eph., Comm., p. 93, ll. 6, 7.

49. 

xiv. 11. 

26. (See Mark vi. 49.)

xv. 8. 

13. 

Julian, p. 29, ll. 9, 10.

27. (not Cur.) Et canes de micas mensae domini sui edunt

Moes., p. 138, ll. 28, 29.

27. (not Cur.) even dogs eat of the crumbs of their master’s table.

H.-H., Eph., Comm., p. 95, l. 20.

xvi. 13. Quid de me dicunt homines, quod sit filius hominis?

Moes., p. 153, ll. 10, 11.

13. Who do men say [concerning me] that the Son of man is?


15. (Cur.) 

Eus., Theoph., v. 40, l. 11.

19. (Cf. Matt. xxiii. 13.) 

Eph., Sermo de Domino Nostro, cap. 52 (Lamy, vol. i.).

19. 

Eus., Theoph., v. 40, l. 15.

xvii. 20. (not Cur.) 

Aph. (Cod. A), p. 58, ll. 9, 10.

18. (Cur only) 

Aph., p. 62, l. 13.

7. 


7. (not Cur.) 

Aph., p. 26, l. 7.

9. 

Aph., p. 12, l. 11.

10. (Cur only) 

Aph., p. 131, l. 11.

14. 

Aph., p. 12, ll. 20, 21.

15. (om. 1.) 

Aph., p. 51, l. 5.

17. 

idem, ll. 8, 9.

* The Sinai text from Matt. xvi. 15 to xvii. 12 is on a lost leaf.
Matt.

xii. 29. (also Mark iii. 27.) *(Cur. only)  
Eus., Theoph., iii. 57, ll. 6, 7.  


40. (not Cur.)  
Ish., f. 111a, ll. 23, 24.  

xiii. 5. *(a-a not Cur.)  
Eus., Theoph., iv. 33, l. 4.  

24. idem, iv. 34, l. 1.  
25. idem, l. 2.  
26. idem, l. 3.  
27. *om. κακά and δεῦρο (not Cur.)  
idem, ll. 4, 5.  
28, 29. idem, ll. 5, 6.  
30. idem, ll. 8, 9. *(not Cur.)  
36. idem, l. 11.  
37. idem, l. 12.  
38. idem, ll. 12, 13.  
39. idem, ll. 14, 15.  
40. idem, l. 15.  
41. Mundabit domum regni sui  
Moes., p. 211, l. 12.  
41. he will cleanse the house of his kingdom.  
H.-H., Eph., Comm., p. 93, l. 2.  
41. (not Cur.) Eus., Theoph., iv. 34, l. 17.  
41. idem.  
43. (not Cur.) idem, l. 18. *(om. κακά and δεῦρο)  
48. ut bonum ad bonum colligant  
Moes., p. 128, l. 21.  

* The Sinai MS. is here illegible.  
† This word is found in Mark iii. 29 of the Peshitta.
APPENDIX II.

Matt.

x. 17. Matt. X. 17.


23. et si ab hac persequantur vos, fugite denique in aliam civitatem.

23. and if from that they persecute you, flee into another city.

H.-H., Eph., Comm., p. 87, ll. 9, 10.

25. Duo passeres asse veneunt (om. Nonne)

25. Two sparrows are sold for a farthing;


34. (Cur. only) Rahmani, Acts of Guria and

34. (not Cur.) Eus., Theoph., iv. 12, l. 1, 2.


xi. 5. (not Cur.) om. et pauperes evangelizantur

9. Ish. (Cod. Harris), f. 1196, ll. 7, 8.


25. (om. ἤδη λήγοντα) Ish., p. 9, l. 2.

xii. 4. Rabbula (Overbeck), p. 234, ll. 7, 8.


4. idem, p. 235, ll. 10, 11.

22. Sanavit eum, et dedit ei auditum, loquelam, et visum,

22. and he healed him, and caused him to hear, to speak, and to see.

<table>
<thead>
<tr>
<th>Page</th>
<th>Verse</th>
<th>Quotation</th>
<th>Source</th>
</tr>
</thead>
<tbody>
<tr>
<td>ix. 2</td>
<td>2a</td>
<td>Vidit <em>Dominus</em> fidem eorum</td>
<td>Moes., p. 59</td>
</tr>
<tr>
<td>ix. 2</td>
<td>2</td>
<td>Our <em>Lord</em> saw their faith.</td>
<td>H.-H., Eph., Comm., p. 82, l. 24</td>
</tr>
<tr>
<td>ix. 2</td>
<td>2</td>
<td>Eph., Sermo de Dom. Nostr., cap. 21 (Lamy, vol. i., p. 189)</td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>20</td>
<td><em>Vidit Dominus fidem eorum.</em></td>
<td>Eus., Theoph., iii. 40, ll. 47, 48</td>
</tr>
<tr>
<td>20</td>
<td>20</td>
<td><em>Our Lord saw their faith.</em></td>
<td>idem, l. 48</td>
</tr>
<tr>
<td>38</td>
<td>38</td>
<td><em>Eus., Theoph., iv. 33, ll. 41, 42.</em></td>
<td>idem, ll. 46, 47</td>
</tr>
<tr>
<td>38</td>
<td>38</td>
<td><em>Judas Thomas.</em></td>
<td>Eus., Theoph., v. 38</td>
</tr>
<tr>
<td>x. 2</td>
<td>2</td>
<td><em>Eus., Theoph., iv. 40,</em> idem, l. 48</td>
<td></td>
</tr>
<tr>
<td>x. 2</td>
<td>2</td>
<td><em>Ish. (Acts, Cod. Harris), l. 159a, ll. 2, 3.</em></td>
<td></td>
</tr>
<tr>
<td>2, 3</td>
<td>2, 3</td>
<td><em>Cod. Sachau 311, Berlin, Goussen, Apocolypsis Versio Sahidica.</em> (Cf. Harris's Ephrem, p. 101.)</td>
<td></td>
</tr>
<tr>
<td>3, 4</td>
<td>3, 4</td>
<td><em>Judas Thomas,</em> p. 290, ll. 6, 7</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>4</td>
<td><em>Cod. Sachau 311 (Harris), p. 101.</em></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>5</td>
<td><em>Ish. (Cod. Harris), f. 138a, ll. 8, 9.</em></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>5</td>
<td><em>Eph., Hymni de Ecclesia et Virginitate, xvii., v. 11 (Lamy, vol. iv.)</em></td>
<td></td>
</tr>
<tr>
<td>5, 6</td>
<td>5, 6</td>
<td><em>Eus., Theop., iv. 16, ll. 11, 44.</em></td>
<td></td>
</tr>
<tr>
<td>5, 6</td>
<td>5, 6</td>
<td><em>idem, ll. 12, 13.</em></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>7</td>
<td><em>Ish., p. 65, l. 5.</em></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>9</td>
<td><em>Eus., H.E., p. 296, ll. 13, 14.</em></td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>14</td>
<td>(also Mark vi. 11; Luke ix. 5.) <em>Discutite pulverem pedum vestrorum</em></td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>14</td>
<td><em>Habib, p. 290, l. 6.</em></td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>14</td>
<td><em>Addai, f. 196, l. 13.</em></td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>14</td>
<td><em>Ish., p. 76, l. 6.</em></td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>14</td>
<td><em>Eph. (Overbeck), pp. 51, 52.</em></td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>14</td>
<td><em>Moes., p. 93.</em></td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>14</td>
<td><em>shake off the dust of your feet.</em></td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>14</td>
<td><em>H.-H., Eph., Comm., p. 87, l. 1.</em></td>
<td></td>
</tr>
</tbody>
</table>
APPENDIX II.

Matt.
vi. 30.  μη ἐλεγχεῖν τὸν ἁλόν καὶ τὸν πρόκτον ὑμῶν  
Judas Thomas, p. 503, l. 21.

34.  ἔλεητε Ἰακώβου καὶ Ἰουλίαν  
idem, ll. 17, 18.

vii. 2.  (* Cur. only)  ἐλεηθέντες Ἰακώβου καὶ Ἰουλίαν  
Aph., p. 431, ll. 12, 13.

6.  ἔλεητο Ἰακώβου καὶ Ἰουλίαν  
Mar Abbâ, Rendel Harris's Ephrem, p. 94.

6.  ἔλεητο Ἰακώβου καὶ Ἰουλίαν  
Habib, p. 111, ll. 15, 16.

6.  Nolite projicere margaritam (om. vestram) ante porcos:

7.  (* Cur. 116.128) ἔλεηθέντες Ἰακώβου καὶ Ἰουλίαν  
Aph., p. 116.128, l. 3.

7.  ἔλεηθέντες Ἰακώβου καὶ Ἰουλίαν  

14.  ἔλεηθέντες Ἰακώβου καὶ Ἰουλίαν  

14.  ἔλεηθέντες Ἰακώβου καὶ Ἰουλίαν  
Aph., p. 116.128, ll. 16, 17.

14.  ἔλεηθέντες Ἰακώβου καὶ Ἰουλίαν  

16.  ἔλεηθέντες Ἰακώβου καὶ Ἰουλίαν  
Eus., Theoph., iv. 30, ll. 2, 3.  ἔλεηθέντες Ἰακώβου καὶ Ἰουλίαν  
Eph., p. 116.128, ll. 5, 6.

16, 17.  ἔλεηθέντες Ἰακώβου καὶ Ἰουλίαν  
Eus., Theoph., iv. 30, l. 3.

17.  ἔλεηθέντες Ἰακώβου καὶ Ἰουλίαν  
Aph., p. 116.128, l. 18.

viii. 3.  The leprosy was cleansed from him.

5.  (not Cur.)  ἔλεηθέντες Ἰακώβου καὶ Ἰουλίαν  
Eus., Th., iv. 2, ll. 9, 10.

5.  (not Cur.)  ἔλεηθέντες Ἰακώβου καὶ Ἰουλίαν  
Hymn., Studia Sinaiitica, xi., p. 250.

5.  (not Cur.)  Χριστῷ τῷ Χριστῷ  
Clementine Homilies, ix. 21.

9.  (not Cur.)  et filio hominis non est locus  
Eus., Th., iv. 2, ll. 13, 14.

20.  (not Cur.)  et filio hominis non est locus  
Moes., p. 74, ll. 20, 21.

20.  (not Cur.)  et filio hominis non est locus  
Aph., p. 116.128, ll. 9, 10.

22.  ἔλεηθέντες Ἰακώβου καὶ Ἰουλίαν  
Ish., p. 72, l. 8.

29.  (om. 116.128) ἔλεηθέντες Ἰακώβου καὶ Ἰουλίαν  
Eus., Theoph., v. 18, l. 21.
<table>
<thead>
<tr>
<th>Quotation</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>v. 44. (not Cur.)</td>
<td>Aph., p. 21, ll. 21, 22.</td>
</tr>
<tr>
<td>v. 46. (not Cur.)</td>
<td>Aph., p. 31, ll. 1, 2.</td>
</tr>
<tr>
<td>vi. 6.</td>
<td>Ish., p. 60, l. 13.</td>
</tr>
<tr>
<td>vi. 6.</td>
<td>Aph., p. 22, l. 2.</td>
</tr>
<tr>
<td>vi. 6.</td>
<td>Aph., p. 22, ll. 2, 3, 4.</td>
</tr>
<tr>
<td>vi. 8. (* not Cur.)</td>
<td>Aph., p. 16, ll. 16, 17.</td>
</tr>
<tr>
<td>*11. (Cur. only)</td>
<td>idem.</td>
</tr>
<tr>
<td>12.</td>
<td>Aph., p. 12, ll. 5, 6, 10.</td>
</tr>
<tr>
<td>13.</td>
<td>idem, l. 8.</td>
</tr>
<tr>
<td>15.</td>
<td>Ish., p. 66, l. 15.</td>
</tr>
<tr>
<td>19.</td>
<td>Aph., p. 32, ll. 15, 16.</td>
</tr>
<tr>
<td>19.</td>
<td>idem, l. 15.</td>
</tr>
<tr>
<td>20.</td>
<td>idem, l. 17.</td>
</tr>
<tr>
<td>21.</td>
<td>idem, l. 18.</td>
</tr>
</tbody>
</table>

* Sinai text not extant from Matt. vi. 10 to viii. 2.
APPENDIX II.

Matt.

v. 9. \(\ldots\) Aph., p. 22, ll. 19, 20; p. 21, ll. 12, 13.

13. (not Cur.) \(\ldots\) \(\ldots\) Aph., p. 13.

15. \(\ldots\) Aph., p. 20, l. 7.

15. \(\ldots\) Historia Sancti Ephraemi, cap. 17 (Lamy, vol. ii, p. 33).

15. (not Cur.) \(\ldots\) Eus., Theoph., iv, 7, l. 5.

17. \(\ldots\) Aph., p. 24, ll. 3, 4.

18. \(\ldots\) idem, ll. 20, 21.

18. \(\ldots\) Eph. (Overbeck), p. 149, l. 24.

19. (not Cur.) Omnibus, ait, quisolverit unum ex mandatis (om. igitur)

Moes., p. 65, ll. 10, 11. (Cf. H.-H., Eph., Comm., p. 84, ll. 3, 4.)

19. (Cur. only) \(\ldots\) Ish., p. 59, l. 14.

23. \(\ldots\) Aph., p. 21, l. 7; p. 22, ll. 5, 6.

29. (Cur. only) \(\ldots\) Aph., p. 23, l. 11.

33. \(\ldots\) Aph., p. 25, ll. 5, 6.

34. \(\ldots\) Aph., p. 26, l. 3.

34. \(\ldots\) Aph., p. 26, l. 11.

39. Qui percutit maxillam tuam (om. dexteram), porrige ei et alteram partem.*

Moes., pp. 65, 69, 70. (Cf. p. 223, l. 26.)

39. Si quis te percusserit in maxillam (om. dexteram), praebe ei et alteram.

Moes., p. 133, l. 12.

39. he that smiteth thy cheek, offer to him the other side also.


39. \(\ldots\) * Aph., p. 30, l. 11.

40. (not Cur.) \(\ldots\) idem, l. 13.

41. \(\ldots\) idem, ll. 11, 12.

* The sequence of this in Aphraates and in Ephraim's Commentary shows that the quotation is from Matthew.
Matt.
iv. 3. (not Cur.) *Dic lapidibus istis, ut panis fiant* 
Moes., p. 44, l. 18.
5. (also Luke iv. 9.) (Cur. only) 
Eph. (Lamy, ii., p. 815; iv., p. 525, l. 22).
6. 
6. (not Cur.) 
Eph., Hymni de Ecclesia et Virginitate, xiii., v. 11.
11. 
Aph., p. 365, ll. 3, 4.
12. (not Cur.) 
Eus., Theoph., iv., p. 5, 1. 3.
18. (Cur. only) 
Ish., p. 50, ll. 16, 17.
19. 
Eph., Hymni in Festum Epiphaniae, vii., v. 24.
19-21. 
Eus., Theoph., iv. 6, ll. 5-7. 
21, 22. (Cur. only) 
Ish., p. 53, l. 10.
24. 
Judas Thomas, p. 41, ll. 1, 2.
v. 2. (not Cur.) *et coepit dicere:*
Moes., p. 62, l. 29.
2. and *began to say* 
H.-H., Eph., Comm., p. 83, l. 16.
3. 
Aph., p. 28, l. 1; p. 13, ll. 14, 15.
3. 
Aph., p. 36, l. 8, 9.
3. Blessed are the poor in their spirits. 
5. (not Cur.) 
Ish., p. 53, l. 10.
5. : 
Ish., p. 54, l. 6.
5. in Cur. only is next v. 3 and before v. 4.
Matt.


23. (Cur. only) Sancte habitabat cum ea Moes., p. 23, ll. 13, 14.

25. In sanctitate habitabat cum ea Moes., p. 25, l. 9.


ii. 11. and presented unto him an offering idem, p. 79, ll. 3, 4.

18. Marutha, Bedjan, vol. ii., p. 74, l. 3.

18. idem, p. 109, ll. 9, 10.


10. (also Luke iii. 9.) Ecce, securis pervenit usque ad radicem arboris Moes., pp. 39, 40, ll. 39, 41. (Cf. H.-H., Eph., Comm., p. 80, ll. 11, 12.)


11. (not Cur.) Ephraim, Hymni in Festum Epiphaniae, v., v. 4 (Lamy, vol. i.).

17. Marutha, Bedj., vol. ii., p. 120, ll. 11, 12.

iv. 2. Et postquam quadraginta dies (om. et quadraginta noctes) jejunavit, esuriit. Moes., p. 44, l. 8. (Cf. H.-H., Eph., Comm., p. 81, l. 2.)
APPENDIX II.

LIST OF QUOTATIONS FROM SYRIAC FATHERS WHICH AGREE MORE WITH THE OLD SYRIAC THAN WITH THE PESHIṬTA.

These quotations are chiefly the result of my own independent investigations; but, to make the list more complete, I have included in it several examples to which I have been guided by Dr. Rendel Harris's Ephrem on the Gospels, and by Dr. Burkitt's Evangelion da-Mepharreshe. Some of those from St. Ephraim were found by Dr. Burkitt to agree with variants read by me at Sinai in 1909, but suppressed in "Some Pages of the Four Gospels" (see Appendix I.). I have rigidly excluded all passages which agree with the Peshitta, and all those where a word which appears distinctively to agree with the Old Syriac is found in a parallel passage of the rival Version. Agreement of quotation with the Peshitta is always to be expected after the middle of the fifth century; the surprising thing is, that any later writers should be found who were acquainted with the older text. Especially do we wonder at Bar-Salibi, of the twelfth century, and at Isho'dad, from whose Commentary on the Gospels, written in the ninth century, I have gathered more than seventy cases for my list. I have had the advantage of being able to consult the two MSS. of this Commentary which belong respectively to Dr. Rendel Harris and to Professor D. S. Margoliouth, of Oxford, from which my sister, Mrs. Gibson, is preparing her edition of this work. I have found two fresh quotations in Rabbula, and three in Marutha. The words which form the agreement are printed in larger type or in italics. Where the agreement consists in the relative position of words to each other, this could not of course be done.

I hope that the method which I have followed will enable scholars to verify the agreements easily. Those from Moesinger's translation of Ephraim's Commentary on the Gospels, from Hamlyn-Hill's, and probably those from other works of Mar Ephraim, must have agreed with Tatian's Diatessaron.

ST. MATTHEW.

1. 4, 5. ἀληθείας ὑπὲρ ἡμᾶς ἐπηκόο ἔγραφον
   Aphraates, p. 安全隐患, l. 22.

8. (not Cur.) ἂν ζησύ αὐτὸν ἁλίθην ἔζησεν
   Aph., p. 448, l. 12.

8. (Cur. only) ἔπειτα ἐξαργυρίων ἐντελῶς
   idem, l. 13.

8. (Cur. only) ἐξαργυρίων ἐντελῶς ἔπειτα
   idem, l. 16.
The following readings were in the transcription which I made from the manuscript in 1895, but were not adopted in my book, "Some Pages of the Four Gospels Retranscribed from the Sinaitic Palimpsest," because they were considered at the time to be impossibilities. Professor Burkitt has restored most of them in his edition of the Evangelion da-Mepharreshe.

Matt. xxvi. 1: 

Mark xii. 23: 

xii. 23: 

xii. 29: 

Luke vi. 24: 

vi. 33: 

x. 6: 

xii. 55: 

John vii. 10: 

xiii. 38, xiv. 1: 

This was omitted by an oversight.

Corroboration of some of my latest readings will be found amongst the "Quotations," in Matt. xi. 5; xii. 4; xx. 15; xxiv. 2; Luke xx. 33; John iv. 27; xii. 44.

Words about which I am doubtful are in—

Luke iii. 23: 

iv. 26: 

or 

or 

or 

or 

or 

or.
### Addenda and Corrigenda

**John**

<table>
<thead>
<tr>
<th></th>
<th>For</th>
<th>Read</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>x. 9</td>
<td>24</td>
<td>מְאַסֵּר</td>
<td>מְאַסֵּר * (sic)</td>
</tr>
<tr>
<td>xiii. 38</td>
<td>מְאַסֵּר</td>
<td>מְאַסֵּר * (with Dr. Harris)</td>
<td></td>
</tr>
<tr>
<td>xv. 25</td>
<td>מְאַסֵּר</td>
<td>מְאַסֵּר</td>
<td></td>
</tr>
<tr>
<td>xvi. 15</td>
<td>מְאַסֵּר</td>
<td>מְאַסֵּר</td>
<td>(verified in 1906)</td>
</tr>
<tr>
<td>22.</td>
<td>מְאַסֵּר</td>
<td>מְאַסֵּר</td>
<td></td>
</tr>
<tr>
<td>xviii. 31</td>
<td>מְאַסֵּר</td>
<td>מְאַסֵּר</td>
<td></td>
</tr>
</tbody>
</table>

### Emendanda in Dr. Burkitt's Cureton Text.

**Matt. v. 1.**

<table>
<thead>
<tr>
<th></th>
<th>For</th>
<th>Read</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>vii. 6</td>
<td>מְאַסֵּר</td>
<td>מְאַסֵּר</td>
<td></td>
</tr>
<tr>
<td>Luke xxi. 21</td>
<td>מְאַסֵּר</td>
<td>מְאַסֵּר</td>
<td></td>
</tr>
<tr>
<td>John xiv. 16</td>
<td>מְאַסֵּר</td>
<td>מְאַסֵּר</td>
<td></td>
</tr>
<tr>
<td>xiv. 26</td>
<td>מְאַסֵּר</td>
<td>מְאַסֵּר</td>
<td></td>
</tr>
<tr>
<td>xiv. 27</td>
<td>מְאַסֵּר</td>
<td>מְאַסֵּר</td>
<td></td>
</tr>
<tr>
<td>xiv. 27</td>
<td>מְאַסֵּר (bis)</td>
<td>מְאַסֵּר</td>
<td></td>
</tr>
<tr>
<td>xiv. 28</td>
<td>מְאַסֵּר</td>
<td>מְאַסֵּר</td>
<td></td>
</tr>
</tbody>
</table>

† In John xvi. 15 Dr. Burkitt reads מְאַסֵּר instead of מְאַסֵּר. This is possibly a better reading, but it rests on no evidence whatever, my photograph in that line being quite illegible. I examined the word in the MS. in 1902.
**APPENDIX I.**

<table>
<thead>
<tr>
<th>Luke</th>
<th>For</th>
<th>Read</th>
</tr>
</thead>
<tbody>
<tr>
<td>xviii. 14.</td>
<td>ἐρώτησεν</td>
<td>ἐρώτησεν*</td>
</tr>
<tr>
<td>xix. 12.</td>
<td>ἐκκλήσατο</td>
<td>ἐκκλήσατο</td>
</tr>
<tr>
<td>13.</td>
<td>ἐκκλήσατο</td>
<td>ἐκκλήσατο</td>
</tr>
<tr>
<td>22.</td>
<td>ἐκκλήσατο</td>
<td>ἐκκλήσατο*</td>
</tr>
<tr>
<td>xx. 33.</td>
<td>ἐκκλήσατο</td>
<td>ἐκκλήσατο</td>
</tr>
<tr>
<td>xxi. 12.</td>
<td>ἐκκλήσατο</td>
<td>ἐκκλήσατο*</td>
</tr>
<tr>
<td>xxii. 6.</td>
<td>ἐκκλήσατο</td>
<td>probably ἐκκλήσατο</td>
</tr>
<tr>
<td>xxiii. 18.</td>
<td>ἐκκλήσατο</td>
<td>ἐκκλήσατο*</td>
</tr>
<tr>
<td>35.</td>
<td>ἐκκλήσατο</td>
<td>ἐκκλήσατο*</td>
</tr>
<tr>
<td>49.</td>
<td>ἐκκλήσατο</td>
<td>ἐκκλήσατο</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>St. John.</th>
</tr>
</thead>
<tbody>
<tr>
<td>iii. 21.</td>
</tr>
<tr>
<td>iv. 26.</td>
</tr>
<tr>
<td>v. 18.</td>
</tr>
<tr>
<td>vi. 12.</td>
</tr>
<tr>
<td>18.</td>
</tr>
<tr>
<td>51.</td>
</tr>
<tr>
<td>52.</td>
</tr>
<tr>
<td>vii. 25.</td>
</tr>
<tr>
<td>32.</td>
</tr>
<tr>
<td>45.</td>
</tr>
<tr>
<td>viii. 13.</td>
</tr>
<tr>
<td>14.</td>
</tr>
<tr>
<td>14.</td>
</tr>
<tr>
<td>ix. 11.</td>
</tr>
<tr>
<td>19.</td>
</tr>
<tr>
<td>20.</td>
</tr>
</tbody>
</table>
ADDENDA AND CORRIGENDA

Luke

For (S illegible) read 

For (pr. o, S ed.) (the o does not show in the photograph)

read 

read 

read 

read 

xiii. 5. For read 

xvi. 3; xxiii. 22. For read 

xiii. 14. For read 

20. For read 

25. For read 

32. For read 

xiv. 19; John vii. 33. For read 

xv. 17. For read 

19. For read 

29. For read 

xvi. 2. For read 

3. For read 

16. For read 

xvii. 4. For read 

14. For read 

xviii. 11. For read 

Q Q
APPENDIX I.

ST. MARK.

i. 29. For ṣaḥaṇaḥ, read ṣaḥaṇaḥ
vi. 49. " ṣamām " ṣamām
vii. 30. " ṣamām " ṣamām
viii. 2. " ḫaḥ " ḫaḥ
3. " ḫaḥiḥ " ḫaḥiḥ
ix. 2. " ḫaḥiḥ " ḫaḥiḥ (with Syndic's edition, and with Peshīṭta)
xi. 22. " ṣaḥaṇaḥ, ṣaḥaṇaḥ read ṣaḥaṇaḥ ṣaḥaṇaḥ
xii. 13. " ṣamām (misprint) " ṣamām
24. " ḫaḥ " ḫaḥ
24. " ḫaḥ " ḫaḥ
xiv. 4. " [ḥaḥiḥ] " ḫaḥiḥ (read in MS.)
xvi. 5. " ḫaḥiḥ " ḫaḥiḥ
7. " ḫaḥ " ḫaḥ

ST. LUKE.

i. 15. For ṣaḥaṇaḥ read ṣaḥaṇaḥ *
ii. 3. " ṣaḥaṇaḥ ṣaḥaṇaḥ * ṣaḥaṇaḥ ṣaḥaṇaḥ " ṣaḥaṇaḥ ṣaḥaṇaḥ ṣaḥaṇaḥ ṣaḥaṇaḥ (Only the space of one letter after ṣaḥaṇaḥ; cf. Merx)
9. " * ṣaḥaṇaḥ read ṣaḥaṇaḥ (no letter lost)
v. 21. " [ḥaḥiḥ] ḫaḥiḥ " ḫaḥiḥ
26. " ṣaḥaṇaḥ ṣaḥaṇaḥ ṣaḥaṇaḥ ṣaḥaṇaḥ
26, 27. " ṣaḥaṇaḥ read ṣaḥaṇaḥ ṣaḥaṇaḥ ṣaḥaṇaḥ
vi. 23. " ṣaḥaṇaḥ read ṣaḥaṇaḥ
vii. 38, 44. * For ṣaḥaṇaḥ " ṣaḥaṇaḥ
viii. 28; ix. 38; xiv. 18, 19. For ṣaḥaṇaḥ read ṣaḥaṇaḥ
49. For ṣaḥaṇaḥ read ṣaḥaṇaḥ * (with Dr. Harris)
Matt.
xix. 20. For גִּלְגִּל read גִּלְגִּלֶן (also Luke xii. 30, xxiv. 14)
xv. 37. " גִּלְגִּל גִּלְגִּל" (also Luke xiii. 4, xxi. 3, xxiii. 49)
Luke xxiii. 48. For גִּלְגִּל read גִּלְגִּלֶן
xvii. 27. " גִּלְגִּל גִּלְגִּל" (also Luke xxiii. 48)
v. 22. For הֶנְּחָה read הָנַחַת (also v. 28, 32, 39, viii. 11,
  xii. 31, xix. 23, 24, xxi. 27, 43; Luke xii. 22, 44, xiv. 24,
  xviii. 14, 17, xix. 40, xxii. 37, xxiii. 43; John vi. 53)
Luke xii. 27. For הָנַחַת read הָנַחַת (also xi. 51, xviii. 8, xx. 8)
v. 39. For הָנַחַת read הָנַחַת
42. " הָנְּחָה הָנְּחָה" (also Luke x. 3)
viii. 4. " הָנְּחָה הָנְּחָה" (also John i. 27)
8. " הָנְּחָה הָנְּחָה" (also John i. 27)
ix. 2. " הָנְּחָה (misprint ?)"
xi. 10. " הָנְּחָה הָנְּחָה" (also Luke x. 3)
29. " הָנְּחָה הָנְּחָה"
xv. 24. " הָנְּחָה הָנְּחָה" (also xx. 14, xxi. 29)
32. " הָנְּחָה הָנְּחָה" (also xx. 14, xxi. 29)
xvii. 20. " הָנְּחָה הָנְּחָה" (also Luke x. 3)
xviii. 29. " הָנְּחָה הָנְּחָה"
xxi. 24. " הָנְּחָה הָנְּחָה"
xxi. 27. " הָנְּחָה הָנְּחָה"
xxii. 30. " הָנְּחָה הָנְּחָה" (also Luke x. 3)
xxiii. 17. " הָנְּחָה הָנְּחָה" (also Luke x. 3)
xxiv. 6. " הָנְּחָה הָנְּחָה"
6. " הָנְּחָה הָנְּחָה הָנְּחָה" read הָנְּחָה הָנְּחָה הָנְּחָה
22. " לַהֲלֹה לַהֲלֹה לַהֲלֹה"
41. " הָנְּחָה הָנְּחָה הָנְּחָה" (also Luke x. 3)
The following variations between my text and Dr. Burkitt's have been observed whilst my sheets were in the press. Possibly some of them are points which considerations of space have compelled Dr. Burkitt to overlook. Those marked with an asterisk are distinct in my photographs, and these may be seen in the Cambridge University Library; Westminster College, Cambridge; Ryland's Library, Manchester; University Library, Halle; and, in the shape of lantern slides, at St. Andrew's and Heidelberg.

### St. Matthew.

<table>
<thead>
<tr>
<th>ii. 4</th>
<th>For</th>
<th>read</th>
</tr>
</thead>
<tbody>
<tr>
<td>9</td>
<td></td>
<td>ạọọọa</td>
</tr>
<tr>
<td>iii. 14</td>
<td>ạọọọọa</td>
<td>ạọọọọa</td>
</tr>
</tbody>
</table>

| iv. 4 | ạọọọọa | ạọọọọa |
| xvi. 18 | ạọọọọa | ạọọọọa |

| v. 11 | ạọọọọa | ạọọọọa |
| xvi. 35 | ạọọọọa | ạọọọọa |

| xviii. 6 | ạọọọọa | ạọọọọa |
| xxii. 37 | ạọọọọa | ạọọọọa |

| Luke xi. 34 | For ạọọọọa | ạọọọọa |
| xxii. 37 | For ạọọọọa | ạọọọọa |

| Luke xiii. 21 | For ạọọọọa | ạọọọọa |
| v. 18 | For ạọọọọa | ạọọọọa |
| 19 | For ạọọọọa | ạọọọọa |
| xi. 27 | For ạọọọọa | ạọọọọa |

| Luke xv. 13 | For ạọọọọa | ạọọọọa |
| 31 | ạọọọọa | ạọọọọa |
| xiii. 28 | ạọọọọa | ạọọọọa |
St. John.

28 ἀπεστάλησεν 27 τὸν 26 ἐμπεστέαν 26 I.  

22 III.  ἤκολον 44 καὶ 42 ἐπήρεσεν τὸν 29 προς 25 ἐμπεστέαν 24  

21 ἦκολον 11 VI.  ἤκολον 8 καὶ 4  

57 VIII.  ἤκολον 48 ἤδη 28 ἐξεισαγάγεται 19 VII.  

11 ἦκολον 2 ἐπήρεσεν 9 ἤδη 8 ἐξεισαγάγεται 5  

18 ἤδη 1 XI.  ἤδη 28 ἐξεισαγάγεται 5  

21 ἤδη 20 ἐξεισαγάγεται 19 ἐμπεστέαν 19  

22 ἤδη 25 ἐξεισαγάγεται 37 XII.  ἤδη 25 ἐξεισαγάγεται 5  

26 XX.  ἤδη 24 XVI.
## APPENDIX I

### St. Mark

<table>
<thead>
<tr>
<th>XXVI.</th>
<th>292</th>
</tr>
</thead>
<tbody>
<tr>
<td>XXV.</td>
<td>291</td>
</tr>
<tr>
<td>XXIV.</td>
<td>290</td>
</tr>
<tr>
<td>XXIII</td>
<td>289</td>
</tr>
<tr>
<td>XXII.</td>
<td>288</td>
</tr>
<tr>
<td>XXI.</td>
<td>287</td>
</tr>
<tr>
<td>XIX.</td>
<td>286</td>
</tr>
<tr>
<td>XVIII.</td>
<td>285</td>
</tr>
</tbody>
</table>

### St. Luke

<table>
<thead>
<tr>
<th>XXI.</th>
<th>274</th>
</tr>
</thead>
<tbody>
<tr>
<td>XX.</td>
<td>273</td>
</tr>
<tr>
<td>XIX.</td>
<td>272</td>
</tr>
<tr>
<td>XVIII.</td>
<td>271</td>
</tr>
<tr>
<td>XVII.</td>
<td>270</td>
</tr>
<tr>
<td>XVI.</td>
<td>269</td>
</tr>
<tr>
<td>XV.</td>
<td>268</td>
</tr>
<tr>
<td>XIV.</td>
<td>267</td>
</tr>
<tr>
<td>XIII.</td>
<td>266</td>
</tr>
<tr>
<td>XII.</td>
<td>265</td>
</tr>
<tr>
<td>XI.</td>
<td>264</td>
</tr>
<tr>
<td>X.</td>
<td>263</td>
</tr>
<tr>
<td>IX.</td>
<td>262</td>
</tr>
<tr>
<td>VIII.</td>
<td>261</td>
</tr>
<tr>
<td>VII.</td>
<td>260</td>
</tr>
<tr>
<td>VI.</td>
<td>259</td>
</tr>
<tr>
<td>V.</td>
<td>258</td>
</tr>
<tr>
<td>IV.</td>
<td>257</td>
</tr>
<tr>
<td>III.</td>
<td>256</td>
</tr>
<tr>
<td>II.</td>
<td>255</td>
</tr>
<tr>
<td>I.</td>
<td>254</td>
</tr>
</tbody>
</table>

Note: The document seems to be a list of chapters from the New Testament, likely focusing on St. Mark and St. Luke, with a series of numbers indicating the page numbers of these chapters in a particular edition or manuscript. The text is likely meant to be read from top to bottom in each section (I. through XVIII.), with each chapter having its own page number.
Brackets have been removed from the following Words, or Sayyame Points added to them.

St. Matthew.
APPENDIX I.

John

xv. 7, 8. For read

xvii. 21. " " read

xviii. 2. " " read

*10. " " read

*15. " " read

*16. " " read

xx. *1. [ ] S appears to have read (Professor Bensly , but with a mark of uncertainty.)

The edge of the leaf is broken off.
John

xii. 44–46. For read

xiii. 22. The has completely vanished.

xiv. 12.


For (p. 555) read
APPENDIX I.

John

x. *4. For read 

29. ,, read 

38. ,, read 

39. ,, [ ] read 

40, 41. For read 

41. ,, 

xi. 2. For [ ] In 1905 I thought there was an illegible line here. I might be grateful to Dr. Burkitt for filling it up; but the fact is, there is none. Possibly may have been written between the lines; but the surface of the page is much injured, and I have failed to find it.

18. ,, read 

21. ,, 

25. ,, The photograph might be read (Prof. Burkitt). I read it so in the MS.

xii. *29. ,, read 

37. ,, [ ] read (Cf. John iv. 48, Cureton.) 

*39. ,, read 

*43. ,,
For א"ת לא or א"ת לאו The photograph taken by Mrs. Lewis in 1902 leaves no doubt that the word began with א (p. 554).

For א"ת לא read א"ת לאו

22. For א"ת לא read א"ת לאו

23. ס":ם[א] כ"ם

24. א"ת לאו א"ת לאו

33. ס"ג; ו"נ א"ת לאו read א"ת לאו

is wedged in between two lines at their beginning. Nothing follows it. The next line begins א"ת

ix. 2. א"ת לאו read א"ת לאו

9. א"ת לאו א"ת לאו

15. א"ת לאו read א"ת לאו

16. א"ת לאו read א"ת לאו

For א"ת לא read א"ת לאו

x. 2. א"ת לאו א"ת לאו
John

vi. 19. For ούκ εἰσάγειν αὐτὸν εἰς τὸ ἱερόν read οὐκ ἔσοτερ αὐτὸν εἰς τὸ ἱερόν

19. For οὐκ εἰσάγεται Σ preceded by an illegible line read

19. For οὐκ εἰσάγεσθαι read οὐκ εἰσάγεσθαι

22. " S illegible (exc. ἐκβασμὸ) read—

25. " S illegible read τί

25. " S illegible " οὐκ

29. " ἀπεργή " ἀπεργή

37. " ἐκβασμὸ (read ἐκβασμὸ) read ἐκβασμὸ

52. " ὅταν ἂν read ὅταν ἂν (sic)

69. " οὐκ ἦν ὁ Sel " οὐκ ἦν ὁ Sel

vii. 11. " ἀπεργή " ἀπεργή ἀποθέωσαι

19. " λέγει " λέγει
John
v. 19.  For read

*20.  For read

*20, 21.  " S illegible read—

23.  " S illegible read—

25.  " S illegible read

vi. 11.  " ... read
St. John.

i. *29. For  סד read א"ש.

*32. ,,  S illegible  ,, א"ש.

36. ,, סד read א"ש.

41. ,, א"ש א"ש  ,, א"ש א"ש.

42. ,, א"ש  ,, א"ש.


*21. ,, סד א"ש א"ש  ,, א"ש א"ש.

21. ,, א"ש  ,, א"ש.

21. ,, א"ש  ,, א"ש. The 3 is distinct.

31. ,, but there is not space for all the words if S read א"ש א"ש א"ש.

read א"ש א"ש א"ש א"ש.

32, 33a. For are illegible read—

*35. For א"ש א"ש read א"ש א"ש א"ש.

*36. ,, סד read א"ש.

36. ,, א"ש  ,, א"ש.

iv. *1. ,, א"ש  ,, א"ש.

1. ,, S illegible  ,, א"ש.

5. ,, א"ש א"ש א"ש  ,, א"ש א"ש.

21. ,, א"ש read א"ש. The two nuns, the yod, and the point are all distinctly seen.

*35. ,, א"ש read א"ש.

v. 18. ,, סד read א"ש א"ש א"ש (cf. Burkitt, p. 553).
ADDENDA AND CORRIGENDA

Luke

xxiii. *54. For מַמְאָדָא מַמְאָדָא read מַמְאָדָא מַמְאָדָא (ם is in the upper writing.)

xxiv. *39, 41. " S illegible read—

*46. " S illegible read נְתַּנְתּוֹ נְתַּנְתּוֹ

*46. " S illegible " נְתַּנְתּוֹ
APPENDIX I.

Luke

xvii. *17. For ἰὰρ ἐν τῷ μήτε μακάμ ἐν τῇ ἡμέρᾳ τῆς ὀρφών ὑπερτεροῦσαν εἰς τὸ θάνατόν ἑαυτοῦ. read ἰὰρ ἐν τῷ μήτε μακάμ ἐν τῇ ἡμέρᾳ τῆς ὀρφών ὑπερτεροῦσαν εἰς τὸ θάνατόν ἑαυτοῦ (as in Cureton).

xix. *1. For ἀνάρχεται ἣ διήνυσα read ἀνάρχεται ἣ διήνυσα

4. " S illegible, but, from the space, it probably omitted ἀνάρχεται ἣ διήνυσα in both places, or read ἀνάρχεται ἣ διήνυσα read ἦ ἀνάρχεται ἣ διήνυσα ἢ διήνυσα ἢ διήνυσα ἢ διήνυσα ἢ διήνυσα ἢ διήνυσα ἢ διήνυσα ἢ διήνυσα ἢ διήνυσα ἢ διήνυσα ἢ διήνυσα ἢ διήνυσα ἢ διήνυσα ἢ διήνυσα ἢ διήνυσα ἢ διήνυσα ἢ διήνυσα ἢ διήνυσα ἢ διήνυσα ἢ διήνυσα ἢ διήνυσα ἢ διήνυσα ἢ διήνυσα ἢ διήνυσα ἢ διήνυσα ἢ διήνυσα ἢ διήνυσα ἢ διήνυσα ἢ διήνυσα ἢ διήνυσα ἢ διήνυσα ἢ διή

5. For ἣ in Syndics' edition read ἣ

6. " ἰὰρ ἐν τῷ μήτε μακάμ ἐν τῇ ἡμέρᾳ ὑπερτεροῦσαν εἰς τὸ θάνατόν ἑαυτοῦ read ἰὰρ ἐν τῷ μήτε μακάμ ἐν τῇ ἡμέρᾳ ὑπερτεροῦσαν εἰς τὸ θάνατόν ἑαυτοῦ

7. " ἰὰρ ἐν τῷ μήτε μακάμ ἐν τῇ ἡμέρᾳ ὑπερτεροῦσαν εἰς τὸ θάνατόν ἑαυτοῦ p. 552 read ἰὰρ ἐν τῷ μήτε μακάμ ἐν τῇ ἡμέρᾳ ὑπερτεροῦσαν εἰς τὸ θάνατόν ἑαυτοῦ


xx. 12. " ἰὰρ ἐν τῷ μήτε μακάμ ἐν τῇ ἡμέρᾳ ὑπερτεροῦσαν εἰς τὸ θάνατόν ἑαυτοῦ read ἰὰρ ἐν τῷ μήτε μακάμ ἐν τῇ ἡμέρᾳ ὑπερτεροῦσαν εἰς τὸ θάνατόν ἑαυτοῦ

*33. " ἰὰρ ἐν τῷ μήτε μακάμ ἐν τῇ ἡμέρᾳ ὑπερτεροῦσαν εἰς τὸ θάνατόν ἑαυτοῦ read ἰὰρ ἐν τῷ μήτε μακάμ ἐν τῇ ἡμέρᾳ ὑπερτεροῦσαν εἰς τὸ θάνατόν ἑαυτοῦ

xxi. *15. " ἰὰρ ἐν τῷ μήτε μακάμ ἐν τῇ ἡμέρᾳ ὑπερτεροῦσαν εἰς τὸ θάνατόν ἑαυτοῦ read ἰὰρ ἐν τῷ μήτε μακάμ ἐν τῇ ἡμέρᾳ ὑπερτεροῦσαν εἰς τὸ θάνατόν ἑαυτοῦ

31. " S illegible, but probably has ἰὰρ ἐν τῷ μήτε μακάμ ἐν τῇ ἡμέρᾳ ὑπερτεροῦσαν εἰς τὸ θάνατόν ἑαυτοῦ read ἰὰρ ἐν τῷ μήτε μακάμ ἐν τῇ ἡμέρᾳ ὑπερτεροῦσαν εἰς τὸ θάνατόν ἑαυτοῦ

37. " ἰὰρ ἐν τῷ μήτε μακάμ ἐν τῇ ἡμέρᾳ ὑπερτεροῦσαν εἰς τὸ θά

38. " ἰὰρ ἐν τῷ μήτε μακάμ ἐν τῇ ἡμέρᾳ ὑπερτεροῦσαν εἰς τὸ θάνατόν ἑαυτοῦ read ἰὰρ ἐν τῷ μήτε μακάμ ἐν τῇ ἡμέρᾳ ὑπερτεροῦσαν εἰς τὸ θάνατόν ἑαυτοῦ (as in Cureton).

xxii. *45. " ἰὰρ ἐν τῷ μήτε μακάμ ἐν τῇ ἡμέρᾳ ὑπερτεροῦσαν εἰς τὸ θάνατόν ἑαυτοῦ read ἰὰρ ἐν τῷ μήτε μακάμ ἐν τῇ ἡμέρᾳ ὑπερτεροῦσαν εἰς τὸ θάνατόν ἑαυτοῦ (as in Cureton).

xxiii. 39. " S illegible read—

does not finish the line, and ἢ is very distinct.

49. For ἰὰρ ἐν τῷ μήτε μακάμ ἐν τῇ ἡμέρᾳ ὑπερτεροῦσαν εἰς τὸ θάνατόν ἑαυτοῦ read ἰὰρ ἐν τῷ μήτε μακάμ ἐν τῇ ἡμέρᾳ ὑπερτεροῦσαν εἰς τὸ θάνατόν ἑαυτοῦ

*53. " S illegible read—
Luke

ix. *52. For read

x. 4. ,, S illegible ,,  
4. ,, S illegible ,,  
6. ,,  
*21. ,, S illegible ,,  

xi. *7. ,,  
10. ,,  
17. ,, om. Set ,, But there is room for [35]  
19. ,, S illegible read  
21. ,, om. a Set read  
26. ,, om. a Set ,,  

37. ,, The construction of ver. 38 suggests  here read  (as in Cureton).  
40. ,,  

xii. *54. ,,  

xiii. 6. ,,  
7. ,,  
13. ,,  
14. ,, (misprint) ,,  
*19. ,, S illegible ,,  
*19. ,, S illegible ,,  
*25. ,, but the  is illegible (p. 551) read  
*32. ,,  

xiv. 1. ,,  

xv. *6. ,,  
*12. ,, S illegible ,,  

xvi. 23. ,,  

xvii. 15. ,, read (as in Cureton).
APPENDIX I.

Luke vii. 28.  For read The s is on a flap which I turned back.

viii. 19.  (seen in a hole) read The is on a flap which I turned back.

ix. 17, 18, 19, 20a should be read:

vi. 17, 18, 19, 20a should be read:

I regret that, owing to my having misplaced the word in 1905, and omitting a line in ver. 18, I should have led Professor Burkitt into a useless conjecture. In these indistinct passages it is not always easy to see where a line begins or ends.

ix. *22.  For read There is room for only two letters before

25.  "... read

26.  "S illegible

38.  " read (distinct in MS.).
ADDENDA AND CORRIGENDA

St. Luke.

i. 70. For יבּּאָּה read יבּּאָּה
ii. 8. „ יָּנָּה „ יָּנָּה
iii. 16. „ יָּנָּה „ יָּנָּה
iv. *35. „ יָּנָּה „ יָּנָּה
*35. „ יָּנָּה „ יָּנָּה
36. „ יָּנָּה „ יָּנָּה (very distinct).
40. „ יָּנָּה read יָּנָּה The כ is distinct with re-agent.
v. i. „ יָּנָּה „ יָּנָּה The reading of S here is very uncertain.

For יָּנָּה read יָּנָּה

4. „ יָּנָּה „ יָּנָּה
16. „ יָּנָּה „ יָּנָּה
18. „ יָּנָּה „ יָּנָּה
20. „ יָּנָּה „ יָּנָּה
22. „ יָּנָּה „ יָּנָּה
26. „ יָּנָּה יָּנָּה [יָּנָּה יָּנָּה] יָּנָּה [יָּנָּה יָּנָּה]
*26. For יָּנָּה read יָּנָּה

vi. *33. „ יָּנָּה „ יָּנָּה
vii. 21. „ יָּנָּה read יָּנָּה

† Seen in 1895, 1897, 1902, 1906.
Mark
xiv. *22. For read

*24. ,, read

66. ,, read

72. ,, read

xv. 5. ,, read

6. For read There is no line between and

6. ,, read

*7. ,, read

13. ,, read

14. ,, read

xvi. 4. ,, The is distinct with the re-agent.
ADDENDA AND CORRIGENDA

Mark

viii. 2. For  read  

3.  

*12.  

*19.  

*25.  

ix. 18.  


20.  

22.  

xii. *19.  

*19.  

20.  

22.  

*22.  

24.  

*26.  

read  

*26.  

For  read  

*27.  

*29.  

(A blank space; nothing left out.)

xiii. *25.  

*27.  

28.  

xiv. 9.  

*19.  

(read)
St. Mark.

iii. 21. For מַעְגָּק read מַעְגָּק

*22. „ [מַעְגָּק] „ מַעְגָּק
22. „ מַעְגָּק „ מַעְגָּק
23. „ blank „ מַעְגָּק
23. „ [מַעְגָּק] read מַעְגָּק

*27. „ [אֵלֶּה] „ אֵלֶּה
27. „ אֵלֶּה „ אֵלֶּה
29. „ רַעְשָׁה יַיָּד [רַעְשָׁה יַיָּד] אֵלֶּה [רַעְשָׁה יַיָּד] רַעְשָׁה יַיָּד
read רַעְשָׁה יַיָּד רַעְשָׁה יַיָּד רַעְשָׁה יַיָּד רַעְשָׁה יַיָּד

read רַעְשָׁה יַיָּד רַעְשָׁה יַיָּד רַעְשָׁה יַיָּד רַעְשָׁה יַיָּד

iv. *1. For [אֵלֶּה] read אֵלֶּה

*2. „ [אֵלֶּה] „ אֵלֶּה
*6. „ מַעְגָּק יַיָּד מַעְגָּק יַיָּד מַעְגָּק יַיָּד read מַעְגָּק יַיָּד מַעְגָּק יַיָּד מַעְגָּק יַיָּד
There is no room for the of these two plurals.

8. For [אֵלֶּה] read אֵלֶּה
12. „ אֵלֶּה „ אֵלֶּה or אֵלֶּה (a word of five letters).

v. *15. „ [אֵלֶּה] „ אֵלֶּה
*16. „ [אֵלֶּה] „ אֵלֶּה
18. „ מַעְגָּק יַיָּד [מַעְגָּק יַיָּד] read מַעְגָּק יַיָּד מַעְגָּק יַיָּד

vi. 21. „ מַעְגָּק read מַעְגָּק The of this word is on a line with the above it and the below it.

55. „ מַעְגָּק (seen in a hole) read מַעְגָּק with Dr. Merx and Dr. Rendel Harris. The first letter of this word resembles both and ר; the second letter has disappeared in the hole; and of the only the lower horizontal stroke can be seen.
Matt. xxiv. 2. *For ἐφευρον read ἔφησεν (καταλυθήσεται)

30. " ἐσμεν" " ἐσμεν"

*43. " [ἀδιάφορον] ἐπο ο [καταθλίφησεν read ἀδιάφορον ἐπο"

*45. " [ἀδιάφορον] read ἐπο"

45. " [ἀδιάφορον] ἐπο read ἀδιάφορον ἐπο"

xxv. *II. " read ἐπο"

20. " ἐπο"

40. " [ἀδιάφορον] " ἐπο"

*43. " ἐπο στομάχια " ἐπο στομάχια"

xxvi. 1. " [ἀδιάφορον] " ἐπο στομάχια"

*2. " [ἀδιάφορον] " ἐπο στομάχια"

2. " [ἀδιάφορον] " ἐπο στομάχια"


5. *For [ἀδιάφορον] ἐπο [ἀδιάφορον] ἐπο [ἀδιάφορον] [ἀδιάφορον] [ἀδιάφορον] read ἐπο [ἀδιάφορον] ἐπο [ἀδιάφορον] [ἀδιάφορον] [ἀδιάφορον] [ἀδιάφορον]

10. *For ἔποσα read ἔποσα (there is room for α).

10. " [ἀδιάφορον] [ἀδιάφορον] read [ἀδιάφορον] [ἀδιάφορον]

13. " [ἀδιάφορον] " ἐπο στομάχια"

*15. " ἐπο στομάχια " ἐπο στομάχια"

24. " ἐπο στομάχια read ἐπο στομάχια There is a hole before this word.

On turning back a tiny flap, I saw the ι.

29. " ἐπο στομάχια read οίκα

60. " ἐφευρον ἐπο [p. 544] read ἐφευρον ἐπο [p. 544]

*66. " ἐφευρον ἐπο " ἐφευρον ἐπο"

66. " [ἀδιάφορον] " [ἀδιάφορον]

xxvii. *20. " ἐφευρον read ἐφευρον"

*37. " " "

APPENDIX I.

Matt.

xiv. 16. For S illegible read antino

17. " S illegible "  
17. " S illegible " zud
18. " S illegible "  
20. " S illegible "  
21. " S illegible, but ver. 21 begins with oom read  
22. " S illegible read  

The words oom, in ver. 21, if there, are under a fragment of non-transparent leather binding firmly glued to the page. Prof. Burkitt must have read oom as oom. Cf. Luke xvii. 17.

23. " S illegible read  
25. " S illegible read  

xv. 2. " [om. S read  
4. Delete dot after  

xvi. 9. For anb S st read anb

xviii. 15. " r (p. 543) "  
19. "  

xix. 11. "  
12. "  

xx. 15. "  

xx. 16, 17. Between these two verses there is a space of a blank line.

xxi. 38. For mth (p. 544) read  

xxii. 19.  (seen in a hole), page 544 read  
30. "  
32. " S illegible read  
*44. " S illegible  
*44. " S illegible  
*45. "  
46. " aldu  

John
<table>
<thead>
<tr>
<th>Addenda and Corrigenda</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Matt.</strong></td>
</tr>
<tr>
<td>ix. *11. For [ץֱַדַע] read [ץֱַדַע]</td>
</tr>
<tr>
<td>22. For ... read [ץֱַדַע]</td>
</tr>
<tr>
<td>x. 25. „ „ אֶזְרֵא read אֶזְרֵא</td>
</tr>
<tr>
<td>xi. 4. „ „ S illegible „ אֶזְרֵא</td>
</tr>
<tr>
<td>*5. „ „ S illegible „ אֶזְרֵא</td>
</tr>
<tr>
<td>7. „ „ אֶזְרֵא „ אֶזְרֵא</td>
</tr>
<tr>
<td>8. „ „ אֶזְרֵא „ אֶזְרֵא</td>
</tr>
<tr>
<td>*23. „ „ S illegible „ אֶזְרֵא</td>
</tr>
<tr>
<td>*23. „ „ rest illegible read אֶזְרֵא</td>
</tr>
<tr>
<td>*23. „ „ S illegible „ אֶזְרֵא</td>
</tr>
<tr>
<td>xii. *3. „ „ S illegible „ אֶזְרֵא</td>
</tr>
<tr>
<td>*4. „ „ S illegible „ אֶזְרֵא</td>
</tr>
<tr>
<td>*7. „ „ S illegible „ אֶזְרֵא</td>
</tr>
<tr>
<td>22. „ „ S illegible read אֶזְרֵא „ אֶזְרֵא</td>
</tr>
<tr>
<td>42. „ „ אֶזְרֵא read אֶזְרֵא</td>
</tr>
<tr>
<td>xiii. *5. „ „ אֶזְרֵא (p. 543) „ אֶזְרֵא (the dot of second א is distinct).</td>
</tr>
<tr>
<td>xiv. 8. „ „ S illegible „ אֶזְרֵא</td>
</tr>
<tr>
<td>9. „ „ S illegible „ אֶזְרֵא</td>
</tr>
<tr>
<td>9. „ „ S illegible „ אֶזְרֵא</td>
</tr>
<tr>
<td>12. „ „ S illegible „ אֶזְרֵא</td>
</tr>
<tr>
<td>13. „ „ S illegible „ אֶזְרֵא</td>
</tr>
<tr>
<td>13. „ „ S illegible „ אֶזְרֵא</td>
</tr>
<tr>
<td>13. „ „ S illegible „ אֶזְרֵא</td>
</tr>
<tr>
<td>13, 14. „ „ S illegible „ אֶזְרֵא</td>
</tr>
<tr>
<td>15. „ „ S illegible read אֶזְרֵא</td>
</tr>
<tr>
<td>16. „ „ S illegible read אֶזְרֵא</td>
</tr>
</tbody>
</table>
APPENDIX I.

Matt.

ii. 2. * For \( \text{συνάγω} \) read \( \text{προσωποῦ} \) (as in Cureton).

10. Delete point after \( \text{καὶ} \) in Syndics' edition.

*12. * For \( \text{οὐ} \) read \( \text{οὐδὲ} \)

16. * For \( \text{οὐδὲ} \) (page 542) read \( \text{οὐδὲ} \) The \( \text{οὐδὲ} \) is small and yellow, the \( \text{οὐδὲ} \) large and black; it came into my photograph by shining through from the verso of the leaf.

iii. *3. * For \( \text{οὐδὲ} \) read \( \text{οὐδὲ} \)

v. *19. * For \( \text{οὐδὲ} \) read \( \text{οὐδὲ} \)

*20. * For \( \text{οὐδὲ} \) (page 542) read \( \text{οὐδὲ} \)

*20. Delete \( \text{οὐδὲ} \) (page 542).

viii. *16. * For \( \text{οὐδὲ} \) read \( \text{οὐδὲ} \)

*21. * For \( \text{οὐδὲ} \) read \( \text{οὐδὲ} \)

*24. * For \( \text{οὐδὲ} \) (p. 542) read \( \text{οὐδὲ} \)

*25. For \( [ \text{οὐδὲ} \] \) (misprint) read \( [ \text{οὐδὲ} \] \)

*29. * For \( \text{οὐδὲ} \) read \( \text{οὐδὲ} \)

ix. 1. * For \( \text{οὐδὲ} \) read \( \text{οὐδὲ} \) (room for three letters only).

1, 2. * For \( \text{οὐδὲ} \) read \( \text{οὐδὲ} \)

*2. * For \( \text{οὐδὲ} \) read \( \text{οὐδὲ} \)

*10. * For \( \text{οὐδὲ} \) (misprint) read \( \text{οὐδὲ} \)
APPENDIX I.

Chi non falla non fa.

The following list shows more than 300 passages where my reading of the Sinai MS. differs from that of Professor Burkitt. The reason for this is that he has edited the text under a great disadvantage. He has studied my photographs most carefully, and has perused the transcript which I made of the more difficult passages in 1895, in its unedited condition. He has also displayed great learning and ingenuity in his reconstruction of verses which were supposed to be illegible. But nothing can replace a study of the manuscript itself. This best of all witnesses has not been seen by Professor Burkitt since 1893, when he transcribed about a third of its text, and assisted in revising about a sixth more, the work of the late Professor Bensly. The remaining half, about one-third copied by Dr. Rendel Harris, and a sixth by myself, he has only had the opportunity of knowing, as it were, at second hand. Photographs may be thoroughly satisfactory when there is only one writing on the page to be dealt with; but when there are two, they are apt to play tricks, to dazzle the reader's eyes with images from the reverse side of some thin leaf, to lead him into holes, and to trip him up in other ways. They flatly refuse to give any help where the surface of the vellum has been injured; and the difference of colour between the upper script and the under, which is so vivid in the manuscript, is quite lost in the photographs.

Those passages marked with an asterisk have been read during my visit to Sinai in 1902, and re-verified in 1906.

ADDENDA AND CORRIGENDA

TO THE TEXT OF THE SINAI MS. IN PROFESSOR BURKITT'S EDITION OF THE EVANGELION DA-MEPHARRESHE.

St. Matthew.

i. 2. For 不可或 read  Credential

18. " The  is illegible in S read  Credential
APPENDICES
John XXI. 25

John XXI. 25

 algum momento o senti chegar, então corri a indagar.

Você disse que havia algo que eu devia ver.

Onde está ele? Acho que deve estar escondido.

Eu sei que ele não está aqui, mas estou preocupado.

A chave de acesso está na sua mão, certo?

Vamos lá, vamos lá!

Eu quero ver o que está acontecendo.

Alguém veio até aqui?

Eu não sei o que pensar.

Eu só quero saber.

Eu sou o John, você sabe.

John XXI. 25
Similia in aliis Codd.

15 fam. a b c e ff r, aur. om. πλευρ τούτων 15 a e r, om. ού όλος ὅτι φιλῶ σε
16 N a b d f ff r, aur. Diat. ar. om. δεύτερον 16 f iesus 17 f iesus 17 N D fam. a b c e ff r, aur. om. Ἰησοῦς 18 q om. ἄφην 20 Pesh. idem. Diat. ar. = a fr, iesus 20 N C D ἀετός ἀετός ἀετός ff el 22 a inter dum 23 a fr, Pesh. om ὁν 23 N fam. a e om. τί πρὸς σε;
John XXI. 4-14

Similia in alis Codd.


266
John XX. 24—XXI. 3

Similia in alius Codd.


* Cod. 1 Cod. 2
,^x^r3 Klrw

r^A^T-»

T-tarc*

003^^

I

>cr3Q.\nr..i

^xi£iA\r<'

even

.

r<lA,-»r<'

^ia_.Via

TJajr^

.^k.aJt-»

°s\

I

^1

^iaia>

^iajao

I

».A

I

cn^cv.^

I

ca.\

v»it<'

^xraio^

^^

I

kA^

^xljjK'o rc'.iisAix oocn.i

.,^_cur<'
i-tTjrc'

Kllr^

I

I

1

I

rc'ocn

>cv-«

a.«.vu

.=3cv^^^
ia-X-SI

T^fln^

>.-=3Pt'^

»_axi3^TJ

I

»cnocaA^A3

0000

acn

i'

I

1

12

13
16
1

"-

^

7

D

Tiva

Kfavi}

'Qf]j(.i<j

.TxA*p<'

a

fq

d ^?/^w

aur.

a c d a q

Ti

aur.

oiri.

rdJ-A-.K'

I

)Cncvl:^

I

eji/s

IN

16

Pesh. idem
21

^

>ca_.^v2a_oo

I

.t^cv

^-Acn

I

^oA

'

t-ar^

|

^cA

k-sK*

I

K'.Ti^sa.A

I

coao^^

I

»_^cnA

cniA^cv

>cncv.T-»r<'

I

Klia\jc
i-SnrC'

=a c f

Pesh. idem.

= alicui B rtvos Diat. ar. = a Ti cujus o.i
233 Pesh, = alicujus B rtvos Diat. ar. = a e f q
ciii

264

/cat

ffz

q

Ti

aur.

Diat. ar.

23

^

a e

rj ci/jtis

35a

18

21

^

»^_Oori\

^cv^

crA^

.

12

^

a

om. to aw/xa

Diat. ar.

=

zit

earn.

irpoaeSpo/xiv axpaaOaL avrov

Patrem meuvi

= Faier metis
r^ ////

20

.1^0^^ ^^_qa1 22

..^^cv^Ipc'.i

a/V/^(?

jam}'^

f.

19

i:»3r<'a

II

^ pulvinaris ejus
Pesh. idem =

"^-^

17

iA ^i-Sar^

^t^.i^^^ nc'i\ac_».Ta rtijcvi

I

16

cvocn
^50 ^_cvcax^."ii\

I

^^oa^ia^

.

^^aic^i

'orA

ALUS CODD.

15

qiiaeritis

^

even r^lssn^^s

^,__o^4jr<'^

Diat. ar.

om. 'E^paiarl

6 'Iijo-ovs

I

>cncvcvv~»>

^

A B L/am} rov iraTcpa fiov

.tjj.i

^^^cma-x,^ ^^o^iK'i

I

Pesh. icDouDDR' =.cervicalibus

'"'

I

I

cvco

.

I

oo^^^vaoK'a

1

t^Ar^

>-X\

r<'^^ir<' orA

I

^c\Xo ....a^cx=r<'o

I

,_cvoa«At<l=3 jjl^j

cnX

acn^"^

^.1

K'a.tocrxkl ri'^ljj.1

.

SiMIMA
'

ijSJirc'

r<lnx=j

\^

-33

».Jl"i.TJt.l

aLuxj .._cvcrA i.»jp<'o

I

col

.^.colA 15

rc'VioK'

coA r^xsnr^a ^u:k.o

13

r^L^»r^ 14

1

.1^

I

AxK*

I

.1^0^° .^OA.'aa^w rdiaAr.

I

rg^.T

ni.r^

>cnQ..i \

>c»Ar<'

i^K*

r^^r^

pQ-o .2k.(XZ-»

y^rdln

^A»i<'o ^._5^:»\ cn^Vu.i

I

1

.

^

I

^J»Aa"^

[]

iCna:xsiD

.

•^j;^ i-SO ctiA

I

»—iirt* ixa,\

I

.^^OAciAr^a

I

o ._oca\ ^TJS3p<' orA

^^ocn^lxs

kA

I

._^\ca\ >i.SOK'a

K'cn.i

^
I

^*

>^i.^3 Klusn

^Jtalo

^.T-»cn^^

I

>^.i.s.3

^~.

kI^.t* r^cv

I

^K*

n.x.

tAosi

.

1

r<x:y3r^

r<d^r<'

.

^*H:s>3r<'^^

^i.sarC' ."^o

I

^ocn

1^x^.2

.

|Ca-»^V

1

kA ^A

^^rc'o

pQjiJSO

,cno

Au^^cnia"^

Ax^i^.

I

rclmiito

1

^\cn

.^ciz_».i

cai

I

i_^mi\

I

^..».i

r^A ^\ 1 coA

I

»"tJ»iA

1

cn"i^flaa.A

.

I

rc'^^ir^ rCl^rcrAss ,^^3cn

I

r<licv

cn^VijO

I

John XX. 12-23

_CUi^orc'

.vol

21

'

i^
'

23

Pesh. Diat.

ar.

DL

Pesh.

= f ei

23


Similia in alis Codd.

Similia in alis Codd.

6 \( \text{N}, \text{om. abrois} \) 6 \( \text{Pesh. idem. Diat. ar. = Ieshua} \) 7 \( \text{Pesh. idem. Diat. ar.} \)

b c e \( \text{Jesus} \) 8 \( \text{Diat. ar. = Dixit eis} \) Diat. ar. = Dixit eis 8 \( \text{D fam.} \) fam. \( \text{abrois} \)

f r, eis q illis 8 \( \text{Pesh. om. ovov} \) 11 \( \text{Pesh. Diat. ar. om. ovov} \) 11 \( \text{a e f Remitite} \)

r e reconde 11 \( \text{fam.} \) \( \text{tov \muaxapov} \) \( \text{ov e gladium tuum} \) 11 \( \text{Pesh. idem. Diat. ar.} \)

=Pater meus 24 \( \text{fam.} \) \( \text{Pal. Syr. Lect. (Cod. A), Luther, Biblia Germanica (edd. 1558,} \)

1664), in loco. 15 \( \text{Pesh. Diat. ar. om. tov \ uri \text{arphevos} \) 20 \( \text{Pesh. lector = et dixit} \)

Diat. ar. = dixit autem
Similia in alis Codd.

17 1 Pesh. idem = ἐν τῇ ἀληθείᾳ σου ἐν αὐτῷ τῇ ἀληθείᾳ 17 2 Pesh. Diat. ar. = c quid
24 1 D d om. τὴν ἐμίν 24, 25 2-3 B πρὸ καταβολῆς κόσμου, πατὴρ δίκαιος. καὶ ὁ κόσμος σε οὐκ ἔγνω, 24 3 Pesh. idem. Diat. ar. = Pater mi xvi. 1 2-1 Diat. ar. = trans torrentem Cedron ad montem positum (Qdorin al-Jabal al-Mudīd) 3 1-1 fam. ταιραβάνων
5 1-1 Pesh. idem = Dicunt ei Diat. ar. = Dixerunt ei

260
Similia in alis Codd.

xvii. 1 Pesh. idem. Diat. ar. = Pater mi 5 faur. om. parà sol 8 a illa b c q r, ea 11 a b c e f f r, om. ἡ δεδοκάς μοι, ἢν ὄσον ἐν καθι: ἤρεῖς. 12 Pesh. idem. A ἐν τῷ κόσμῳ a f in hoc mundo Diat. ar. = q in mundo 12 N om. ἡ δεδοκάς μοι 14 D b c d e r, om. καθις ἐγὼ ὥσπερ οὐκ εἰμι ἐκ τοῦ κόσμου. 16 Pesh. idem = enim

259
Similia in alis Codd.

Similia in alis Codd.

6 A Pesh. Diat. ar. om. dālāʾ Pesh. idem = et venit Diat. ar. = et supervenit

LL 257
Similia in aliis Codis.

26 A D L fam. de a b c ff, r, ergo  Pesh. Diat. ar. = d f q aur. autem 26 Pesh. idem.  D tòv προ ποιον  Diat. ar. = a c d ff, patre meo 26 D πατρος ποιον  Pesh. Diat. ar. = a b c d r, patre meo  
26 Pesh. idem.  Diat. ar. = et veniet 26 D a c d e ff, Pesh. Diat. ar. om. ἀλλὰ 26 N D fam. a c d ff, om. αὕτων

256
John XV. 1–16

Similia in alis Codd.

xv. 2 Pesh. idem = reddd
3 Pesh. idem = redd
4 Pesh. idem = edere
8 Pesh. Diat. ar. om. μοῦ

255
CURETONIAN GOSPELS
British Museum Add. 14451
[Fol. 360]
John XIV. 21-23, 266-28
Dissimilia in Cod. Cureton.

Similia in alis Codd.

22 ABDLa b c d e ffl r, aur. Pesh. Diat. ar. om. kal
22 D ti εστιν Pesh. =
22 d quid est
23 1-ε Dicit 1hs
24 2-ε Pesh. Diat. ar. = et sermo hic
24 2 Diat. ar. =
24 sermo
26 Pesh. idem. D o πατέρα μου Diat. ar. = d Pater meus
26 b c e ffl r, aur. om. ηδέ
23 Pesh. idem. Diat. ar. = Patrem meum
26 οι Filip pare despert
29 Pesh. idem = ecce
31 Pesh. idem. Diat. ar. = f Patrem meum
31 Pesh. idem. Diat. ar. = Pater meus

254
John XIV. 6-21

6 || κακόν ἐτκύνασεν ἑαυτῷ τοῖς ἀδικοῖς. 6, 7 ἔτερον 8, 9 ἔστω ἐν πάσῃ ἀληθείᾳ.  
7 ἀδικεῖτε οὐκέτι ἀδικεῖτε. 7, 8 ἔστω ἐν πάσῃ ἀληθείᾳ.  
8 μὴ ἐπιθυμήσῃς ἀλλ' ἐπιθυμήσῃς, ἐν πάσῃ ἀληθείᾳ.  
9 ἴσχυρόν ἐστιν ἀληθεία, ὥστε ἐν πάσῃ ἀληθείᾳ.  
10 ἐστὶν ἀληθεία, ἐστὶν ἀληθεία, ἐστὶν ἀληθεία. 10, 11 ἐστὶν ἀληθεία, ἐστὶν ἀληθεία.  
11 ἐστὶν ἀληθεία, ἐστὶν ἀληθεία, ἐστὶν ἀληθεία.  
12 ἐστὶν ἀληθεία, ἐστὶν ἀληθεία, ἐστὶν ἀληθεία.  
13 ἐστὶν ἀληθεία, ἐστὶν ἀληθεία, ἐστὶν ἀληθεία.  
14 ἐστὶν ἀληθεία, ἐστὶν ἀληθεία, ἐστὶν ἀληθεία.  
15 ἐστὶν ἀληθεία, ἐστὶν ἀληθεία, ἐστὶν ἀληθεία.  
16 ἐστὶν ἀληθεία, ἐστὶν ἀληθεία, ἐστὶν ἀληθεία.  
17 ἐστὶν ἀληθεία, ἐστὶν ἀληθεία, ἐστὶν ἀληθεία.  
18 ἐστὶν ἀληθεία, ἐστὶν ἀληθεία, ἐστὶν ἀληθεία.  
19 ἐστὶν ἀληθεία, ἐστὶν ἀληθεία, ἐστὶν ἀληθεία.  
20 ἐστὶν ἀληθεία, ἐστὶν ἀληθεία, ἐστὶν ἀληθεία.  
21 ἐστὶν ἀληθεία, ἐστὶν ἀληθεία, ἐστὶν ἀληθεία.

Dissimilia in Cod. Cureton.

Similia in aliis Codd.

6 1 Pesh. idem. Diat. ar. = Patrem meum = Patre meum 10 1 Pesh. idem. Diat. ar. = Patrém meum 13 1 Pesh. idem = vobis 13 2 fam. 1 b r, om. v. 14 16 1 Pesh. idem. Diat. ar. = a Patre meo q patrem meum 16 2 Diat. ar. = mittet 17 1 A D L fam. 1 de Pesh. Diat. ar. = c d e ff s q r, aur. autem 17 2-3 fam. 1 καὶ οὖν ἐμὲ ἐὰριν b c ff s et vobiscum est

253
Similia in aliis Codd.

31 A q Pesh. om. oèv
32 Pesh. Diat. ar. = Fillii mei
33 c e om. ἵνα καὶ
34 νομίσας ἄγαπᾶτε ἄλλην οὓς 35 D ἀρπάζαν οὐκ εἰσὶν
36 ἔτειος αὐτῷ οὕτως 37 Ν αυτῷ εἵρετε 38 Παρθ. = D xiv. 1
39 τινὶ ἄλλῳ 
40 καὶ εἰσὶν ἄλλην οὓς 41 D καὶ εἰσὶν 
42 τοὺς μαθηταίς αὐτούς a c d aur. Et ait di cipulis suis 3 a e om. τῶν 4 Παρθ. idem. A D fam. I καὶ τὴν ὁδὸν εἰσὶν Diat. ar. = b d f q aur. et viam scitis 
43 et viam nostis 5 Παρθ. = erit nobis vias ad hoc cognoscendum? 5 τὴν ὁδὸν 
44 εἰσῆλθεν διότι a C L fam. ἤνισμα τὴν ὁδὸν εἰς εἰς; Pesh. = c f θ q aur. possimus 
45 viam scire r, possimus viam nosse

252

Similia in aliis Codis.

251
Similia in aliis Codd.

5 1-1 fam. 18 D λαβὼν ὅποιο βάλλει δ' accipiens aquam misit 6 1 b e r, Diat. ar. om. αὐν
om. παλαν 14 1 Pesh. idem. D ποσο ἄλλῳν Diat. ar. = a δίσ, r, quanto magis
15 1-1 Pesh. εἰς ἐπίστροφην 12 17 Diat. ar. = Hoc enim exemplum

250
John XII. 38—XIII. 3

Similia in aliis Codis.

xiii. 1 ¹ Pesh. Diat. ar. = Patrem suum ¹ ² Pesh. idem. Diat. ar. = a b f ff q r
aur. in hoc mundo c in hunc mundum ² ¹ Pesh. ³ ² ³ Pesh. idem. A fam. ¹ ⁰ 'Iṣorov Diat. ar. = b f q r, ıesus

K K 249
...
Similia in aliis Codd.

7 D d om. v. 8. 9 D b d e om. μóνον 13 Pesh. idem = ac dicebant NA D fam.¹
λέγοντες Diat. ar. = a d ff, dicentes 14 i-1 r, in profeta 15 Pesh. = c e r, tibi
16 b c e Pesh. Diat. ar. om. τότε 17 Pesh. Diat. ar. om. οὖν 19 D L fam.¹³
δόξος Pesh. idem = a c e universus b omnis Diat. ar. = d f r, aur. totus 20 Pesh.

247
Similia in aliis Codd.

54 ' Pesh. idem. fr, autem 55 * Pesh. idem. Diat. ar. = frequenter ibat d ambulabat
55 1 1 1 a In illo tempore futura erat 56 ' Pesh. Diat. ar. om. ἐκτρικός xii. 1 1 1 e ad
lasarum 1 2 2 A D fam. 1 ὁ τεθνηκὼς b ff. qui fuit mortuus d qui mortuus fuerat
f qui fuerat mortuus 1 3 Pesh. idem = alabastrum 3 4 Diat. ar. = b c pedes eius
3 3 fam. Diat. ar. om. τούς πόδας αὐτοῦ 3 4 fam. 1 1 fam. 12 ὅλη r, omnis 4 4 Diat. ar.
om. αὐτοῦ 7 1 A fam. 1 f Pesh. Diat. ar. om. ἧνα

246
Similia in aliis Codd.

39. b c e ff., aur. om. ἡ ἄδελφῃ τοῦ τετελευτηκότος 42 Pesh. idem = turbam hanc Diat. ar. = hane turbam 43 i b r, dicens 44 i-1 D καὶ εὐθὺς f Et (exit) statim pr, et confessim aur. et statim 44 i & Pesh. idem = manus ejus et pedes ejus 44 i ar, aur. om. αὐτῶς 45 i Pesh. om. οὖν 47 i Pesh. Diat. ar. om. οὖν 49 i-1 Pesh. αἰώνιον = αὐγὸς nomen fam. óvópari Diat. ar. = a b c e f r, nomine 50 i Pesh. idem. A fam. ἡμῖν Diat. ar. = c f r, nobis 51 i e om. τοῦ ἰωντοῦ εἰκόνων

245
John XI. 24-39

Similia in alis Codd.


dom = surrexit  8 B C D L ῦγθθη = Diat. ar. = a b c d e f ff r aur. surrexit  31  e om.  
oi οῦντες μετ' ἀντίσειν τῇ ὀρθῇ  31  e Pesh. Diat. ar. om. ἐκαί  38  a b e ff r, Pesh.  

Diat. ar. om. πάλαν  38  Pesh. Diat. ar. = sepulchrum  39  i-ii Pesh. idem = 
lapidem hunc  Diat. ar. = hunc lapidem  

* Sic in Cod.

Similia in aliis Codd.
Similia in alis Codd.


242
Similia in alis Codd.

16 1 Pesh. idem = et fier toto grex unus 17 1 Pesh. idem = Pater meus 18 1 Pesh.  
19 a autem 18 2 Pesh.  
20 quia hoc 21 a Hoc enim 22 N 23 A 24 D fam.  
25 a b c d 26 e f ff, r, aur. Pesh.  
27 Diat. ar.  
28 om.  
29 rōre 26 1 Pesh. idem. 27 N 28 a b d e ff, r, aur. Pesh.  
29 Diat. ar. = a b d e ff, r, sicut (Diat. ar. + ego) dixi nobis 30 1 Pesh. idem.  
30 Diat. ar.  
31 e et pater meus 31 1 D 29 a b c d e ff, r, aur. Diat. ar. om.  
32 πάλιν 32 1 Pesh. idem = Dict. 33 Diat. ar. = Dixit

11+ 241
Similia in alis Codd.

Similia in alis Codd.

26 *\text{Rae} r, \text{Pesh. om. o}v\text{v} 27 b c e f f, \text{aur. om. o}v\text{o} 31 \text{Pesh. idem. Diat. ar. = vocem}\n
35 \text{Pesh. idem. A L fam.} \text{a} \text{vr} \text{q} \text{a} \text{ill} \text{i} \text{Diat. ar. = b c f f q r, aur. e}i \text{36} \text{Pesh. idem. Diat. ar. = ille, qui sanatus est}\n
39 c f a u r. e i e \text{ill} i \text{39} \text{Pesh. idem. Diat. ar. = ad judicium mundi hujus veni} (\text{Diat. ar. om. hujus}) \text{41 a b c f f, sel}\n
41 *\text{A o}v\text{v} \text{a} \text{r, ergo} \text{Pesh. idem = e r, propter hoc Diat. ar. = et propter hoc}

239
Similia in alis Codd.

Similia in alius Codd.

57 1 Pesh. Diat. ar. om. oin 57 2 N sah. ἐχώρακεν σε B ύφασκες 59 1-2 D τούτων ηπα 
d tunc teulerunt ix. 1 'b om. ἀπόθεμα 1 2-2 Pesh. om. μὲν 57a Col. Diat. ar. 
= ab utero matris suae 2 1 D d r, aur. Diat. ar. om. λέγοντες 3 1-3 Pesh. Diat. ar. 
= Dixit (Pesh. Diict) εἰς Leshua 3 2 fam. aille ex b eis 4 1 Pesh. idem. 
A C fam. 1 εἰς Diat. ar. = ab c e f f₂ q r, aur. me 4 2 b enim f autem 6 1-1 Diat. ar. 
= cæci illis A C τοῦ τυφλοῦ Pesh. = b illius caeci e f caeci 7 1 c e f f₂ oculos tuos 
7 2 Pesh. Diat. ar. om. (δ ἐπιφανέστερα ἀπανταλμένοι) 7 3 e oculos 9 1 A D a c e 
f f₂ q om. oixλ, ἀλλὰ 10 1 a r, Pesh. Diat. ar. om. oiv 10 2 A B fam. 1 b c e f q r, 
om. oin 11 a om. ἐποίησεν καὶ 11 2 b c e f f₂ r t om. τοὺς ὀφθαλμοὺς 11 3 c e f f₂ 
oculos tuos 11 4 a b c e f f₂ q r, aur. Pesh. Diat. ar. om. oin

237
John VIII. 44-56

Similia in albis Codd.

49 1-2 Pesh. = Dixit eis  Diat. ar. = Dixit eis  52 1 D b c d ff, om. eis tov aiôva
53 1 D a b c d e ff, om. tov parôs ëpôw  53 2-2 Pesh. Diat. ar. = b f et Prophetis,
(b f Prophetae) qui mortui sunt?  e et profetis qui jam mortui sunt?  54 1-2 Pesh.
idem = Dixit eis  Diat. ar. = Dixit illis  55 1 a om. de  56 1 Pesh. idem. Diat. ar.
= cupiebat

236
Similia in aliis Codd.

29 1 e om. μνων 31 1 Pesh. Diat. ar. om. αυτων 33 1-1 Pesh. idem = Dicunt ei Diat. ar. = Dixerunt ei 34 1-1 Pesh. idem. Diat. ar. = Dixit eis 34 2 D b d om. της ἀμορίας 35 1-1 Pesh. idem. Diat. ar. = filius vero D o δε νοω a d r, filius autem b nam Filius 37 1 b et quae reitit 38 1 N A D fam. τῷ πατρὶ μου Diat. ar. = a b c d e f f, q aur. patrem meum 38 5 Pesh. idem. N A D έγγόακαρε Diat. ar. = a b c d e f f, q r, aur. uidistis 40 1 Pesh. idem. Diat. ar. = ecce 41 1 b e r, sed 42 1 Diat. ar. om. γὰρ
Dissimilia in Cod. Cureton.

19 Cureton deest ad cap. xiv. v. 9.

Similia in alis Codd.

21 Pesh. idem. A fam. a Pesh. Diat. ar. = a c f ff qr, aur. Jesus
Diat. ar. = Dixit etiam eis Jesus N elven oun athous ὁ Ἰησοῦς παλω D oun oun autous
pala o ὡς d dixit ergo illis iterum ólogo 28 A autous he illis c f ff qr aur. eis
28 Pesh. idem. N oun eis oun a sic Diat. ar. = e ita

234
Dissimilia in Cod. Cureton.

Similia in alis Codd.

50 1 Pesh. idem. A D fam, vuctros Diat. ar. = c d ff, q r, aur. nocte 50 e om. ες ὄνω ες αρβῶν 51 1 e r, om. πῶντων viii. 12 1 N fam, fam, 13 a b f q Pesh. Diat. ar. om. vii. 53—viii. 11. 12 2 ff, Diat. ar. om. ὄνω 12 3 Pesh. ἰλ ὄνω = inveniet sibi Diat. ar. = inveniet 13 1 a Pesh. Diat. ar. om. ὄνω 14 1-1 N ἵππων ἱπποῖς ὄνω Diat. ar. = corporaliter

* John vii. 53—viii. 11 occurs at the end of Luke xxi. in some MSS. of the Ferrar group which we call fam, 13.
Dissimilia in Cod. Cureton.

39 Pesh. idem = datus erat Spiritus B ἤν πνεῦμα ἄγιον δεδομένον Diat. ar. = a c ff₂ r₁
aur. erat Spiritus datus b erat datus Spiritus e sps erat sanctus datus q datus erat
sps ses 40 Pesh. idem. c d e ff₂ r₁ autem 46 Pesh. idem = Dixerunt eis Diat. ar. = Dixerunt et farisaei

Similia in aliis Codd.

232
<table>
<thead>
<tr>
<th>Page</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>28</td>
<td>&quot;Dissimilia in Cod. Cureton.&quot;</td>
</tr>
<tr>
<td>29</td>
<td>&quot;Similia in alis Codd.&quot;</td>
</tr>
<tr>
<td>36</td>
<td>&quot;Similia in alis Codd.&quot;</td>
</tr>
</tbody>
</table>

---

**Dissimilia in Cod. Cureton.**


---

**Similia in alis Codd.**

Dissimilia in Cod. Cureton.

Similia in alis Codd.

Dissimilia in Cod. Cureton.

Similia in alius Codd.

vii. 5 *• Diat. ar. = Etenim ad hoc usque tempus 6 8 D de Pesh. Diat. ar. om. ov
8 'N obv. Diat. ar. = a b d e f f z. aur. non 10 'ADL fam. 1 f. τπρυν w in die festo
b d r in diem festum. c e f f z. aur. ad diem festum q in diem sollemnum 14 'Pesh. idem.
Diat. ar. = diebus a b d q r, dies c e f f z. aur. die 14 'Diat. ar. = festi Tabernaculorum
Dissimilia in Cod. Cureton.

Similia in alius Codd.

61 e ff. aur. om. περὶ τοῦ τοῦτου 63 h Diat. ar. = corpus 64 c om. τίνες εἰσιν οἱ μὴ πιστεύοντες καὶ 65 h Pesh. idem. Diat. ar. = eis 66 1-3 Pesh. idem = Propter hunc sermonem Diat. ar. = Propter autem hoc verbum 67 a Pesh. om. οὖν 68 1 D : Eusev. d dixit 69 1-3 Pesh. = Christus filius Dei viventis A fam. 1 Χριστός ὁ υἱὸς τοῦ θεοῦ τοῦ θεοῦ (fam. 1 om. τοῦ θεοῦ) a c f e aur. Christus filius Dei b filius Dei Diat. ar. = ff. q r, Χριστός (Christus) filius Dei vivi 70 1 Pesh. idem. Diat. ar. = Dixit
<table>
<thead>
<tr>
<th>Page</th>
<th>Line</th>
<th>Content</th>
</tr>
</thead>
<tbody>
<tr>
<td>50</td>
<td>1</td>
<td>John VI. 50-61</td>
</tr>
<tr>
<td>51</td>
<td>2</td>
<td>Dissimilia in Cod. Cureton.</td>
</tr>
<tr>
<td>52</td>
<td>3</td>
<td>Similia in albis Codd.</td>
</tr>
<tr>
<td>53</td>
<td>4</td>
<td>Pesh. Diat. ar. = a corpus meum.</td>
</tr>
<tr>
<td>54</td>
<td>5</td>
<td>Pesh. Diat. ar. = a corpus suum.</td>
</tr>
<tr>
<td>55</td>
<td>6</td>
<td>Pesh. Diat. ar. = q corpus.</td>
</tr>
<tr>
<td>56</td>
<td>7</td>
<td>Pesh. Diat. ar. = de corpore meo.</td>
</tr>
<tr>
<td>57</td>
<td>8</td>
<td>Pesh. Diat. ar. = ex corpore meo.</td>
</tr>
<tr>
<td>58</td>
<td>9</td>
<td>D d om. en eavro.</td>
</tr>
</tbody>
</table>

---

**Dissimilia in Cod. Cureton.**

<table>
<thead>
<tr>
<th>Line</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>50</td>
<td>a misc. 49</td>
</tr>
<tr>
<td>51</td>
<td>b misc. 50</td>
</tr>
<tr>
<td>52</td>
<td>a misc. 51</td>
</tr>
<tr>
<td>53</td>
<td>b misc. 52</td>
</tr>
<tr>
<td>54</td>
<td>a misc. 53</td>
</tr>
<tr>
<td>55</td>
<td>b misc. 54</td>
</tr>
<tr>
<td>56</td>
<td>a misc. 55</td>
</tr>
<tr>
<td>57</td>
<td>b misc. 56</td>
</tr>
<tr>
<td>58</td>
<td>a misc. 57</td>
</tr>
<tr>
<td>59</td>
<td>b misc. 58</td>
</tr>
<tr>
<td>60</td>
<td>a misc. 59</td>
</tr>
</tbody>
</table>

**Similia in albis Codd.**

<table>
<thead>
<tr>
<th>Line</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>51</td>
<td>a b corpore meo</td>
</tr>
<tr>
<td>52</td>
<td>a b corpore suum</td>
</tr>
<tr>
<td>53</td>
<td>a b corpore suum</td>
</tr>
<tr>
<td>54</td>
<td>a b corpore meum</td>
</tr>
<tr>
<td>55</td>
<td>a b corpore meum</td>
</tr>
<tr>
<td>56</td>
<td>a b corpore meum</td>
</tr>
<tr>
<td>57</td>
<td>a b corpore meum</td>
</tr>
<tr>
<td>58</td>
<td>a b corpore meum</td>
</tr>
<tr>
<td>59</td>
<td>a b corpore meum</td>
</tr>
<tr>
<td>60</td>
<td>a b corpore meum</td>
</tr>
<tr>
<td>61</td>
<td>a b corpore meum</td>
</tr>
</tbody>
</table>
Dissimilia in Cod. Cureton.

Similia in alius Codd.

36 s N A b e q om. µε 38 s Pesh. idem. Diat. ar. = ut facerem 38 s-2 D τον πέρσαντι με: πατρος: a d e f f r, eius qui me misit patris. (c pater) b Patris qui me misit 39 s C om. δε ιστι το βῆλημα τοῦ πέρσαντος με. 39 s D d e om. ις αὐτόν 39 s-3 D μηδεν a d f f r nihil b r, aur. quiesnam f q aliquid 42 s N b om. καὶ τὴν μνήμα 45 s Pesh. = a b e f f r, aur. enim 46 s-1 s N D τον θυε τον δε συμμετοχε 47 s fam. εἰς τὸν βιον
Dissimilia in Cod. Cureton.

Similia in aliis Codd.

Dissimilia in Cod. Cureton.

Similia in alis Codd.

= Ieshua

224
Dissimilia in Cod. Cureton.

vi. 5 Pesh. Diat. ar. om. ovv 7 Pesh. idem = Diit ei Diat. ar. = Dixit ei 7 \textsuperscript{a} Pesh. Diat. ar. = \textit{eis} 11 \textsuperscript{a} Pesh. fam. om. ovv 11 \textsuperscript{a} D \textit{vort} 13 Pesh. Diat. ar. om. ovv 13 \textsuperscript{a} Diat. ar. = \textit{et duobus piscibus}

Similia in alius Codd.

vi. 5 Pesh. Diat. ar. om. ovv 7 Pesh. idem = Diit ei Diat. ar. = Dixit ei 7 \textsuperscript{a} Pesh. Diat. ar. = \textit{eis} 11 Pesh. fam. om. ovv 11 \textsuperscript{a} D \textit{vort} 13 Pesh. Diat. ar. om. ovv 13 \textsuperscript{a} Diat. ar. = \textit{et duobus piscibus}

223
Dissimilia in Cod. Cureton.

Similia in aliis Codd.

Dissimilia in Cod. Cureton.

Similia in aliis Codd.

17 17 Pesh. idem. Diat. ar. = dixit eis; 18 18 N D a b d e f Pesh. Diat. ar. om. oiv
19 19 1 N ελευθον οὐν αὐτοῖς 19 2 a b c e ff. Diat. ar. om. oiv 19 3 N om. ἀπο
19 4 Pesh. quae pater Diat. ar. quod . . . pater e quae enim pater 20 1 Pesh.
21 22 Pesh. idem. Diat. ar. filium suum 20 2 q om. ἕρα 25 1 e om. οἱ ἄνδρες

221
Dissimilia in Cod. Cureton.

Similia in aliis Codd.

31 NCLq om. ἐκδεχομένων τῷ τοῦ ἔθους κύριῳ
32 NCDf q om. v. 4.
7 I Pesh. idem.
Diat. ar.= sed
9 I Pesh. idem. N καὶ ἐφέρθη D fam. I fam. καὶ ἐγνώκατο a be
et surrexit Diat. ar. = d ff, et surgens
10 1st Diat. ar. = Et cum vidissent Iudaei illum dixerunt ei e Cum vidissent autem illum Iudaei dicebant
...
Disimilia in Cod. Cureton.

Similia in alis Codd.
Dissimilia in Cod. Cureton.

Similia in aliis Codd.

25 \( \text{Pesh. Diat. ar. om. } \delta \text{ λεγ\text{\`y}ερος } \) Χπαρίς \( \text{ candid = } \) Et dum loqueretur Diat. ar. = Et dum ipse loqueretur \( t \), et in hoc sermone

218
Dissimilia in Cod. Cureton.

Similia in aliis Codd.

12 Pesh. idem. fam.\textsuperscript{13} tov\textsuperscript{\textdollar} Diat. ar. = a e f ff q r, aur. hunc 17 i r, Pesh. Diat. ar. om. ἀπεκριθή ἢ γνύῃ καὶ
Dissimilia in Cod. Cureton.

\[d = \text{deficit.}\]

\[\text{Similia in alis Codd.}\]

iv. 1 \text{Pesh. idem = autem} 1 \text{Pesh. Diat. ar. om. \textit{\'Ihos}s} 5 \text{Pesh. Diat. ar. om. \textit{\'ovn} 6 \text{Pesh. idem = aquarum Diat. ar. = aquae} 6 \text{fam. a b e f f r aur. Pesh. Diat. ar. om. \textit{oivs} 8 \text{Pesh. Diat. ar. = ingresserant} 7 \text{\textit{\'N}b r, quaedam} 7 \text{Pesh. idem = aquas} \text{Diat. ar. = (aquam)}\]

216
Dissimilia in Cod. Cureton.

\( a = \text{deficit.} \)

\( \text{Similia in alius Codd.} \)

Dissimilia in Cod. Cureton.

Similia in alis Codd.

15 1-1 Pesh. idem. A fam. 2a μὴ ἀπολογεῖς ἀλλ'  Diat. ar. = b c e ff₂ q r, aur. non tereat sed
16 1 Pesh. Diat. ar. = a l fam. τὸν υἱὸν αὐτοῦ a b c d e ff₂ q r, q aur. filium suum 16 2 e ff₂
aur. mitteret 17 1 A τὸν υἱὸν αὐτοῦ Pesh. Diat. ar. = a b c d e ff₂ q r, aur. filium suum
17 2 e om. eis τὸν κόσμον 20 1 e manifestetur q manifestentur 23 1-1 Diat. ar.

 rabbits = in Lænon

214
f. 93a

Dissimilia in Cod. Cureton.

Similia in alis Codd.

6 1-1 a quia Deus spiritus est, et ex Deo natus est e r, quoniam d s s p s est ff, aur. quia d s s p s est.

8 1-1 N ék tòv òdaro kai tòv πνεύματος a (r, ?) de aqua, et Spiritu b e ff, aur. ex aqua, et Spiritu 11 1 L om. ἀπὸ 12 1 Pesh. idem = credetis mihi?
Dissimilia in Cod. Cureton.
(Deest ad iiii. 5.)

Similia in alius Codd.

ii. 18  ' b e f Diat. ar. om. oiv.  23  ' a c e f g i r. aur. in die  b in diem  23 e in cos
i.i. 1  Pesh. idem. Diat. ar. = ibi  2  Pesh. idem. Diat. ar. = missus es  2  fam. 1
om. ã o v pous
John 1. 35-45

Dissimilia in Cod. Cureton.

Similia in alius Codd.

35 1 e r 1 Pesh. Diat. ar. om. πάλαι 37 1 A fam. 1 c f aur. om. αὐτόν 37 2-2 2 r 1 [et se] 1 vuti sunt eum 38 1 Pesh. Diat. ar. om. (δέ λέγεται μεθορμηθεῖν ομον θεωρεῖτε καὶ περιποιήσεσθε) 39 1 fam. 1 c f f q aur. Diat. ar. om. οὗ 41 1 Pesh. idem. Diat. ar. = vidit 41 2 b r 1 mane = πρῶτον 41 3 Nonnus + σύγχρονος 41 4 Pesh. Diat. ar. om. (δέ εὐτυχεί μεθορμηθεῖν· μενον Χριστοῦ) 44 1 Pesh. idem. Diat. ar. = et Shenun 45 1 c r 1 om. εἰ τῷ νόμῳ

211
### Dissimilia in Cod. Cureton.

<table>
<thead>
<tr>
<th>ℓ. 28</th>
<th>ℓ. 27</th>
<th>ℓ. 25 i.</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>b</td>
<td></td>
</tr>
</tbody>
</table>

### Similia in aliis Codd.

<table>
<thead>
<tr>
<th>20</th>
<th>21</th>
<th>22</th>
</tr>
</thead>
<tbody>
<tr>
<td>N</td>
<td>r e o m.</td>
<td>καὶ ὑμολόγησαν</td>
</tr>
<tr>
<td>21</td>
<td>2 r, numquid</td>
<td>21 2 r, om. τι οὖν</td>
</tr>
<tr>
<td>22</td>
<td>a b c e f f, Pesh.</td>
<td>Diat. ar. o m. οὖν</td>
</tr>
<tr>
<td>22</td>
<td>a b c f f, dic ergo b c ff,</td>
<td>dic ergo nobis e aur. dic nobis</td>
</tr>
<tr>
<td>25</td>
<td>22 a r,</td>
<td>22 2-2 a r,</td>
</tr>
<tr>
<td>28</td>
<td>28-1 fam, fam,</td>
<td>28-1 fam, fam,</td>
</tr>
<tr>
<td>31</td>
<td>31</td>
<td>31</td>
</tr>
</tbody>
</table>

ο ἐκλεκτός a electus Filius Dei b Dei Filiius electus e ff, electus di
Similia in alis Codd.

i. 3, 4 1-1 C...δὲ ἐν ὕγειον ἐν ὀφθαλμῷ ἑτρ. b ef factum est nihil. Quod autem (ef om. autem) factum est, in eo (e illo f ipso) vita est (Cf. Westcott and Hort.) 13 'b natus est (Cf. Aug. Iren. Amb. Tertull.) 18 1-1 A fam.1 ὅ μονογενὴς νῦν ἄ unicus filius solus b c e f ff, q aur. unigenitus filius 18 2 c nobis
Luke XXIV. 41-52

Dissimilia in Cod. Cureton.

Similia in alis Codd.
Disimilia in Cod. Cureton.

Similia in albis Codd.

= grave 32. a b c e ff r. om. ὥσ πάντα ἤπιον 38. Pesh. idem. Diat. ar. = Ieshua
39. b ff, ece 39. D a b d e ff r. om. v. 40.

207
Luke XXIV. 14-25

Dissimilia in Cod. Cureton.


Similia in alis Codd.

15 1 Pesh. Diat. ar. om. ἐγένετο 15 2 B D c d e Diat. ar. om. αὐτὸς 17 1 Pesh. idem = loquimini 17 2-2 A D fam. 1 d ff, r, Pesh. om. καὶ τοῦτοί οὖν 18 1 Pesh. idem = ex illis Diat. ar. = eorum fam. 18 ἐπὶ αὐτῶν a d r, ex eis b f ff, ex ipsis 20 1 Pesh. idem. Diat. ar. = et seniores 21 1 a b c ff, aur. Pesh. Diat. ar. om. ἄλλα γε καὶ οὐν πάνω τοῦτος 21 2 Pesh. idem = Et ece 22 1 a b c ff, om. ἄλλα 22 3 Pesh. Diat. ar. om. εἰδοτὲς 17 ἡμᾶς 22 3 Diat. ar. om. ἁπάντως 23 3 Pesh. idem = nobis 23 2-2 Pesh. idem = Angelos vidimus illic; Diat. ar. = se angelos ill...
Luke XXIV. 1-13

XXIV. 1

... and in like manner many other things did Jesus speak to them.

2 And after these things he gave another commandment unto his disciples, saying, Peace be with you. As my Father hath sent me, even so send I you.

3 He breathed on them, and saith unto them, Receive ye the Holy Ghost: 

4 Whose soever sins ye remit, it shall be remitted unto them; and whose soever sins ye retain, it shall be retained.

5 And he said unto them, Whosoever shall drink of this fruit, shall not taste of death for ever.

6 And he that taketh the bread of him that blesseth it, shall eat it to his life; for he that blesseth it, receiveth the blessing thereof: and he that taketh the bread of him that blesseth it, eateth the bread of the blessing.

7 And he that taketh the bread of him that blesseth it, eateth the bread of the blessing.

8 But he that receiveth it of him that blesseth it, eateth the bread of the blessing.

9 And he that taketh the bread of him that blesseth it, eateth the bread of the blessing.

10 And he that receiveth it of him that blesseth it, eateth the bread of the blessing.

11 And he that taketh the bread of him that blesseth it, eateth the bread of the blessing.

12 But he that receiveth it of him that blesseth it, eateth the bread of the blessing.

13 And he that taketh the bread of him that blesseth it, eateth the bread of the blessing.

Dissimilia in Cod. Cureton.

Similia in aliis Codd.

xxiv. 1 \textsuperscript{1} Pesh. ἐντός τῶν ἀνθρώπων ὧν καὶ λειτύργησεν = et erant cum eis mulieres aliae. A D f Pesh. Diat. ar. om. κυρίων \textsuperscript{2} ff., contristarentur \textsuperscript{9} Pesh. Diat. ar. om. πάσης \textsuperscript{10} Pal. Syr. Lectionary (Codd. B, C) θυγατριάς \textsuperscript{12} Pesh. idem = Shemun \textsuperscript{13} D d c e om. ἰδοὺ
Luke XXIII. 44-56

<table>
<thead>
<tr>
<th>Passage</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;...&quot;</td>
</tr>
</tbody>
</table>

Dissimilia in Cod. Cureton.

Similia in aliis Codd.


204
Luke XXIII. 33-43

33, οὕτος ἐγενεῖτο· ὁ ἀνθρώπος δέν ἦν ὁ Παύλος. 34 — οὕτος δὲ ἐγενεῖτο· ὁ ἀνθρώπος δέν ἦν ὁ Παύλος. 35 — οὕτος ἦν ὁ ἀνθρώπος δέν ἦν ὁ Παύλος. 36 — οὕτος δὲ ἐγενεῖτο· ὁ ἀνθρώπος δέν ἦν ὁ Παύλος. 37 — οὕτος δὲ ἐγενεῖτο· ὁ ἀνθρώπος δέν ἦν ὁ Παύλος. 38 — οὕτος δὲ ἐγενεῖτο· ὁ ἀνθρώπος δέν ἦν ὁ Παύλος. 39 — οὕτος ἦν ὁ ἀνθρώπος δέν ἦν ὁ Παύλος. 40 — οὕτος ἦν ὁ ἀνθρώπος δέν ἦν ὁ Παύλος. 41 — οὕτος ἦν ὁ ἀνθρώπος δέν ἦν ὁ Παύλος. 42 — οὕτος ἦν ὁ ἀνθρώπος δέν ἦν ὁ Παύλος. 43 — οὕτος ἦν ὁ ἀνθρώπος δέν ἦν ὁ Παύλος.

Dissimilia in Cod. Cureton.

Similia in aliis Codis.
Luke XXIII. 20-32

Dissimilia in Cod. Cureton.

Similia in aliis Codd.

21 'D d om. légontes 22 'fam. γὰρ b e q enim 23 't-A D fam.1 καὶ τῶν τῶν (A fam.1 om. τῶν) ἀρχηγίων c f et Sacerdotum Pesh. Diat. ar. = d et vox principum Sacerdotum (Pesh. d om. vox) 25 'Pesh. idem. fam.1 αὐτῶις Diat. ar. = b c e ff, aur. illis f eis 26 'L Pesh. om. τῶν 26 'Diat. ar. = et veniret 29 'D a b d e ff, r, Diat. ar. om. ἵδεω 30 'Pesh. = incipietis 31 't-c r, quid faciant

202
Luke XXIII. 8-20

Dissimilia in Cod. Cureton.

Similia in alis Codd.

9 1 Pesh. idem. Diat. ar. = f iesus 13 1-2 D καὶ πάντα τον λαον d et omnem plebem c et omni populo 14 1 Pesh. idem. Diat. ar. = populum vestrum 14 2 D d Diat. ar. om. ὄνομα 14 3 D fam. 13 εἰν αὐτῷ d in eo r, in hoc 14 4 fam. 1 a om. αὐτον 15 1 Pesh. Diat. ar. = nam nisi eum ad illum 15 2 D Diat. ar. om. ὄνομα 17 1-2 Pesh. = (Consuetudo enim erat dimittere eis unum in festo) 18 B fam. 1 ἀνάγκην δὲ εἰς ἐπολέμου αὐτοῖς κατὰ ἑαυτὸν ἐνα. D ανάγκην δὲ εἰς ἑαυτόν κατὰ ἑαυτὸν ἐπολέμου αὐτοὺς ἐνα b Necesse autem habuit dimittere illis, secundum consuetudinem, unum 19 c eff. aur. Necesse autem habebat dimittere eis per diem festum unum (c + vinctum) d q necessa (q necessitatem) autem habebat per diem festum dimittere illis unum (q + vinctum)
Luke XXII. 65—XXIII. 7

Dissimilia in Cod. Cureton.

Similia in alius Codd.

65 Pesh. idem. Diat. ar. = contra eum 66 Pesh. idem. A D fam. μοι Diat. ar. = b c def ss i qr, aur. mhi 68 Pesh. Diat. ar. = aut dimittetis me A D έποιησατο a sed nec dimittetis me b c e f ss i qr, aur. neque dimittetis (i + mhi) d aut dimittetis 69 cr, enim xxiii. 1 e om advòv 5 Pesh. Diat. ar. = clamabant
Luke XXII. 52-64

Dissimilia in Cod. Cureton.

52 a Pesh. idem = contra me 55 a Pesh. idem = et sedebant circa eum; Diat. ar. = circumsederunt D fam. 1 καὶ περικυκλώσαντι b e f f, i q aur. et (i om. et c q + cum) circumsedentibus (f aur. + illis.) c circumsedentes d et circumsedentium 58 'Pesh. idem = ei 61 Pesh. idem. Diat. ar. = Teshua D fam. 1 ἃ Ἰησοῦς d Ἰησοῦ 61 8 fam. 10 τὸν Ἰησοῦν 64 Pesh. = super faciem ejus A D fam. 1 advos τὸ πρόφορον a faciem illius d eius faciem f caput eius q r, aur. faciem eius 64 D b d q Pesh. om. ἐπιφορόν

Similia in alibus Codibus.

52 2 Pesh. idem = contra me 55 1 Pesh. idem = et sedebant circa eum; Diat. ar. = circumsederunt D fam. 1 καὶ περικυκλώσαντι b e f f, i q aur. et (i om. et c q + cum) circumsedentibus (f aur. + illis.) c circumsedentes d et circumsedentium 58 'Pesh. idem = ei 61 Pesh. idem. Diat. ar. = Teshua D fam. 1 ἃ Ἰησοῦς d Ἰησοῦ 61 8 fam. 10 τὸν Ἰησοῦν 64 Pesh. = super faciem ejus A D fam. 1 advos τὸ πρόφορον a faciem illius d eius faciem f caput eius q r, aur. faciem eius 64 2 D b d q Pesh. om. ἐπιφορόν
Luke XXII. 38-52

Dissimilia in Cod. Cureton.

Similia in alius Codd.

38 1  N i om. κύριε  39 1  Pesh. idem.  Diat. ar. = a b c e f f i r, aur. discipuli eius
42 1  A fam.1 fam.13 f om. vv. 43, 44. 47 1-1  D οίχος τούλω  d turbu multa
49 1  Diat. ar. = discipuli eius  49 2  Pesh. idem.  A fam.1 a b i l l i  b c e f f i r, aur. ei
52 1  D fam.1 d e i om. Ἰησοῦς

198
Luke XXII. 27-38

Dissimilia in Cod. Cureton.

Similia in alius Codin.

30 D ⍺β. fam.13 ὧδεικα a b d f i aur. xii. c e f q duodecim

31 q, q r, aur. Diat. ar. om. μη

32 36 e r, Pesh. Diat. ar. om. ἄλλα

33 36 q, q om. ὁμοίως καὶ

34 i N B L, fam.1 c

35 a B L

36 a B L

37 a B L

q quom adhuc

aur. quod adhuc

197
Luke XXII. 12-26

Dissimilia in Cod. Cureton.

Similia in alis Codd.

12 'Pesh. אנה = Et eee 19 'Pesh. om. vv. 17, 18. 23 'D a b d e f s i q om.
16 'Pesh. אנה = אנה 24 'D a df Pesh. om. בּקֵי.
Luke XXI. 35—XXII. 11

<table>
<thead>
<tr>
<th>Verse</th>
<th>Greek Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>35</td>
<td>γενήσεται</td>
</tr>
<tr>
<td></td>
<td>στατ) γὰρ a tanquam laqueus intrabit enim b ff., tamquam laqueus superuenient (b super-</td>
</tr>
<tr>
<td></td>
<td>veniet) enim d sicut laqueus intro ibit autem fqr, aur. tamquam laqueus enim superueniet</td>
</tr>
<tr>
<td>36</td>
<td>τοις γραμματεῖοις Pesh. Diat. ar. = a b ce ff., i q et Scribis</td>
</tr>
<tr>
<td>37</td>
<td>τοις γραμματεῖοις 6 NCL abc ff., i q om. καὶ ἐξομολογεῖν</td>
</tr>
<tr>
<td>38</td>
<td>τοις γραμματεῖοις 11 D d q Pesh. om. σοι</td>
</tr>
</tbody>
</table>

Dissimilia in Cod. Cureton.

<table>
<thead>
<tr>
<th>Verse</th>
<th>Greek Text</th>
</tr>
</thead>
</table>
| 35    | γενήσεται  | Pesh. = A C fam. ós ταύς γὰρ ἐπελεύσεται B D ós ταύς ἐπελεύσεται (B ἐπεισελέυ-
|       | στατ) γὰρ a tanquam laqueus intrabit enim b ff., tamquam laqueus superuenient (b super-|
|       | veniet) enim d sicut laqueus intro ibit autem fqr, aur. tamquam laqueus enim superueniet |

Similia in alis Codd.

35 i-1 Pesh. = A C fam. ós ταύς γὰρ ἐπελεύσεται B D ós ταύς ἐπελεύσεται (B ἐπεισελέυ-
| στατ) γὰρ a tanquam laqueus intrabit enim b ff., tamquam laqueus superuenient (b super-
| veniet) enim d sicut laqueus intro ibit autem fqr, aur. tamquam laqueus enim superueniet |
| 38 i Pesh. idem. Diat. ar. = praeventebat xxii. 4 i C καὶ τοῖς γραμματεῖοις Pesh. Diat. |
| ar. = a b ce ff., i q et Scribis 6 i NCL abc ff., i q om. καὶ ἐξομολογεῖν  |
| 11 i D d q Pesh. om. σοι |
Luke XXI. 24-34

Dissimilia in Cod. Cureton.

Similia in alis Codd.

24 i-1 Pesh. idem. Diat. ar. = in omnem locum 25 i-1 Pesh. ἐν τοῖς ἁλλαξομένοις = et complessio manuum Diat. ar. = et frictio manuum 26 i Pesh. Diat. ar. om. kai προσδοξίας 30 i-1 D προβαλλοιν τοις καρπον αυτων b c f f q aur. producunt (b producant) jam ex se fructum d produxerint fructum suum e coeperint mittere fructus suos f incipient ostendere fructum i producunt iam fructus 30 οἱ D a b c d e f f i q r, aur. Pesh. om. βίκτερῳς ἀδήτων 32 i-1 Pesh. idem. D fam. ταῦτα ταῦτα d haec omnia f haec . . . omnia
Dissimilia in Cod. Cureton.

Similia in alis Codd.

9 1 Pesh. idem. Diat. ar. = adventit 10 1 D a d e f f 2 i r, Pesh. om. tòte ὀδηγεῖν αὐτοῖς
10 2 Pesh. = D τοπ a d e r, aur. enim c ff 3 i Nam 15 1 D a c ff 2 i q r, Pesh. Diat. ar.
om. ἤ ἀναρέειν 19 1 c enim Pesh. = autem 23 1 Pesh. idem. N A C fam. 1 òè
f autem 23 2 Pesh. Diat. ar. = e super

193
CURETONIAN GOSPELS

British Museum Add. 14,451

 Fol. 80a

Luke xxii. 12-26a
Dissimilia in Cod. Cureton.

43. D ὀποκατω Pesh. = a c d e f f i q r, sub. 44. Pesh. idem. c e f f s q r i x x i. 2 i r s om. Χίραν 2. D a c d e f f 1 r, s, aur. Pesh. om. κεκά 5. Pesh. idem = eis 6. Pesh. idem = diruatur. a c d e f f, i q r, s, aur. destruatur. 7. D fam. a c d e f f, i q r, aur. Pesh. om. ονω 8. Pesh. idem = eis c Quibus

192
Dissimilia in Cod. Cureton.

30 fam. a c f i q aur. Pesh. om. kai o thitos 30 = 3 A fam. 1 τὴν γυναῖκα 30 = 3 A fam. 1

Dissimilia in aliis Codd.

30 'fam. 1 a c f i q aur. Pesh. om. kai o thitos 30 = 3 A fam. 1 τὴν γυναῖκα 30 = 3 A fam. 1
kai othos daktouio daktov a et ipsecessit sine filiis Pesh. Diat. ar. = c f f i q r, aur.
et ipse (Diat. ar. f f i om. ipse c q et illē) mortuus est (r, defunctus est) sine filiis. (c f f i q filio)
32 A ace i om. òteron 33 N ace f i r, om. ῥ γυνῇ οὖν A D fam. 1 d f q aur.
Pesh. om. ῥ γυνῇ 34 A fam. 1 kai δηκοροεῖς q Respondens 34 = 3 D γεννώντως
kai γεννών τῶν ace generant et generantur d parintur et paririit f i q generantur et
generant. r i nascentur et generant 36 D a c d e f i r, om. kai viol ciarw Ótou
37 1 e quando dixerit ei du 41 Pesh. idem = scribæe fam. 15 ol γραμματίς

191
Luke XX. 18-30

Dissimilia in Cod. Cureton.

Similia in alius Codd.

19 r Pesh. idem. N D or archipresbyter or archiepiscopos or Pontifices, et Scribne c df fi i q r, aur. principes sacerdotum et scribae 23 r Pesh. idem. A C D t u me peperatere a c d f f i q r, aur. quid me temptatis 29 2 D a d e i q om. on 29 2 D par ymeyv c q apud nos d f f, apyt nos 190
Dissimilia in Cod. Cureton.

Similia in aliis Codd.

5 1 Pesh. idem. a c f q r, aur. nolis 7 1-2 Pesh. idem = [Ed] dixerunt et 9 1 Dade om. τὸν λαὸν 10 1 Dade aur. om. γεωργοι 12 1 Dade om. προοίμιον 14 1 Pesh. idem. NCDL δεῦρε δει νεινει
Dissimilia in Cod. Cureton.

Similia in alius Codd.

40 ' A D fam. ἀντίθετος Pesh. = a s eis c ff, q r, aur. Quibus Diat. ar. = d e f illis
42 ' a e i om. νέω δὲ 43 ' Pesh. Diat. ar. om. ἑαν οὐκ ἔν παρεμβαλοῦσιν om. χύρικα
45 ' A D ἐστιν αὐτῶν Pesh. = a c f ff, q r, aur. in illo d in eo 46 ' c e r, om. αὐτῶν
48 ' Pesh. idem. D αὐτῳ d r, e i Diat. ar. = c e f ff, q aur. illi xx. 2 ' C D d e f q
Pesh. Diat. ar. om. λέγοντες 2 ' N C om. Eἰσίν ἡμῖν

188
Luke XIX. 28-39

Dissimilia in Cod. Cureton.

Similia in alis Codis.

28 * De codd. ir, s om. ἐπιτροπεῖ 29 * Pesh. Diat. ar. om. ἐγένετο 29 * e om. τὸ καλοῦμενον 29 3-3 A D fam. τῶν μαθητῶν αὐτοῦ Pesh. = a d f discipulis suis c ff, i aur. discipulos suos 30 * Pesh. idem = eis 30 * Pesh. idem = eis 34 * e om. αἱ κοίμῳ αὐτοῦ 34 * D d e aur. om. Τῷ λύσει τῶν πῶλον; οἱ δὲ εἶπαν 35 * τὸν πῶλον d e pullum 37 1-1 D eγγίζοντων δὲ αὐτῶν d adpropiantibus autem illis 37 * D d e Pesh. Diat. ar. om. ἡδύ 187
Luke XIX. 14-27

Dissimilia in Cod. Cureton.

15 ¹ Pesh. Diat. ar. om. εὑρέθη 17 ¹ Pesh. idem. Diat. ar. = inventus es 17 ² Pesh. idem. Diat. ar. = pagos 18 ¹ D o ευρόορ a d e r, s alius Diat. ar. = b c f f f q r, aur. alter 19 ¹ Pesh. idem. Diat. ar. = pagos 22 ¹ Diat. ar. = a c f f, i q r, infidelis 24 ¹ D b d c f f, om. v. 25. 26 ¹ A D yap b c f f f, i q aur. autem d enim

Similia in alius Codd.

15 ¹ Pesh. Diat. ar. om. εὑρέθη 17 ¹ Pesh. idem. Diat. ar. = inventus es 17 ² Pesh. idem. Diat. ar. = pagos 18 ¹ D o ευρόορ a d e r, s alius Diat. ar. = b c f f f q r, aur. alter 19 ¹ Pesh. idem. Diat. ar. = pagos 22 ¹ Diat. ar. = a c f f, i q r, infidelis 24 ¹ D b d c f f, om. v. 25. 26 ¹ A D yap b c f f f, i q aur. autem d enim

186
Dissimilia in Cod. Cureton.

Similia in albis Codd.
Luke XVIII. 30-43

Dissimilia in Cod. Cureton.

Similia in alis Codd.

30 'Diat. ar. = haereditæ a b c f f i r, possidetit 32 ' Pesh. idem = in faciem ejus
34 ' Pesh. idem = D fam.' 34 a Diat. ar. = a b c d e f i q sed 34 ' D fam.' a b c d
e f i q, om. τουρο 34 a ' Pesh. idem = είς a ad eos 35 ' Pesh. Diat. ar. om. εύντερο
36 ' Pesh. idem. Diat. ar. = vocem 39 ' Pesh. idem. Diat. ar. = Iesus 40 ' D fam.'
a d e f f i s om. πόρον 41 ' Pesh. idem. D fam.' λέγων Pesh. idem = et dixit ei a b c f f i
q, r, s aur. dicens

184
LUKE XVIII. 19-30

Dissimilia in Cod. Cureton.

Similia in aliis Codd.

20 † Pesh. idem = Non occides, Nec commites adulterium, a Non homicidium facies: Non adulterabis: b c f s q r, Non occides: Non adulterium admits (c f s r, commites:) i aur. non occides non moebochauers 24 † Pesh. idem. Diat. ar. = tristitiam ejus A D παλαιον γενόμενον a e contristatum b c d f s i q aur. tristem factum r i tristem 25 a e f s i Pesh. om. εἰρηκαίων 27 a b c e f s i r i aur. illis 28 a Pesh. = ei Diat. ar. = illi 28 a N. A fam. πάρον a c q omnibus Pesh. Diat. ar. = e f aur. omnia 29 † Pesh. idem = Iesuva 29 † Pesh. idem. A D fam. 1 γονεῖς ἡ ἀδελφοὶ (D + η ἀδελφαὶ) γυναῖκα Pesh. = a b c d e f s i q r, aur. aut parentes aut fratres (d + aut sorores) aut uxorem.

185
Dissimilia in Cod. Cureton.

Similia in alius Codd.

33 Pesh. idem. Diat. ar. = animam suam fam.1 fam.13 των ψυχών αὐτῶν 34 c d et unus
35 b c e f s i q et una 36 r Pesh. = Duo erunt in agro: unus accipiatur et alter relinquetur Diat. ar. = et duo erunt in eodem agro, unus assumetur, et alter relinquetur D δύο εὖρω εἰς παραλθῆται καὶ ο ἐπερος
37 φεβθῆται fam.13 δύο ἐστωται ἐν τῷ ἄγαρ. Εἰς παραλθῆται, ἢ δὲ ἑτέρα ἀφεβῆται a b c d e f s i q r, aur. duo in agro unus adsimetor a c d r, aur. et alius (b c f s i et unus f q et alter) relinquetur (d dimittetur) xviii. 2 D fam.1 d Pesh. Diat. ar. om. λίγον
7 Pesh. idem = potius Diat. ar. = magis

181
Dissimilia in Cod. Cureton.

Similia in alis Codd.

23 ' Pesh. idem. = Et si  27 ' N ἴπευν  31 ' a b c ff. i r, aur. hora.

180
Dissimilia in Cod. Cureton.

Similia in aliis Codd.

7 a D μη d r s numquid c non 8 a D a b c d e f f s i q s Pesh. Diat. ar. om. οὕτι
10 a N a b d e f f s i r s om. πάντα 11 Diat. ar. om. ἐγένετο 11 a Pesh. idem =
in Gelliam 12 a D a b c d e f f s i q s om. ἀποφνημαν a b c f f s i q s et ece 14 a Pesh.
Diat. ar. om. ἐγένετο 15 a Pesh. idem. Diat. ar. = se mundatum D ἐκαθαρισθῆ b d
f r, aur. mundatus est 16 a Pesh. idem. Diat. ar. = Ἰςευ 17 a D a b c d e f f s i q s
om. οἷχ 18 a-i Diat. ar. = unus eorum D ε ὁνων οὐδὲν d ex his nemo
e nemo ex eis 18 a b c d e f f s i q Pesh. Diat. ar. om. εἰρήθηνας

179
Luke XVI. 26—XVII. 7

...lopat, 33b

I

Dissimilia in Cod. Cureton.

Similia in albis Codd.
14 | ὁ δὲ οὖν ἐκπέμψας ἐβασίλευσεν ἐν εὐρύτιττο πάσας ἐποίησεν. μετὰ δὲ τοῦτο 14
15 | ἔρχετο πρὸς τὸν δίκαιον ἐγκατέστησεν ἐν τῇ γῆ. μετὰ δὲ τοῦτο 15
16 | τοῦτον ἐκπέμψας μετατέρασεν ἐν ἑαυτῷ τὴν ἐκπέμψας. ἔρχετο δὲ τοῦτον 16
17 | πρὸς τὸν δίκαιον ἐγκατέστησεν ἐν τῇ γῆ. μετὰ δὲ τοῦτο 17
18 | ἠλθεν ἐκπέμψας ἐκπέμψας ἐν ἑαυτῷ τὴν ἐκπέμψας ἐκπέμψας. ἔρχετο δὲ τοῦτον 18
19 | πρὸς τὸν δίκαιον ἐγκατέστησεν ἐν τῇ γῆ. μετὰ δὲ τοῦτο 19
20 | τοῦτον ἐκπέμψας μετατέρασεν ἐν ἑαυτῷ τὴν ἐκπέμψας. τοῦτον δὲ ἐκπέμψας 20
21 | ἔρχετο πρὸς τὸν δίκαιον ἐγκατέστησεν ἐν τῇ γῆ. τοῦτον δὲ ἐκπέμψας 21
22 | ὁ δὲ οὖν ἐκπέμψας ἐβασίλευσεν ἐν πάσῃ παύσει ἐποίησεν. τοῦτον δὲ ἐκπέμψας 22
23 | ἔρχετο πρὸς τὸν δίκαιον ἐγκατέστησεν ἐν τῇ γῆ. τοῦτον δὲ ἐκπέμψας 23
24 | ὁ δὲ οὖν ἐκπέμψας ἐβασίλευσεν ἐν πάσῃ παύσει ἐποίησεν. τοῦτον δὲ ἐκπέμψας 24
25 | ἔρχετο πρὸς τὸν δίκαιον ἐγκατέστησεν ἐν τῇ γῆ. τοῦτον δὲ ἐκπέμψας 25
26 | ὁ δὲ οὖν ἐκπέμψας ἐβασίλευσεν ἐν πάσῃ παύσει ἐποίησεν. τοῦτον δὲ ἐκπέμψας 26

Dissimilia in Cod. Cureton.
(deest ab ἀναλ., xvi. 12, ad 10, xvii. 1.)

Similia in alis Codd.

Diat. ar. = ventrem suum 24 Pesh. = Pater mi 24 Pesh. idem = quia ecce Diat. ar. = ego enim ecce

A A 177
Luke XVI. 3-13

Dissimilia in Cod. Cureton.

Similia in aliis Codd.

8 12 Pesh. idem = in sua hac generatione a in gente hac b'c'f'q'r, in hac generatione e in saeculum istut 9 1 Pesh. idem. b' tabernacula sua 12 1 Pesh. idem = non inventi estis Diat. ar. = non inventi fuistis 13 1 b om. yap 13 a b q r, patietur = àvéçerau

176
Dissimilia in Cod. Cureton.

\[\text{om} + ^b \text{ ism\text{a}}^a 27 \quad \text{om} + ^a 26 \quad \text{om}\text{a}^a 23 \text{ (Berl. f. 1a)}
\]
\[\text{om} + ^b \text{ ism\text{a}}^b \quad \text{om} + ^a 31 \quad \text{om}\text{a}^c \quad \text{om}\text{a}^b \quad \text{om}\text{a}^a 29 \quad \text{om}\text{a}^c
\]
\[\text{om} + ^b \quad \text{om}\text{a}^b \quad \text{om}\text{a}^a 2 \text{ (Berl. f. 1b)}
\]

Similia in alis Codd.

22 i Pesh. idem. Diat. ar. = \textit{et ponite} \quad 29 i A D \textit{fam.} 13 \tauο\had\tauο\ eb \text{ Pesh. Diat. ar.} \quad = abcedeffiqrus \quad \text{aur. patri suo} \quad \text{xvi. 2 i Pesh. idem. Diat. ar. = a dominus suus} \quad r, \text{dus eius} \quad 2 \text{mos Pesh. idem = dispensator esse mihi} \quad \text{Diat. ar. = esse villicus meus} \quad \text{a actum meum administrare}

175
Luke XV. 10–22

Dissimilia in Cod. Cureton.

Similia in alius Codd.


174
Luke XIV. 35—XV. 10

Dissimilia in Cod. Cureton.

Similia in alius Codd.

35 'a nisi ut Diat. ar. = b c e f g i q r, aur. sed xv. 1 i b c q aur. Pesh. Diat. ar. om. πάντες 2 1 Pesh. idem. Diat. ar. = Scribae et Perishae A fam. 13 of γραμματεῖς καὶ οἱ Φαρισαῖοι 3 8 D b d e Pesh. Diat. ar. om. λέγων 4 1 Pesh. idem = et abit, quaerit eam quae perit Diat. ar. = et vadit, et quaerit errantem D καὶ ἀπελθὼν τὸ ἀπολογοῦντος ζητεῖ a e et vadit ad illam quae perit (e perierat) quaerens 'd et vadit et quaerit quod perierat f et vadit quaerere eam quae erravit 8 1 D a b c d e f g i q r, Pesh. Diat. ar. om. δραχμήν 8 2 Pesh. idem. Diat. ar. = a ex illis 9 1 Pesh. idem. Diat. ar. = eis 9 2 Pesh. idem = f drachmam mean
Luke XIV. 21-34

Dissimilia in Cod. Cureton.

Similia in albis Codd.

26 "Pesh. idem = et fratres suos et sorores suas, et uxorem suam et filios suos. Diat. ar. = et fratres et sorores, et uxorem et filios

Arkivat 31 ' Pesh. Diat. ar. om. kabiças 34 ' A D fam. ' a b c d e f s f , i q r, Pesh. om. ovw

172
Luke XIV. 10-21

Dissimilia in Cod. Cureton.

Similia in alis Codd.

34 1 a at te r, a te b c d e ff i i q aur. ad te 34 2 Pesh. idem = quae congregat xiv. 1 2 Diat. ar. om. εὐαέριο 1 s2 Diat. ar. = ut viderent, quid esset facturus 2 3 Diat. ar. om. ὅσοι 3 D a d e f r, Pesh. Diat. ar. om. λέγων 3 2 A a c f i aur. Pesh. Diat. ar. om. η οὐ 3 4 5 L fam. ὅσοι ὅ βοσ a b c d f i r, aur. asinus aut bos 8 1 D c d e ff i r, aur. om. ὅσοι τινος 8 2 Pesh. idem. Diat. ar. = idem 8 3 N L ἀντι o v e iii o 8 3 N D L a b c d f i q r, Pesh. Diat. ar. om. τιν δε Pesh. Diat. ar. om. ἀπ'
Luke XIII. 24-34

25 | τὸ δὲ πνεῦμα τὸ κακόν | τὸ δὲ πνεῦμα τὸ κακόν
26 | διδάσκοντες συνέλαβαν | διδάσκοντες συνέλαβαν
27 | καὶ ἐπέκατάστησαν | καὶ ἐξαφάνισαν
28 | καὶ ἐπέκατάστησαν | καὶ ἐξαφάνισαν
29 | ἔφτασεν | ἐφέστηκεν
30 | ἐφέστηκεν | ἐφέστηκεν
31 | ἐφέστηκεν | ἐφέστηκεν
32 | τοῖς ἑρωίδοις | τοῖς ἑρωίδοις
33 | τοῖς ἑρωίδοις | τοῖς ἑρωίδοις
34 | τοῖς ἑρωίδοις | τοῖς ἑρωίδοις

Dissimilia in Cod. Cureton.

31 r-1 Pesh. exposition 32 = In eo ipso die 31 B εὐ αὐτῷ τῇ μέσῳ a a, cadem die
b e f r, in ipsa autem die 32 Diat. ar. = c ff, i q aur. 33 In ipsa die 34 31 D ὑπερέτο Diat. ar.
= quaerit d quaeret
Luke XIII. 14-24

Dissimilia in Cod. Cureton.

Luke XIII. 3-14

Dissimilia in Cod. Cureton.

Similia in albis Cod.

5 ff, i Diat. ar. om. nates 8 Pesh. idem = cultor Diat. ar. = agricola 9 Pesh. idem. A D fam. a b c d e f s, i q aur. Diat. ar. om. eis to μέλλον 9 Pesh. idem. Diat. ar. = altero anno A D fam. eis to μέλλον a b c d f s, i q r, aur in futurum e in futuro 11 Pesh. Diat. ar. om. δόμο
Luke XII. 51—XIII. 3

Dissimilia in Cod. Cureton.

Similia in aliis Codd.

56 D c d e ff, om. τῶς 57 Pesh. idem = veritatem 58 D κατάκρεων b d ff, i q r, condemnunt xiii. 2 Pesh. idem. D οὗ fam. 1 Ἰησοῦς Diat. ar. = c f iesus d ff, q ipsis 2 2 Pesh. idem = quia sic factum est eis? Diat. ar. = ut hoc acciderit illis?
Luke XII. 39-51

Dissimilia in Cod. Cureton.


165

* a deficit
Luke XII. 27-39

Dissimilia in Cod. Cureton.

Similia in alis Codd.

31 Pesh. idem. A fam. τοῦ θεοῦ D θυ b d l dei cff i q r, aur. dī 33 r, furatur 164
Luke XII. 14-26

Dissimilia in Cod. Cureton.

Similia in alius Codd.

* Buchanan + ff
Luke XII. 2-13

Dissimilia in Cod. Cureton.

Similia in aliis Codd.

2 D yap a d enim 3 Pesh. idem = mussitatis 4 D ἰδήν καὶ μποσσυντ 7 Pesh. idem. N A D fam. οὐ c e itaque d f q r, aur. ergo 7 Pesh. s = nam D yap d enim 8 e om. v. 9. 11 r, om. πᾶς ἡ
Dissimilia in Cod. Cureton.

50 a c
d e f g r i

51 Pesh. idem = qui interfectus fuit

Similia in albis Codd.

50 D eos a quae in b c d e f g i r quae ad Pesh. idem = qui interfectus fuit

51 D ov e f g i r a ad quem occiderunt Pesh. idem = qui interfectus fuit

D ex ipse

52 D e f g i r a c d absconditis

D in e

53 Pesh. idem = qui interfectus fuit

D at

54 Pesh. idem = qui interfectus fuit

D at
Luke XI. 37-48

Dissimilia in Cod. Cureton.

Similia in aliis Codd.
Luke XI. 27-36

Dissimilia in Cod. Cureton.

Similia in alis Codd.

28 ¹ Pesh. idem = c ei  Diat. ar. = a illi  28 a a a b f f f i q r, Pesh. Diat. ar. om. μενούν 29 ¹ Pesh. idem. A C fam. ¹ τοῦ προφητην e q r, profetae f prophetae 31 ¹ C om. τῶν ἀδρῶν 33 ¹ L fam. ¹ om. ovide ἡ οὖν μάθην 34 ¹ enim 34 ² fam. ¹ om. σου 34 ³ Pesh. idem = igitur A C fam. ¹ οὐν 34 ⁴ a qculus tuus 36 ¹-⁵ f si enim corpus quod in te est lucernam non habuerit lucentem tibi tenebrosa est. quanto magis autem lucerna tua fulgens lucebit tibi q si ergo corpus tuum lucernam non habens lucidam obscurum est. quanto magis cum lucerna luceat illuminat te

159
Dissimilia in Cod. Cureton.

<table>
<thead>
<tr>
<th>Dissimilia</th>
<th>Alis Codd.</th>
</tr>
</thead>
<tbody>
<tr>
<td>15 t-1 b ff, i ex Pharisaeis</td>
<td>23 t N L με</td>
</tr>
</tbody>
</table>

Similia in alis Codd.
Luke XI. 2-13

Dissimilia in Cod. Cureton.

Similia in alis Codd.

xi. 5 1 c Iesus
7 1 Pesh. = quia fam. 18 ὅτι γὰρ aur. siguidem 8 1 ir, Pesh.
on. ἀναφέρει 13 1 D ayahov δομᾶ fam. 1 fam. 15 δόπαρα ἀγαθὰ а2 data bona b c dff ir, bonum datum f aur. bona data

157
Luke X. 34—XI. 1

Dissimilia in Cod. Cureton.

34 1 Pesh. idem = in eas 36 1 Pesh. idem = in manus grassatorum 38 1 Pesh. idem. Diat. ar. = in via 39 1 Pesh. idem. Diat. ar. = et venit 39 2 A B C fam.1 tov 'Iησοῦ b Iesu 40 1 b ff, i om. πολλύν 40 2 Pesh. idem. Diat. ar. = et venit 40 3 Pesh. Diat. ar. om. οὖν 41 1 Pesh. idem. Diat. ar. = A B C fam.1 fam.13 Iησοῦς b c e f qr, Iesu 41 2 D a b d e f f, i r, om. μεριμνᾶς καὶ θορυβᾶζῃ (D d servant ὑποπαίδῃ) περὶ πολλά. διήγησιν δέ ἐστιν χρεία ἂν εἴης. 41 3 c om. διήγησιν δέ ἐστιν χρεία ἂν εἴης

Similia in alis Codd.

156
Luke X. 22-33

Disimilia in Cod. Cureton.

Similia in alius Codd.
Luke X. 12-22

Dissimilia in Cod. Cureton.

Similia in aliis Codd.
Dissimilia in Cod. Cureton.

x. 1  1 Pesh. idem. Diat. ar. = ex discipulis suis  

Similia in alius Codd.

x. 1  1 Pesh. idem. Diat. ar. = ex discipulis suis 1  2 D  

a d e lxxii. c aur. septuaginta duo (c duo) 1  3 Pesh. idem. Diat. ar. = regionem et civitatem  

D topon  

a b c d e q r, locum et civitatem 2  1 D om. ov  

5  1 D kovun oukav a c primam (a primum) domum b domum primum 11  1 e cece
Dissimilia in Cod. Cureton.

1 - b 51 49

51 5 A C D tò πρόσωπον αὑτοῦ Pesh. = a b e f q r, faciem

Similia in aliis Codd.

51 1 Diat. ar. om. έγέρετο

54 1 Pesh. Diat. ar. = ei

61 1 Pesh. Diat. ar. idem = c ei

61 3 Pesh. idem = et veniam

Diat. ar. = et revertar
LUC. IX. 39-48

39 a. t. de, c. de | b. de 40 a. de, c. de, b. de 41 a. de, c. de, b. de 42 a. de, c. de, b. de
f. 44a | c. de, b. de 43 a. de, c. de, b. de
39 | b. de 44 a. de, c. de, b. de
f. 45 a. de, c. de, b. de
39 | b. de 46 a. de, c. de, b. de
f. 47 a. de, c. de, b. de
40 | b. de
39 | b. de
41 a. de, c. de, b. de
f. 42 a. de, c. de, b. de
43 a. de, c. de, b. de
44 a. de, c. de, b. de
f. 45 a. de, c. de, b. de
46 a. de, c. de, b. de
47 a. de, c. de, b. de
48 a. de, c. de, b. de

DISSIMILIA IN COD. CURETON.

SIMILIA IN ALIS CODD.

43 a. Diat. ar. = quia erat velatum 45 a. D a b
46 a. c. d. e. f. q. r. om. abrois

151
Luke IX. 27-38

Dissimilia in Cod. Cureton.

Similia in alius Codd.

28 \(1-1\) Pesh. idem. D L καὶ ἵδεωβαν καὶ λοιπων d r, et iacobum et iohanen 35 i com. λέγουσα 37 \(1-1\) D δια της ἡμαρας a b d c autem per diem f in illa die r, autem eo die 37 \(2\) Pesh. idem = a aur. illis 38 \(1\) Pesh. Diat. ar. om. idov

150
Luke IX. 14-26

Dissimilia in Cod. Cureton.

Similia in albis Codd.

20 c, f, s, q, r, aur. simon petrus 20 r-a l in es 203 a om. του θεου 23 r-t Pesh.

Quo vult 23 C, D, a, b, c, d, e, f, q, r, om. καθ' ἡμέραν
Dissimilia in Cod. Cureton.

(bis) aam = § 6 d nondum aemulatur b 5
b. nondum aemulatur = § 10 D apud b 9
b. nondum aemulatur = § 12

Similia in aliis Codd.

5 \( \zeta \) \( \zeta \) = Pesh. c d aur. pulvere pedum uestrorum 6 Pesh. d haec e ista 14 " ff. q om. \( \omega \)rei
Luke VIII. 49—IX. 5

\[\text{Dissimilia in Cod. Cureton.}\]

\[\text{Similia in aliis Codd.}\]

49 'D ερχόταν c venerator d venient \hspace{1em} 49 'D λέγοντες c d dicientes \hspace{1em} 49 'Acel fam. a b c d e f ff, q r, aur. Pesh. Diat. ar. om. keri 50 'N εἶπεν A C D λέγων d dicens \hspace{1em} 51 i Pesh. idem = et Iakubu et Iuchanan N A L kai ἱάκοβου καὶ ἱωάννην 52 i c ill's ix. 1 i Pesh. idem = duodecim suos 5 i Pesh. idem. A kai b e ff, q r, aur. etiam

147
Luke VIII. 40-48

Dissimilia in Cod. Cureton.

Similia in aliis Codd.
Luke VIII. 31-39

31. He cast down the devils into the sea. — The evil spirit entered into a herd of swine that were feeding on an island in the sea. The herd ran down the steep hillside into the sea and was drowned.

32. And they asked him, saying, what shall we do? — The men who witnessed the miracle were amazed and asked what they could do in response.

33. So he said unto them, take the money that is yours, and come and follow me. — Jesus instructed them to take their belongings and follow him.

34. And they immediately left their nets and followed him. — The men left their fishing nets and went after Jesus.

35. And they entered into Capernaum. — They arrived in the town of Capernaum.

36. And Jesus went into the synagogue, and cast out a devil. — In the synagogue, Jesus expelled a demon from a man.

37. And they were astonished with awe, sitting throughout the whole town, saying, what is this word? — The townspeople were amazed by the power of Jesus' words.

Dissimilia in Cod. Cureton.

Similia in alvis Codd.

30 ἄλλος καὶ ἄλλος ὕπατος τὸν ὄμολον ὕπατος. — Pesh. idem, a 31 Diat. ar. = in porcos ingredi. 32 ὁς τὸν χαρώνα c d r, in porcos 33 τὸν αὐτόν ἐστιν καθήμενον Pesh. = d a c sedentem (d om. ac) 37 Pesh. Diat. ar. om. τὸς περιχώρου 37 τὸν αὐτόν idem. A C o Ἰησοῦς Diat. ar. = a f Jesus q r, aur. ihs u 145
Dissimilia in Cod. Cureton.

Similia in aliis Codd.

22 \textsuperscript{1-1} Pesh. \textit{\textsuperscript{2}} ascensus Ieshua sedid \textit{\textsuperscript{2}} Diat. \textit{\textsuperscript{2}} ascendit \textit{\textsuperscript{2}} Jesus \textit{\textsuperscript{2}}

et sedid \textit{\textsuperscript{2}} ihs ascendit \textit{\textsuperscript{2}} Pesh. \textit{\textsuperscript{2}} Diat. \textit{\textsuperscript{2}} om. \textit{\textsuperscript{2}} \textit{\textsuperscript{2}} ascensus Ieshua sedid 22 \textit{\textsuperscript{2}} e Pesh. Diat. \textit{\textsuperscript{2}} om. \textit{\textsuperscript{2}} \textit{\textsuperscript{2}} ascensus Ieshua sedid

et facta est \textit{\textsuperscript{2}} Diat. \textit{\textsuperscript{2}} om. \textit{\textsuperscript{2}} b c f ff q aur. \textit{\textsuperscript{2}} nanicula \textit{\textsuperscript{2}} Pesh. = \textit{\textsuperscript{2}} r, naris \textit{\textsuperscript{2}} 24 \textit{\textsuperscript{2}} Pesh. = \textit{\textsuperscript{2}} r, naris \textit{\textsuperscript{2}} 25 \textit{\textsuperscript{2}} Pesh. idem. Diat. \textit{\textsuperscript{2}} om. \textit{\textsuperscript{2}} b c f ff q r, aur. \textit{\textsuperscript{2}} et mari\textit{\textsuperscript{2}}

144

* (b om. et)
LUKE VIII. 12-22

12 ἀναπηδήσας ὑπέστη τῆς κατάληξε Ἐλληνικά
13 Καί ῬΩΜ. ὡμοίως ἐνεπέκλεισεν ὑπέστη τῆς κατάληξε Ἐλληνικά
14 Ἐπεὶ δὲ ἔστη, ἐπάνω τῆς κατάληξε Ἐλληνικά
15 Καί πάλιν ἐπάνω τῆς κατάληξε Ἐλληνικά
16 ὡμοίως ἐπέκλεισεν Ἐλληνικά
17 Καί ἔστη, ἐπάνω τῆς κατάληξε Ἐλληνικά
18 ὡμοίως ἐπέκλεισεν Ἐλληνικά
19 Καί πάλιν ἐπάνω τῆς κατάληξε Ἐλληνικά
20 ὡμοίως ἐπέκλεισεν Ἐλληνικά
21 Καί πάλιν ἐπάνω τῆς κατάληξε Ἐλληνικά
22 ὡμοίως ἐπέκλεισεν Ἐλληνικά

Dissimilia in Cod. Cureton.

Similia in aliis Codd.

12 1 Pesh. idem = sermonem  b uerbum dei  c εἰς, uerbum 12 2 Pesh. idem = inimicus
13 1 Pesh. idem = scandalizantur. 16 1 Pesh. idem = ut omnis  a ut omnes

143
Luke VII. 50—VIII. 11

Dissimilia in Cod. Cureton.

Similia in alis Codd.

viii. 1 Pesh. Diat. ar. om. ἔγειτο 4 4 D προος αὐτοῦ b c q r, aur. ad illos d ad eos 5 a b e ff, q r, aur. Ecce 5 c om. τοῦ στόρον αὐτοῦ 5 3 D a b d e ff, q Pesh. Diat. ar. om. τοῦ οἴπαρον

142
Luke VII. 38-49

Dissimilia in Cod. Cureton.

Similia in alis Codd.

Luke VII. 25-38

Dissimilia in Cod. Cureton.

Similia in alis Codd.

27 Pesh. Diat. ar. om. sou 28 Pesh. idem. A D ἁρπάζω d ἀρπάζει f q aur. profeta τι, ἱερέα 33 D fam. b c d e q om. ἀρπάζω 33 D fam. b c d e q om. ἀρπάζω
36 Pesh. 38 Veniens autem = Post haec venit 37 Pesh. Diat. ar. om. idem 38 D ἁρπάζει a ἁρπάζω b ff, q ἁρπάζω c lavit d inplevit e lábabat D a b c d e ff, q om. ἁρπάζω

* Buchanan + ff, bis
Similia in alis Codd.

10 ' q om. as tòv olkov 12 1-1 Pesh. 11. ἐκκαθάρισεν τὴν χώραν = incuvarum urbis 13 ' Pesh. idem. D 14 fam. 15 ὁ Ἰησοῦς Diat. ar. = d f Jesus 19 ' Pesh. idem. N A fam. 16 τὸν Ἰησοῦν Diat. ar. = b c f Jesus q r, aur. 17. ἰημ 22 ' Pesh. idem. Diat. ar. = discipuli 18 fam. 19 τῶν μαθητῶν 23
Luke VI. 35-45

Similia in alis Codd.

35 'A in tois oikropois a in caelo c r, aur. in caelis 35 2—Pesh. idem = erga malos et erga ingratos Diat. ar. = super malos et ingratos fam.1 tois pynrophs kai echaristouvs 38 'Pesh. e c o m. πετυμαρέων Diat. ar. r, om. σεσαλευμάνων 38 2 a b ff, q, r, aur. om. γάρ 42 'Pesh. χρη = quum ecce D και έδων η δοκευ εν τω συ οφθαλμω υποκειται a b c e ff, q aur. et ecce in oculo two trabes subjact? (c est) d et ecce trabis in tuo oculo est 43 'ACD a c d e ff, r, aur. Pesh. om. παν 44 'D a b c d e ff, q, r, aur. om. γάρ 44 2 a b ff, q, r, aur. om. γάρ 45 'Pesh. Diat. ar. = thesauris 'AC θηραψων b c e f q, r, aur. thesauro 45 2 Pesh. idem. Diat. ar. = qui sunt in corde suo 'AC τῆς καρδίας αβρων c e f q, r, cordis sui 45 3 C e r, aur. Pesh. Diat. ar. om. αβρων

T 137
Luke VI. 20-34

Similia in alis Cod.
LUKE V. 22—VI. 19

22 | δεινον τοῦτο ἐστὶν ἐν μιᾷ λέξει τὴν μιᾷ ἐκ τῶν ἀγίων | χριστιάζεται ἀπὸ τοῦ Ματθαίου
23 | μετὰ τοῦτο ἀκούομεν τὸν κύριον | καὶ ἠκούσας εἶπε | ἀμὴν ἀμὴν ἂν ἤκουσας | τοῦτο | εἶπεν
24 | ηὐλοκεῖται | ὁ παπάς ὁ προφήτης | ὑπὸ τῆς ἀκοῆς ἰδίως | ἐπεὶ συνειδητὸν ἂν οὐ δήσας | ἐπειδή | ἐπεὶ
25 | οὕτως | ἐλθὼν ἄρα ὁ κύριος | ἀνέβη ἐπὶ τὸν κήπον | καὶ ἐπέστη ἐπὶ τὸ στήριγμα | ὡς ὁ παπάς
26 | οὕτως | ἐλθὼν ἄρα ὁ κύριος | ἀνέβη ἐπὶ τὸν κήπον | καὶ ἐπέστη ἐπὶ τὸ στήριγμα | ὡς ὁ παπάς
27 | οὕτως | ἐλθὼν ἄρα ὁ κύριος | ἀνέβη ἐπὶ τὸν κήπον | καὶ ἐπέστη ἐπὶ τὸ στήριγμα | ὡς ὁ παπάς
28 | οὕτως | ἐλθὼν ἄρα ὁ κύριος | ἀνέβη ἐπὶ τὸν κήπον | καὶ ἐπέστη ἐπὶ τὸ στήριγμα | ὡς ὁ παπάς

(Luke V. 28—VI. 11 is on a lost leaf.)

27 1 Pesh. idem.  fam. 13 6 Ἰησοῦς  Diat. ar. = b c Jesus  r, aur. ἰησ. vi. 12 1 Pesh. idem = et illic  Diat. ar. = ibique  17 1 1 d ab omne

135
Luke V. 10-21

Similia in alis Codd.

12 Pesh. Diat. ar. om. idw Pesh. = venit Diat. ar. = accessit ad eum 14 r, ihē
20 Pesh. Diat. ar. = illi paralytico: C D fam. 13 το παραλυτικό

134
Luke IV. 40—V. 9

Similia in aliis Codd.

42 1-1 e et turbae multae v. 3 1 Diat. ar. Pesh. = Iesuea q ıhs 3 2-2 Pesh. idem = sedit in eo, dixitque Diat. ar. = et sedit 3 3 Pesh. idem = in aquas Diat. ar. = in aquam. 4 1-1 Pesh. a quos idem = a sermones suo 5 1 Pesh. idem. A C D L. fam. 1 aérq 2 Diat. ar. = a b c d f f, q r. aur. illi 6 1-1 D. και εὐθὺς χαλασάντες τα δίκτυα D et confestim mittentes retias e et continuo miserunt retias 8 1 D a b d e r, om. Πέτρος 8 2 Pesh. idem. D των ποιον Diat. ar. = fam. 1 τοις ποιοι c d e ad pedes.

133
Luke IV. 24-40

Similia in aliis Codd.

23 Pesh. = in civitate tua 24 Pesh. = in civitate tua
25 Pesh. Diat. ar. idem = Prophetae
34 D a b c d e f f s q r, aur, om. 'Aa
40 Diat. ar. = gravibus
langueribus et variis
Similia in alis Codd.

9 'a c om. károu 13 'Pesh. idem = tentationes suas 16 'fam.' om. καὶ ἀπ' ὅρῃ
ἀγγέλων  17 'fam.' καὶ ἀπ' ὅρῃ ἀγγέλων  23 'Pesh. Diat. ar. idem = a Forsitan
Luke III. 22—IV. 6

Similia in alius Codis.

23 e f Pesh. Diat. ar. om. ἀρχόμενος 33 A D a b c d f ff q r, aur. Pesh. om. τῷ Ἀρχ. iv. 1.רים Pesh. idem = et duxit eum spiritus a ferebatur a spiritu c ff, agebatur a (ff in) spiritu 2 D sarara d e satana 5 Pesh. idem = Satana 6 b f aur. om. διάβολος

130
Dissimilia in Cod. Cureton.

Similia in alis Codd.

10 \textsuperscript{1} D b c d e f\textsubscript{2} q Diat. ar. om. \textit{οὖν} \hspace{1cm} 11 \textsuperscript{1} e om. \textit{ἀποκριθεὶς} \hspace{1cm} 15 \textsuperscript{1} r\textsubscript{1} om. \textit{πάνων} \\
16 \textsuperscript{1} D a b d f\textsubscript{2} om. \textit{ὁ Ιωάννης} \hspace{1cm} 16 \textsuperscript{2} Pesh. idem = \textit{ἑκκ} \hspace{1cm} 16 \textsuperscript{3} Diat. ar. = \textit{post me} \\
19 \textsuperscript{1} Pesh. idem = \textit{a Iuchanan} Diat. ar. = \textit{a Ioanne} \\
\hspace{1cm} + s 129
LUKE III. 1-9

Dissimilia in Cod. Cureton.

Similia in alis Codd.

iii. 1 Pesh. idem = in Iehuda 1 Pesh. idem = in Gelila 4 Pesh. idem + in plantie semitas Deo nostro 4 2 Diat. ar. = Dei nostri 1, di nostri 6 1-2 r, et uidebitur maiestatis dni et uidebit omnis caro salutarem dii 7 Pesh. ωθα 1 = ad ipsum. 7 2 Pesh. om. in' abrov 8 a, b, c, e, ff, r, aur. om. ev laurois 9 b, e

aur. om. oiv

128

* Tisch. e ergo
Luke II. 40-52

40  ἐκεῖνος ὁ ἐκ τοῦ θορυβοῦ ἔλθεν ἐν ἀγάλματι ἐπὶ τῷ κέντρῳ τῆς πόλεως.

41  καὶ ἔφυγεν ἐκ τοῦ θορυβοῦ ὁ θάνατος ἐν τῷ θησαυρῷ τοῦ αἰματοκύτταρου.

42  ὁ θάνατος τῶν ἡγεμόνων ἐπὶ τον αἰματοκύτταρον ἐπὶ τῷ τάφῳ τοῦ αἰματοκύτταρος.

43  ἀπεθάνει ἄφθονα ἐν τῷ τάφῳ τοῦ αἰματοκύτταρος.

44  ἔφυγεν ἐκ τοῦ θορυβοῦ ὁ θάνατος ἐν τῷ θησαυρῷ τοῦ αἰματοκύτταρου.

Dissimilia in Cod. Cureton.

(Incipit Cod. Curet. v. 48, οὐδὲν)

Similia in alis Codd.


= cum ansietate multa 48  2-2 A C D fam. ἐγώμεν Pesh. Diat.ar. = a b c d f ff, k
q r, aur. quaerébamus e quaesivimus

127+ 
[* sic pro 'חס']

Similia in alios Codds.

27 Pesh. סומך = Diat. ar. = pro eo a de illo
27 Pesh. = mandatum [est]
27 a Pesh. Diat. ar. om. πεπο αφηνό 30 Pesh. idem = ece
30 Pesh. idem = gratiam tuam Diat. ar. = misericordiam tuam
35 Pesh. idem = lanac 37 Dab c d e ff q r, aur. om. 38 A fam. το χρίσμα Pesh. Diat. ar. = b c f ff q aur. domino
e ad dominum
Luke II. 13-25

13 | [LXX] | [RSV]  
---|---|---
14 | |  
15 | |  
16 | |  
17 | |  
18 | |  
19 | |  
20 | |  
21 | |  
22 | |  
23 | |  
24 | |  
25 | |  

Similia in alis Codd.

Luke I. 75—II. 12

Similia in alis Codd.

75 fam. vší 76 Diat. ar. om. γαρ ii. 5 A τῇ ἐμφασισμένῃ αὐτῷ γεννάτi b eaur. uxore sua ff demponsata sibi uxore q uxore su desponsata ei. 10 Pesh. Diat. ar. = mundo

* Buchanan sī
Luk 1. 54-74

Similia in aliis Codic.

54 1-1 Pesh. Diat.ar. idem = apud Elishabam 60 1-1 Pesh. ἡ δέκα & = Non sic
Diat. ar. = Non 1 ha aur. nequaquam 63 1 D a d om. καὶ ἐθαϊμασαν πάντες 64 1-1 D
καὶ ἐθαϊμασαν πάντες a d et mirati sunt omnes b + et omnes mirati sunt 65 1 Pesh.
Diat. ar. om. πάντα τὰ ῥύματα N L r. om. πάντα 66 1 e om. δικόταντες 66 2 Diat.ar.
om. ἀρα 66 3 A fam. αυρ. Pesh. om. γάρ 68 1 a b c fδ r. om. Κέριος 71 1 D ek
χερος [d de manu] 71 2 D d om. ἐκ χερός

123
Luke I. 12-53

...(Luke I. 16-38 is on a lost leaf.)

Similia in alis Codd.

13 a c f q r, ece 15 Pesh. κοιτᾶς = e in ventre Diat.ar. = c r, aur. in utero
42 Pesh. idem = ad Marjam: Diat.ar. = Mariae 44-1 Pesh. Diat.ar. idem = gaudio magno
Similia in alius Codd.

1. I voluerunt scribere
2. D conscribere
3. b e q

om. et

11 Pesh. Diat. ar. idem = Zecarjae

R 121
Similia in aliis Codd.

8 1-1 Pesh. idem = Et quum audivissent 8 2 N om. vv. 9–20 k has a shorter ending.
L has both endings. 17 1 Diat. ar. = in me 18 1-1 C L fam. καὶ ἐν ταῖς χερσίν
20 1-1 Pesh. idem. Diat. ar. = quae faciebant
Mark XV. 40—XVI. 7

Similia in aliis Codd.

40 'Pesh. om. in aliis

47 'Pesh. om. in aliis

xvi. i 'Pal. Syr. Lectionary (Codd. B, C) = ὑπάρχει τοῦ Ἰακώβου

4 i 'Pal. Syr. Lectionary (Codd. B, C) = ὑπάρχει

(Cod. A, B, C) Diat. ar. = D ὑπάρχει μεγάλα σφόδρα c d ff, n aur. erat enim magnus

4 i 'Pal. Syr. Lectionary (Codd. A, B, C) D c d ff, n aur. om. ὑπάρχει μεγάλα σφόδρα (Cf. the Gospel of Pseudo Peter.)

7 i Pesh. idem. D om. ὑπάρχει μεγάλα σφόδρα

fam. 1 καὶ ὑπάρχει σφόδρα, n ecces

119
Mark XV. 21-40

Similia in alis Codd.

22 'Pesh. om. totos 24 'D dff, k n om. tis ti ἀργ 26 'Pesh. idem. D oντος εστιν
d r, aur. hic est 31 'D c d ff, k n om. ὅμως 32 'L om. νῦν 34 'D d i k om. δ Ἰωνός 35 'C D d d ff, k Pesh. om. ὅτε 36 'Pesh. εἰσερχόμενοι = Et dixerunt fam. 13

λεγοντις 39 'D fam. d in q Pesh. om. εἰς ευανήτις 39 'D Pesh. idem. D κραζάτω
c A C fam. κραζός c ff, k q aur. clamans d eum exclamasse in exclamans k exclamavit
Mark XV. 4-21

Similia in aliis Codd.

3 1-2 fam. 13 advos de odisse atque fiant. a c Ipse autem nihil respondent. 4 1 c aur. eis
8 1 Pesh. Diat. ar. = Et clamavit A C fam. 1 kai avasoipras. 10 1 Pesh. idem = Pilatus
10 2 Bfam. 1 k om. ol apagqis 11 1 D etnav c ff, k aur. persuaserunt dr. suaserunt
12 1 A D bleta Pesh. a c d ff k aur. multi 12 2 A D fam. 1 a c d ff k r, aur.
om. dn legere 19 1 Pesh. idem = in faciem ejus

117
Mark XIV. 62—XV. 3

Similia in alis Codd.

62 a Pesh. idem. fam.1 enim a super 63 a Diat. ar. = a Tunc q Adhuc 63 3-2 c quæ retis k opus est nobis 64 a Pesh. idem = ece 8 Dé 65 a D ad f om. kal periculétew avtov 66 a Pesh. idem = fam.1 kai idòvna avtòn c cum vidisset illum 67 1-2 Pesh. idem. 8 metà tòi íwroú ētba tòi nacarezvnw 68 a c d f f q aur. cum Jesu nazareno (ff, nazaræn) eras k cum hi illo nazarëno fuisti 72 a C fam.1 om. ecbis

xv. 1 a c aur. om. ecbis
Mark XIV. 45-62

Similia in aliis Codd.

50 'fam. 13 oi μαθηταὶ Pesh. = c aur. discipuli eius 51 'fam. 1 c k om. εἰς γυναῖκα
52 1 A D fam. 1, ap' αὐτῶν a d ff, q r, ab eis 53 1 D fam. 1 a c d k om. εἰς 54 1 D fam. 1
om. πρὸς τὸ φῶς 58 1 D ff k om. τούτων 61 'fam. 13 εἰς δευτέρου 62 1 D fam. 1
fam. 13 ἀποκριθήσας a d ff, q respondens k respondit

+ 115
Mark XIV. 30-44

Similia in alis Codi.

31 Diat. ar. = At Cephas A C fam. 32 fam. 31 O de Pérosp q petrus autem 33 31 d fam. 34 fam. 35 31 d q petrus autem 36 31 q 37 31 q 38 31 q 39 31 q 40 31 q 41 31 q 42 31 q 43 31 q 44 31 q 45 31 q 46 31 q 47 31 q 48 31 q 49 31 q 50 31 q 51 31 q 52 31 q 53 31 q 54 31 q 55 31 q 56 31 q 57 31 q 58 31 q 59 31 q 60 31 q 61 31 q 62 31 q 63 31 q 64 31 q 65 31 q 66 31 q 67 31 q 68 31 q 69 31 q 70 31 q 71 31 q 72 31 q 73 31 q 74 31 q 75 31 q 76 31 q 77 31 q 78 31 q 79 31 q 80 31 q 81 31 q 82 31 q 83 31 q 84 31 q 85 31 q 86 31 q 87 31 q 88 31 q 89 31 q 90 31 q 91 31 q 92 31 q 93 31 q 94 31 q 95 31 q 96 31 q 97 31 q 98 31 q 99 31 q 100 31 q 101 31 q 102 31 q 103 31 q 104 31 q 105 31 q 106 31 q 107 31 q 108 31 q 109 31 q 110 31 q 111 31 q 112 31 q 113 31 q 114 31 q

114
Mark XIV. 14-30

15 * Pesh. idem = et cecis 16 * Pesh. idem. A C D ei μοθηραί αδρούς a c d f ff, i k q r, aur.
discipuli eius 20 * f mittit 20 * Diat. ar. = manum suam A τίνι χειρα a c f ff, q aur.
manum 22 * Pesh. = i eis k illis 24 * Pesh. idem = testamenti novi A fam. τῆς
kaυσὶς διαθήκης a c f i q r, aur. novi testamenti 27 * Pesh. idem. A fam. καν ἐν ἐμοί a c f i k
aur. in me 28 * C καὶ μετὰ 29 * fam. fam. ἀποκριθεὶς c k respondit aur. respondens

Similia in aliis Codd.

15 * Pesh. idem = et cecis 16 * Pesh. idem. A C D ei μοθηραί αδρούς a c d f ff, i k q r, aur.
discipuli eius 20 * f mittit 20 * Diat. ar. = manum suam A τίνι χειρα a c f ff, q aur.
manum 22 * Pesh. = i eis k illis 24 * Pesh. idem = testamenti novi A fam. τῆς
kaυσὶς διαθήκης a c f i q r, aur. novi testamenti 27 * Pesh. idem. A fam. καν ἐν ἐμοί a c f i k
aur. in me 28 * C καὶ μετὰ 29 * fam. fam. ἀποκριθεὶς c k respondit aur. respondens
Mark XIV. 1-14

xiv. 3 'q Et fracto eo 3 'c k q Pesh. Diat. ar. om. τόν ἀλλάζατρον 4 ' Pesh.

 consisting

Diat. ar. = ac disserunt A C fam. καὶ λέγοντες D καὶ εἶλεγο a c ff, dicentes d r,
et dicabant f k q aur. et dicentes 4 'fam. a c om. τοῦ μήρον 5 'c k Pesh. om.
tοῦ μήρον 5 'c k om. ἐτάνω 6 'D autroσ a c d ff, i k q illis 6 ' N fam. 13
gρ' c enim 10 ' D a c d ff, i k om. αὐτοὺς 13 ' Pesh. οἷα = et ecce

Similia in aliis Codd.
Similia in albis Codd.

8 D a b c d ff i k n aur. om. εωρσι 9 Pesh. idem = et tumultus q et turbele A fam. καὶ ταραχαὶ 9 D fam. a d ff i n om. βλέπετε δὲ υμίς εαυτοῖς 9 k om. δαπάνονθε 10 c hoc evangelium 12 A fam. δὲ Pesh. = ff i q r, aur. autem 14 c Pesh. 15 A′ D fam. eli εἴποι ἐκεῖνον a n in domo c d ff i q aur. in domum 19 c Pesh. idem. a b k n (r) in diebus illis d q diebus illis 19 c post hoc d ff q aur. post hanc 20 c Pesh. idem. fam. rās οὐκέποντος τεκάισας Diat. ar. = c dies illos 22 A B D L fam. γὰρ Pesh. = a b c d ff i k q r, aur. enim
Mark XII. 38—XIII. 8

Similia in alius Codd.

A fam. b Iparov D o o o b Jesus d ffl i q aur. ihs 43 Pesh. idem = Ieshua
43 b fam. a b c ffl i q aur. om. των βαλλωντων 44 b aur. Diat. ar. om. δον τον βιων
44 b aovors xiii. 1 Pesh. idem = Ieshua 1 Pesh. om. ποταπαλ 2 N B D L fam. b
fam. b b Pesh. = a b d q aur. hic 4 b k om. πάταρα 5 D a d k n om. ἄρκατο
6 A D fam. γορ Pesh. = a b c d i k n q r, aur. enim 7 A D L fam. γορ a b c d
ffl i k q aur. enim

109
Mark XII. 29–38

Similia in aliis Codd.

29 * D fam. a b c d ff i k q Diat. ar. om. πάντων 29 * D fam. fam. eltev aētu b ff i q r, dixit ad eum d dixit illi 29 * Pesh. idem. D παντων πρωτη. A C fam. fam. πρωτη (fam. II πρωτη) πάντων a b d ff i q omnium primum aur. primo omnium mandatum. Diat. ar. = Primum omnium 30 1-1 Pesh. idem. A D fam. a εντη πρωτη εντολη b c ff i q r aur. hoc est (i om. est) primum mandatum d q hoc est primum praeceptum k haece prima est 31 1-1 Pesh. idem. A fam. 1 και δευτερα δευτερα αετη, D δευτερα δε αετη παντη c Et secundum mandatum simile est huic. Diat. ar. = d r, ff, secundum autem (Diat. ar. + quod) simile illi (ffs est huic Diat. ar. est illi) i secundum autem similem huic k deinde secunda similis huic. b Secundum simile illi q Et secundum simile huic aur. secundum autem simile huic 32 1-1 D fam. 38 ου ετη εντη ν θεος a d ff i qua (a quia d ff s quod) unus est (d ff s sit) Deus b quod unus Deus c unus est enim deus i q r, aur. quod (aur. quia) unus sit (r, aur. est) dē 33 1-1 A D και δε θεου της ψυχης αετω (A om. αετω) Pesh. Diat. ar. = b c d ff i q r, aur. et ex tota anima (i q + sua d + tua) 34 * D L fam. b c d ff i k q aur. Diat. ar. om. aetow 34 * Pesh. Diat. ar. = respondit 37 1-1 b Si ergo David c Si David ff s Si ipse David

108
Mark XII. 17-28

17 | A D fam. | ἀποκριθεῖς | a b d ff i q aur. respondens | 22 | † Pesh. | ἀποκριθεῖς = et septem illi acceperunt eam. D καὶ ὁμονωτὸς ἐλαβὼν αὐτὴν αὐτὴν καὶ acceperunt eam vii et bi septem enim eorum (i om. eorum) illum habuerunt uxorum. d ff ir, et similiter acceperunt eam vii et k omnes enim septem illum habuerunt q et acceperunt eam septem aur. similiter deinde omnes septem acceperunt eam. 23 | Pesh. idem. A D fam. fam. | ὀὖν a d ff ir, aur. ergo c autem | 23 | k Pesh. om. γνωτίσα | 24 | † A D fam. fam. | ἀποκριθεῖς | a b c d i q r, aur. respondens | ff k respondit | 24 | † a cir k, om. o | 27 | † fam. | θεὸς | 27 | † Pesh. = igitur | A D oūv Diat. ar. = a b d i q aur. ergo c ff, 25 | k Diat. ar. om. οὖν συνήθησαν, εἰδὼς | 107

Similia in alis Codd.
Mark XII. 1-16

Similia in alis Codd.

xii. 1 c om. otrōs

1 ² Pesh. idem = in ea

1 ³ Pesh. idem = in ea

6 ¹ Pesh.

idem = Fortasse a b ff. Forsitan

12 ¹⁺⁻ Pesh. = a b ff. parabolam hanc k simili-
tudinem istam aur. hanc parabolam

14 ¹⁺⁻ fam. fam. cal dabo, ... ur. om. h μη

δομήν;

16 om. a
Mark XI. 20–33

Similia in alis Codd.

22 1 N D fam. 13 el a b d i r, Si 23 1 c dicitis 23 2 b c f i i k om. a b f i k r, aur. respondens c respondit 29 2–3 N A D fam. 1 καί λοιπον k a i e l y w a b c d f i i q r, aur. et ego 29 3 Pesh. idem = ut dicitis mihi 31 1 c om. πρὸς ἀντίγονος 31 2 Pesh. idem, fam. 13 ἤμων a b c d f i q r, aur. nobis 31 3 A L ab c d i k q Pesh. om. o d 32 1 Pesh. idem. A D L fam. 1 τὸν λαὸν a c f i i k ποπολυμ b d i q r, aur. plebem 33 1 Diat. ar. = ei (om. τὸν ἵππον) 33 2 A D fam. 18 ἀποκρίνεις b d i q aur. respondens f i s et respondit

* Buchanan ff s nobis
† Buchanan + ff s
Mark XI. 5-19

Similia in alis Codd.

5 1 b om. αὐτοῖς 8 1 om. ἄλλοι δὲ στιβάδας, κόψαντες ἐκ τῶν ἀγγέων 9 1 Pesh. idem. A D fam. λέγοντες a b d f q r, aur. dicentes 12 1-1 Pesh. idem. D εἴδε καθὼς ἐπὶ b c f q r, cum exisset Diat. ar. = rediret 13 1 Pesh. idem. fam. 13 1-1 Pesh. idem. 13 2 b c d b f q r, k Pesh. Diat. ar. om. εἴ τι αὕτην 15 1-1 b r, aur. et uenit 15 2-2 Pesh. idem = templum Dei 15 3 D k om. καταστρέφειν 17 1 B b om. αὐτοῖς

104
Similia in alis Codd.

45 'c sicut 46 'D qui ορχησατο a b i r, Tunc venit d et venit* 46 'A C D fam.1
a b c d f ff, i q aur. Pesh. Diat.ar. om. προσώπησ 46 'D Pesh. idem. A C fam.1 προσ-
aυτων D εκτενωv a b c d f ff, i q aur. mendicans 47 'L f i k q aur. Pesh. om. 'Ηφασθ
xi. 2 'fam.1 om. advos 3 'fam.1 om. τι ποιητε τουτο; 3 'A C fam.1 fam.13 a b c f
ff, i q aur. Pesh. om. πάλιν

103

* Buchanan + ff, Et tunc venit
Mark X. 29-42

Similia in aliis Codd.

29 Pesh. idem.  Diat. ar. = Evangelium meum  30 a k q om. vôv  32 b c Pesh. Diat. ar. om. πάνω  34 a Pesh. idem.  Diat. ar. = et flagellabunt eum, et conspicient in faciēm ejus  A fam. 1 καὶ ματαιώσωσιν αὐτὸν, καὶ θηρίωσωσιν αὐτὸν,  36 C fam. 1 fam. 11 καὶ αὐτὸν 11 εἶναι  38 D fam. 1 fam. 11 εἶναι  40 a b d ff, k q respondens  40 C D allos  a b d ff, k alios

102
Mark X. 18-29

Similia in aliis Codd.

19 'fam.1 om. μή διοφθήσας 19 2 Pesh. idem. Diat. ar. = Ν C καὶ τίνι μυθηρά σου a b c f r, et malrem tuam 20 'Pesh. = Ille autem respondit A D fam.1 ο δὲ διοφθήσαις C καὶ διοφθήσας a Qui respondens b c d f q, q aur. Ad (c f q aur. At b Et) ille respondens k ille autem respondens. 20 'fam.1 epitógra 21 'Pesh. καὶ μετά αὐτὴν fam.1 fam.1 καὶ ἄρα τὸν σταυρόν (fam.13 + sou) a sublata cruce q tollens crucem 21 2 Pesh. om. δείπνῳ 22 1-7 Dfam.13 τούτῳ τῷ λόγῳ Diat. ar. = a b c d f q hoc verbo k illum sermonem Pesh. = aur. uerbo hoc 24 1-7 Pesh. idem. Diat. ar. = qui confidunt in substantiis suis A C D fam.1 τοὺς παρεσκευάζοντας εἰς τοὺς (A Com. τοὺς) χρυσαυχ 3 qui pecunias habant, vel confidentes in eis b d f q, q aur. confidentes in pecunias, (d ff, pecunias) 25 1 q autem 27 1 Pesh. = C D fam.13 τοῦτο Diat. ar. = b c d hoc 29 1 Pesh. idem. A D Διοφθήσαι C fam.'fam.13 καὶ διοφθήσαις a b c d f q aur. respondens f quibus respondens k respondit autem

* Buchanan + ff2 + Buchanun ff2 qui confidunt in pecunias
Mark X. 3-18

Similia in aliis Codd.

4 Pesh. idem. Diat. ar. = c ff. nobis 4 D douvai b c d ff. q r, dare 5 Pesh. idem. A D fam. δ πορφείς b d ff. q r, aur. respondens Diat. ar. = k respondit 6 D b d ff. k q Pesh. om. κτένως 6-2 Pesh. idem. A fam. etoiphaen autou. et Θεός D etoiphan o the a feicit illos Deus b f feicit deus d ff. r, feicit dē k feicit dē q aur. feicit eos dē 11 1 fam. f Pesh. om. εν' αυτήν (fam. v. 12 pro v. 11.) 13-1 Pesh. ἔγνω 4 = ὡς qui offerebant illos A D τοῖς προσφέροντας fam. τοῖς φόρονοιν a ff. qui offerebant Diat. ar. = b d f q r, aur. offerentibus 14-1 fam. καὶ επηιμήτους εἰπεν αὐτοῖς fam. 13 καὶ επηιμήτους αὐτοῖς εἶπεν 16-3 D καὶ προσκαλεσαμένοι b Et consilians c d f ff. q r, et convocans 17-3 c diebat ff. dixit q r, aur. dicens

100
Mark IX. 38—X. 2

38. respondent

39. dicit

40. confiteatur

41. maximus

42. maximus

43. maximus

44. maximus

45. maximus

46. maximus

47. maximus

48. maximus

49. maximus

50. maximus

X. 1

2

Similia in aliis Codd.

37 k om. kai εἰς τὴν δόξην 38 AD fam.

38. A. D. fam.

39. αὐτόν

40. διά

41. εἰς τὸν

42. τὸν

43. τὸν

44. τὸν

45. καὶ τὸν 45. A. φιλ. c enim 45. fam.

46. τὸν

47. τὸν

48. τὸν

49. τὸν

50. τὸν

χριστιανόν τοὺς Φαρισαίους 2 SS. om. Φαρισαίου

99
Mark IX. 8–22

8 | εὐαγγελίων ἐμὸν ὥσπερ βασιλεὺς, οὐκ ἔλεγξα ὑμῖν ἵνα ἴσα πρὸς συμβολῆν ἡμῶν ἐπὶ τῷ οἴκῳ τοῦ βασιλέως πάντων ἐλέγξα εἰς ἑαυτὸν. 
9 | καὶ τῇ ἡμέρᾳ τῇ ἐν τῷ ἔρημῷ ἐστιν ἔστω ὅτι ἐστὶν ἥμερα ὑμῶν ἑτέρα ἐκ τῶν ἡμερῶν τοῦ θεοῦ. 
10 | ὅταν γὰρ ἐρωτηθήτω σὺ καὶ τελέσθω τὸ ἄρα, ὅταν γὰρ ἐρωτηθήτω σὺ καὶ τελέσθω τὸ ἄρα, ὅταν γὰρ ἐρωτηθήτω σὺ καὶ τελέσθω τὸ ἄρα. 

Similia in alius Codd.

8 | c k om. μετ' εὐαγγελίων | Diat.ar. = hoc verbum, quod dixit nobis. 
9 | A D, fam. | ἀνορθώσεις c d f g k π, attr. respondens k respondit | A C D, fam. | ἐδήλων Pesh. 
10 | d q k π | ẹ nafter. a c q π, attr. uenisset b d f g k p, uenienus | Pesh. = a c q π, attr. dixit A C e π, fam. | dixit a c q π, attr. dixit | Pesh. idem = et dixit A C d π, fam. | dixit a c q π, attr. dixit | Pesh. idem. 
11 | ẹ n π | ẹ n π | ẹ n π | ẹ n π | ẹ n π | ẹ n π |
12 | ẹ n π | ẹ n π | ẹ n π | ẹ n π | ẹ n π | ẹ n π |
13 | ẹ n π | ẹ n π | ẹ n π | ẹ n π | ẹ n π | ẹ n π |
14 | ẹ n π | ẹ n π | ẹ n π | ẹ n π | ẹ n π | ẹ n π |
15 | ẹ n π | ẹ n π | ẹ n π | ẹ n π | ẹ n π | ẹ n π |
16 | ẹ n π | ẹ n π | ẹ n π | ẹ n π | ẹ n π | ẹ n π |
17 | ẹ n π | ẹ n π | ẹ n π | ẹ n π | ẹ n π | ẹ n π |
18 | ẹ n π | ẹ n π | ẹ n π | ẹ n π | ẹ n π | ẹ n π |
19 | ẹ n π | ẹ n π | ẹ n π | ẹ n π | ẹ n π | ẹ n π |
20 | ẹ n π | ẹ n π | ẹ n π | ẹ n π | ẹ n π | ẹ n π |
21 | ẹ n π | ẹ n π | ẹ n π | ẹ n π | ẹ n π | ẹ n π |
22 | ẹ n π | ẹ n π | ẹ n π | ẹ n π | ẹ n π | ẹ n π |
Similia in aliis Codd.

32¹ Diat. ar. et locutur est. 32² a b n dices: Domine, propitius esto; nam hoc non crit. 32³ D a b d k i n om. ιων καλ 35² Pesh. idem. Diat. ar. = Evangelium mem. ix. 3¹ f.s. l k Pesh. om. σταλβοτα 3² Pesh. idem. A D fam. 3³ χιων n tanquam nix b c f s f t g r, aur.uelut nix 4¹ n om. ολα γναφέας έν ηε της γπσ ον δώνατα ούως λευκαναι 4² Diat. ar. = c aur. Moyses et Helias 4³ c cum illo f t c o m c ολαρ 6² Pesh. idem. A D fam. 5 αλλησια a c f s n q loqueretur d loquebatur b f t, aur. diceret 7¹ A D fam. 5 ελευ a b d f i n q r, veuit

* loquetur 96 f + a
Mark VIII. 17-32

Similia in alis Codd.

17 2 Pesh. = Quousque A = Diat. ar. = Dicit eis; Diat. ar. = Dicit eis 20 1-3 Pesh. idem
fam. k om. λέγοντες 29 1-3 Pesh. = Dicit eis Ieshua A fam. 13 λέγει αὐτοῖς b f i r, aur. tūne dicit (bi aur. + illis r, + illis ihś)

95
Mark VIII. 2-17

Similia in alis Codd.

viii. 2 Pesh. idem. D τον ὄχλον τούτον L τὸν ὄχλον τούτον a /eturbae /huic b e /ff, i r, istam turbam q turbam hanc 3 N A D fam. ἵκανν Diat. ar. = a b c d /ff, i q r, aur. uenerunt Pesh. = ve/nerant 4 Pesh. idem = Di/cent ei 9 Pesh. idem. A C D fam. οἱ φαγόντες a d f i k r, aur. qui manducaverunt b /ff, qui manduca/verant 10 a /ff, i k r, om. e i d b s 12 a b d /ff, i k r, aur. magedam /c Mageda 14 /cumque 14 /ff fam. 19 om. ἐλ ῶ /(ff 15 D fam. a b d /ff, i k r, om. Ὀπάρε 16 Pesh. idem = ac dicebant A C L /légontes /f aur. dicentes 17 Pesh. idem. N A C fam. ὅ δ καθὼς D o ip/o a b c f r, Jesus d /ff, q Ἰήσ 94
Similia in aliis Codis.

Mark VI. 50—VII. 7

Similia in alis Codd.

51 B L aur. Pesh. Diat. ar. om. (i q + esset) ex parvis ovo D fam. 1 om. λίαν 53 1 D fam. 1 ab c d ff, i q r, aur. Pesh. om. καὶ προσωρινάθησαν 54 c Et egressus ff, i q r, aur. Et (ff, Et cum i q r, cumque) egressus: [esset] 55 i om. έκείνῳ vii. 1 Pesh. Diat. ar. om. των τῶν 2 Pesh. = bc aur. non latit manibus (Pesh. + sus) 3 Pesh. Diat. ar. = i Omnes enim lehudei et Perishae 3 D aprOV a b d ff, i panem c panem suum 4 Pesh. idem. A D L fam. 1 βαπτίσατε b c d ff, i q r, aur. baptizentur a baptismati fuerint 5 A' Επεται f deinde 5—2 Pesh. idem. Diat. ar. = c q aur. scribae et Pharisaei 5 3 D fam. 1 λέγοντες a d ff, i r, aur. dicentes c dixerunt 6 Pesh. idem = Prophetae 6—2 D καὶ εἰς παρακαλεῖ καὶ δι' ἑαυτοῦ ab qui dixit c ff, dicens diaur. et dixit

+ 91
Mark VI. 7-20

vi. 7 i-vi D μαθητας αποστειλαν αυτον b d ff i. discipulis misit eos (b ff illos) q discipulis. 
coepit illos mittere 7 ii D a b c d e f f i. om. ἐπάρω 8 i-vi Pesh. idem. A fam. 
μὴ παρὰ μὴ ἀρτον D μὴ τρέφην μὴ ἀρτον b c d e f i. q aur. non peram non panem 
Diat. ar. = a ff neque (Diat. ar. ff non) peram. neque panem. 11 i A CD fam. i a b c d 
ff i. q r aur. Pesh. om. τῶν ἐπισκόπων 20 i-vi Pesh. 

[* οὐκ hys in Cod.] Similia in alis Codd.

vi. 7 i-vi D μαθητας αποστειλαν αυτον b d ff i. discipulis misit eos (b ff illos) q discipulis. 
coepit illos mittere 7 ii D a b c d e f f i. om. ἐπάρω 8 i-vi Pesh. idem. A fam. 
μὴ παρὰ μὴ ἀρτον D μὴ τρέφην μὴ ἀρτον b c d e f i. q aur. non peram non panem 
Diat. ar. = a ff neque (Diat. ar. ff non) peram. neque panem. 11 i A CD fam. i a b c d 
ff i. q r aur. Pesh. om. τῶν ἐπισκόπων 20 i-vi Pesh. 

[...]
Mark V. 13—VI. 6

13 ¹ Pesh. idem. b c e et ceciderunt (e om. et) ¹ 14 ¹ Pesh. idem. N C D fam. ¹ και ἐξῆλθον b c d e f i q r. et egressi sunt e et exierunt aur. et egressae sunt ¹ 15 ¹ D b c d e f i q r. om. τὸν ἐγχειροὺς τὸν λεγόντα ¹ 21 ¹ D d fam. b c e f i q om. εἴ τις πλοίῳ ¹ 21 ² Diat. ar. om. πᾶλα ¹ 21 ³ D b c d e f i q r. aur. om. καὶ ἢρ ¹ 23 ¹ D b c d e f i q r. aur. Pesh. om. ἰνά ¹ 23 ² c e om. ἰνά στρατ. ¹

Similia in aliis Codd.

13 ¹ Pesh. idem. b c e et ceciderunt (e om. et) ¹ 14 ¹ Pesh. idem. N C D fam. ¹ και ἐξῆλθον b c d e f i q r. et egressi sunt e et exierunt aur. et egressae sunt ¹ 15 ¹ D b c d e f i q r. om. τὸν ἐγχειροὺς τὸν λεγόντα ¹ 21 ¹ D d fam. b c e f i q om. εἴ τις πλοίῳ ¹ 21 ² Diat. ar. om. πᾶλα ¹ 21 ³ D b c d e f i q r. aur. om. καὶ ἢρ ¹ 23 ¹ D b c d e f i q r. aur. Pesh. om. ἰνά ¹ 23 ² c e om. ἰνά στρατ. ¹
(Mark IV. 18—IV. 41 is on a lost leaf.)
Similia in albis Codd.

15 1-2 Pesh. idem. A C D fam. theraphein ras vos vos kal b c d eff s q r t curandi uale-
tudines a curandi languires e curandi omnem ualethudinem i curandi volethudinem
Diat. ar. = f aur. curandi infirmitates 16 1 A C D L fam. a b c d eff i q r t aur.
Pesh. om. kal eteopovn vos dodeka 21 1 Pesh. uognat ejus 26 1 Dab c d e ff i q om. avr 26 2 N Dab c d e ff i q aur. om. kal 27 1 A D Pesh.
a b c d e ff i q r aur. om. wll' 27 2 e vasa ejus 29 1 fam. a b e q r om. eis tiv aistv
Mark II. 26—III. 14

Similia in alis Codd.

27. Dac deff, i om. τὸ σάββατον διὰ τὸν ἀνθρωπον ἐγένετο, καὶ οἷς ὁ ἀνθρωπος διὰ τὸ σάββατον iii. 5. Pesh. idem. 8 ACDL fam. tīn χεῖρα σου fam.25 σου τὴν χεῖρα Diat. ar. = ab c deff, iqr aur. manum tuam 5 r. L ἔγνω ὡς i (sic) ἄλλη. a sicut et alia b sicut alia c sicut et altera 6 b c om. κατ' αὐτὸν 7 D ac deff, iqr, om. ἥδονθησαν 8. N fam. c om. καὶ ἀπὸ τῆς ἱδωμαίας 8 a b c om. πλῆθος πολ. 14 Pesh. idem = Et elegit Diat. ar. = Et . . . elegit
Similia in aliis Codd.

Mark I. 38—II. 26

Mark I. 23-37

[Text in Latin]

[* Cod. sit.*]

Similia in alis Codd.

23 A C D b c d e f f q t aur. Pesh. om. ebbos 25 1-2 Pesh. *iuxta = et dixit A B C D L fam. 1 λέγων d f f q aur. dicens b e et dixit c dixique 25 2-2 Pesh. idem = Oclude os tuum 28 1 N fam. 1 b c e f s q r, aur. om. ebbos 29 1 D c d e q s aur. Pesh. om. ebbos 29 2 B D fam. 1, 13 έκδηλων d e r, pros eded b c f s q aur. (f s, E) Egressus f egrediens 30 1 b c f s q r, Pesh. om. ebbos 31 1 D d q om. τῆς χαρᾶς 31 2-2 Pesh. *firma = statim A D ebbos b d q statim c f s q r, aur. continuo 31 3 c et sur- rescit e et surgens 32 1 b e q om. οὕτως δὲ γενομένης 32 2-2 D νοσών πονελαυ b c d f s q r, uariis languoribus e uariis infirmitatibus 34 1 D auta a b c d f s q aur. ea e illa 35 37 1
Similia in albis Codd.

i. 13 fam. eod Pesh. idem = ibi 15 N C om. λόγων 16 Pesh. idem.
D ιον αδελφον αυτον b c d f ff t aur. fratrem ejus (t. fratres) 16 2 A αμφιβληταρα Pesh. om. eod.
fam. eod. eod. Pesh. om. a d retias Pesh. = b' c' f, aur. retia ff t retiam
fam. eod. br Pesh. om. γενέσθαι 21 N C L Pesh. om. (εισέλθων) 22 Pesh.
idem = C αι γραμματεις αυτων c f scribæ eorum

Bianchini b retiam
Matt. XXVII. 63—XXVIII. 7

Sixth of the N.T. in Canon. 63. Matthew 63.

Deest ad finem.

Similia in alis Codd.

63 ¹ Pesh. idem. Diat. ar. = ei 64 ¹ Pesh. idem. A C D L fam. ¹ oil χαθραί αὐτοῦ
Diat. ar. = a b c d ff, ff, g, n q r, aur. discipuli eius 64 ² L vuktos Pesh. idem.
Diat. ar. = noctu xxviii. 3 ³ c ff, g, aur. om. λευκόν 6 ² ff, om. γὰρ 7 ¹ D a b
d e ff, g, om. ἀπὸ τῶν νεκρῶν
Similia in aliis Codd.
Similia in alis Codd.

30 ὢς τοὺς τῶν ἀλλήλων οὕτως τῷ ἱμάτῳ τοῦ ἰδίου
31 ὦν ἦν τὰς προμομισσίας τῶν πάντων ἡμῶν, ὡς ἐν ἑαυτοῖς ἡμῶν ἔλεησαν ἡμῖν ἐν ἑαυτοῖς." 31
32 ὡς ἦν τὰς προμομισσίας τῶν πάντων ἡμῶν, ἐν ἑαυτοῖς ἔλεησαν ἡμῖν ἐν ἑαυτοῖς." 31
33 ὥστε Ἡσαΐας ἀπὸ χείλες, ὡς ἦν τὰς προμομισσίας τῶν πάντων ἡμῶν, ἐν ἑαυτοῖς ἔλεησαν ἡμῖν ἐν ἑαυτοῖς." 31
34 ὥστε Ἡσαΐας ἀπὸ χείλες, ὡς ἦν τὰς προμομισσίας τῶν πάντων ἡμῶν, ἐν ἑαυτοῖς ἔλεησαν ἡμῖν ἐν ἑαυτοῖς." 31
35 ὥστε Ἡσαΐας ἀπὸ χείλες, ὡς ἦν τὰς προμομισσίας τῶν πάντων ἡμῶν, ἐν ἑαυτοῖς ἔλεησαν ἡμῖν ἐν ἑαυτοῖς." 31
36 ὥστε Ἡσαΐας ἀπὸ χείλες, ὡς ἦν τὰς προμομισσίας τῶν πάντων ἡμῶν, ἐν ἑαυτοῖς ἔλεησαν ἡμῖν ἐν ἑαυτοῖς." 31
37 ὥστε Ἡσαΐας ἀπὸ χείλες, ὡς ἦν τὰς προμομισσίας τῶν πάντων ἡμῶν, ἐν ἑαυτοῖς ἔλεησαν ἡμῖν ἐν ἑαυτοῖς." 31
38 ὥστε Ἡσαΐας ἀπὸ χείλες, ὡς ἦν τὰς προμομισσίας τῶν πάντων ἡμῶν, ἐν ἑαυτοῖς ἔλεησαν ἡμῖν ἐν ἑαυτοῖς." 31
39 ὥστε Ἡσαΐας ἀπὸ χείλες, ὡς ἦν τὰς προμομισσίας τῶν πάντων ἡμῶν, ἐν ἑαυτοῖς ἔλεησαν ἡμῖν ἐν ἑαυτοῖς." 31
40 ὥστε Ἡσαΐας ἀπὸ χείλες, ὡς ἦν τὰς προμομισσίας τῶν πάντων ἡμῶν, ἐν ἑαυτοῖς ἔλεησαν ἡμῖν ἐν ἑαυτοῖς." 31
41 ὥστε Ἡσαΐας ἀπὸ χείλες, ὡς ἦν τὰς προμομισσίας τῶν πάντων ἡμῶν, ἐν ἑαυτοῖς ἔλεησαν ἡμῖν ἐν ἑαυτοῖς." 31
42 ὥστε Ἡσαΐας ἀπὸ χείλες, ὡς ἦν τὰς προμομισσίας τῶν πάντων ἡμῶν, ἐν ἑαυτοῖς ἔλεησαν ἡμῖν ἐν ἑαυτοῖς." 31
43 ὥστε Ἡσαΐας ἀπὸ χείλες, ὡς ἦν τὰς προμομισσίας τῶν πάντων ἡμῶν, ἐν ἑαυτοῖς ἔλεησαν ἡμῖν ἐν ἑαυτοῖς." 31
44 ὥστε Ἡσαΐας ἀπὸ χείλες, ὡς ἦν τὰς προμομισσίας τῶν πάντων ἡμῶν, ἐν ἑαυτοῖς ἔλεησαν ἡμῖν ἐν ἑαυτοῖς." 31
45 ὥστε Ἡσαΐας ἀπὸ χείλες, ὡς ἦν τὰς προμομισσίας τῶν πάντων ἡμῶν, ἐν ἑαυτοῖς ἔλεησαν ἡμῖν ἐν ἑαυτοῖς." 31
46 ὥστε Ἡσαΐας ἀπὸ χείλες, ὡς ἦν τὰς προμομισσίας τῶν πάντων ἡμῶν, ἐν ἑαυτοῖς ἔλεησαν ἡμῖν ἐν ἑαυτοῖς." 31
Matt. XXVII. 15-29

Similia in alis Codd.

16 1-1 Pal. Syr. Lectionary idem = fam.1 Ιπρούν Βαραββαν 16 2-2 fam.13 δόται διὰ φώνων ἰν ψευδημένως εἰς φυλακήν. 17 1-1 Pal. Syr. Lectionary idem = fam.1 Ιπρούν τῶν Βαραββαν 21 1 com. ἀπὸ τῶν δύο 24 Pesh. α[π]τ[ω]ς = cognoscitis 28 1BDa'cdef, q om. ἐκδόσεις αὐτῶν 25 2-2 D ειματιών πορφυρων καὶ χλαμυδῶν κοκκων α b c d f f, tunicam purpuream, et chlamydem coccineam q clamidem coccineam... et purpuream

76 * + b
Similia in alius Codis.

73 1 D opus a b c Diat. ar. = a b c ff n r, similis est (ff₂ + ei) xxvii. 4 L dikaios Diat. ar. = a b c d f ff₂ ff₃ q aur. iustum 4 = Pesh. idem. Diat. ar. = ei 4 3 = Pesh. 33. 9 x 157 a b Pesh. Diat. ar. om. ἑρεμιῶν

75 * Sabatier + c
Matt. XXVI. 60-73

Similia in aliis Codd.

60 1-1 A fam. obx εἰρήν D καὶ οὖν εὐρήν τὸ εὖ γινομένον, a non inuenerunt exitum rei, c non inuenerunt in eo quicquam d et non inuenerunt rei sequentia f non inuenerunt culpam. ff, non inuenerunt quicquam in eo q et non inuenerunt 60 2-2 A C D duo ψευδομαρτυριας Diat. ar. = a b c d fff, ff, g, q r, aur. duo falsi testes 61 1-1 C τῶν ναοῦ τῶν b c d aur. templum hoc dei ff, hoc templum di 63 1 Pesh. εἰσήκοντα = Et respondit A C καὶ διακοπθέας D αἰσκράθειαν οὐν d respondentis ergo Diat. ar. = Respondit autem a b c fff, q r, Et respondents 64 1 Pesh. om. πλην 67 1 c ff, q in faciem ejus f, g, q aur. in faciem eis 69 1 c om. αἰδρός 70 1-1 D fam. ovide ἐπίστασαν a n nec nonui b neque intellego r, ... tellego 71 1 fam.1 aeiros (om. ekk) Pesh. idem = illis

[* sic in Cod.]
Matt. XXVI. 45-59

45 | vàρ έλθειν, ματαιάζοντας τις λαβόντας και ομοιόμορφην τις καταχθονισμέναν 46 | εν ου καταχθονίσων λευκά νυκτίν
47 | τοις καταχθονίσων τοις προσκυνόντες τότε μετα ημέρας ταύτα 48 | προσκυνήσασθαι γενέσθαι
49 | μετα ημέρας ταύτα γενέσθαι 
50 | λατρεύσαι τον θανάτον καταφέρσαιν 51 | τον θανάτον καταφέρσαι
52 | τον θανάτον καταφέρσαι
53 | τον θανάτον καταφέρσαι
t. 118b
54 | τον θανάτον καταφέρσαι
55 | τον θανάτον καταφέρσαι
56 | τον θανάτον καταφέρσαι
57 | τον θανάτον καταφέρσαι
58 | τον θανάτον καταφέρσαι
59 | τον θανάτον καταφέρσαι

Similia in alis Codd.

45 1 B fam. vàρ 46 1 a hinc 48 1 Pesh. idem. Diat. ar. = Jehuda 51 1 Pesh. om. óiρόν 52 1 Pesh. Diat. ar. om. οὐν 53 1 A Diat. ar. b d f q om. ἀπρι 55 1 a c
ad me 1 Diat. ar. = contra me 59 1 Pesh. om. ψεύδο

1. 73
Matt. XXVI. 29-44

Similia in alis Codd.

33 a b c ff, om. al'to 36 Pesh. Diat.ar. om. exel 42 4-i Pesh. καθ' οὖν C D το
πτωτίμων τουτο a hoc poculum Diat.ar. = c ff, aur. hic calix d r, calix iste g, calix hic
43 a g, somno b a somno 44 A fam. a om. πολυ

† Bianchini a illi
Matt. XXVI. 13-28

\begin{verbatim}
13. \textit{\ldots}
14. \textit{\ldots}
15. \textit{\ldots}
16. \textit{\ldots}
17. \textit{\ldots}
18. \textit{\ldots}
19. \textit{\ldots}
20. \textit{\ldots}
21. \textit{\ldots}
22. \textit{\ldots}
23. \textit{\ldots}
24. \textit{\ldots}
25. \textit{\ldots}
26. \textit{\ldots}
27. \textit{\ldots}
28. \textit{\ldots}
\end{verbatim}

\textbf{Similia in alis Codd.}

20. \textit{\ldots}
21. \textit{\ldots}
22. \textit{\ldots}
23. \textit{\ldots}
24. \textit{\ldots}
25. \textit{\ldots}
26. \textit{\ldots}
27. \textit{\ldots}
28. \textit{\ldots}
Similia in alis Codd.

7 1-1 Pesh. idem = super caput Ieshuæ 10 1 jam. 1 a c ff; g, r, aur. Pesh. om. ṣəp

70
Similia in aliis Codd.

40 'a fii, om. ò Basileís
Matt. XXV. 3–20

Similia in alis Codd.

3 ¹ Pesh. om. γῶρ  6 ¹ Pesh. idem.  fam.¹ ἡράκλειρα  Diat. ar. = b c f ff, ff, q r, aur. uenit
g, est uenit (sic)  6 ² Pesh. idem.  A D L fam.¹ εἰς ἀνάντην a ἀντόν C εἰς ἀνάντην a ἀντόν
ciat. ar. = b c d f ff, ff, g, q r, aur. obtiam eī  9 ¹ Pesh. idem.  ff, sed  9 ² Pesh.
diat. ar. om. πάλλων  18 ¹ Pesh. idem.  A D fam.¹ εἰς τῇ γῇ ἀ γῇ d r, in terra
diat. ar. = a b c f g, q aur. in terram  20 ¹ r, Pesh. Diat. ar. om. ταλαντα

68
Matt. XXIV. 37—XXV. 2

Similia in alis Codd.

36 1 L.fam. g, Pesh. om. ὃδὲ ὅ νῦς. 37 1-3 a b c e f ff₂ g, q r, aur. Diat. ar. in diebus ff₂ diebus 38 1 Pesh. om. ἐν ταῖς [ὑπέραντ] ἐκκλήσια ταῖς 39 1 B D a b d f f q r, Pesh. Diat. ar. om. καὶ 42 1-3 Pesh. idem. L ὅφάρ̃ e qua hora aut qua die Diat. ar. = a b c f f₂ g, q aur. qua hora ff₂ qua die r, q[ua die] uel hora 48 1 Pesh. idem. C D L ἐκκλήσ. fam. ἐρχομένου. Diat. ar. = b c d e f ff₂ g, q r, aur. uenire xxv. 1 1 Pesh. idem. D fam. 1 καὶ τῆς νῦμος Diat. ar. = a b c d t f f₂ g, q aur. Vulg. et sponsae .

67
Similia in alis Codd.

23  1  a c g, r, aur. ant ece illie b e q ece illie  26 Pesh. =
24  100b

66
Matt. XXIV. I–20

* sic in Cod. *

Similia in aliis Codd.

xxiv. 2 ' Dlabcedff, ff, g, r, aur. Diat. ar. om. o ' 9 ἐπὶ τὰ τῶν (om. τῶν ἐκεῖνον)
Matt. XXIII. 26–39

Similia in alis Codd.

26 * Pesh. idem. c Pharisaei et cesi Diat. ar. = Pharisaëi caeci 28 * Pesh. idem.
e quasi Diat. ar. = tamquam 37 D pro se a b c d e f f, f² g, q aur. ad te

* Sabatier c Pharisai caeci
Dissimilia in Cod. Cureton.

Similia in alius Codd.

13 BDL fam.1 a deff, g, aur. om. v. 14. 16 Diat. ar. = reus est 18 Diat. ar. = reus est 19 Pesh. Diat. ar. om. yap

63
Matt. XXII. 46—XXIII. 13

Dissimilia in Cod. Cureton.

Similia in alis Codd.
Matt. XXII. 29-45

Dissimilia in Cod. Cureton.

Similia in alius Codd.

30 Pesh. idem = τοῦ θεοῦ N L θεοῦ ff, g, dei aur. diá 34 Diat. ar. = e vidissent
34 a D eπ ουτον b c d e f f, ad eum 35 ' fam.' e om. νομίζως 35 a D fam.' καὶ λέγων
d et dict dicens ccf ff, q et dicens 37 Pesh. idem. fam.' δι' ἵπποςς D οὐς d e f f, g, q
aur. ιθή b c f f, Ιησοῦς 37 b Pesh. idem. e f aur. ex 37 Pesh. idem. Diat. ar. =

* + b
Matt. XXII. 16–29

Dissimilia in Cod. Cureton.

Similia in alis Codd.

17 'D a b d e ff, ff, q r, om. iniun oiv ώμου 20 'Pesh. idem. fam.' Ισραής D o ύμών L ò ò ò d e ff, g, q r, aur. ilh Diat. ar. = a b c ff, Jesus 21 'D a b c d e ff, r, Diat. ar. om. ώμου 23 'N om. abtr 24 'Pesh. idem. Diat. ar. = e nobis 24 'e om. καὶ ἀναστήσει στέρρα τῷ ἀδελφῷ αὐτοῦ
Matt. XXII. 3-16

Dissimilia in Cod. Cureton.

Similia in alis Codd.

xxii. 13 'CD a p a r e  b c d e f f f q r T o l l i t e

59
MATT. XXI. 34—XXII. 2

Dissimilia in Cod. Cureton.

Similia in aliis Codd.

34 Pesh. idem. Diat. ar. = ut mitterent ei
forsitan 43 Pesh. Diat. ar. ff, om. altrīs

* Buchanan + ff
Dissimilia in Cod. Cureton.

Similia in alis Coddis.

29 1-1 Pesh. οὐ θῆλω a Non Diat. ar. = b c d e ff, ff, g, q aur. Nolo 29 2-2 Pesh. 1 vτετανόμηθαι μήτε ὁ θῆλω N C L fam.1 ὑττεται οὐτερον δὲ μεταμεληθη άπηλθε D ύτεται οὐτερον δὲ μεταμεληθη άπηλθεν εἰς τὸν αμπελώματον. a b e ff, Et (b e om. Et) postea, paenitentia motus (ff, ductus) abit in vineam. c d ff, r, postea autem (ff, uero) poenitentia ductus (c ff, motus) iit (c ff, r, abit) in vineam. fg, q r, aur. Postea (f post) autem (aur. uero) paenitentia motus abit, Diat. ar. = Tandem vero poenituit, et abitit. 30 1-1 Pesh. 1 vτετανόμηθαι μήτε ὁ θῆλω N C L fam.1 ἐγὼ, καρπά, καὶ οὐκ ἀπῆλθε D ἐγὼ μήτε ὁ θῆλω καὶ οὐκ ἀπῆλθεν a eo domine et non... cit d ego dme eo et non iit. b c e ff, g, q r, aur. eo domine et non abitit (b e g, q iit) f eo, domine, et non ibit. ff, eo domine et non habitit Diat. ar. = Utique, Domine; et non iitit. 31 1 Diat. ar. o aυχατον B δ ὁ υτεται a b d e ff, ff, g, r, aur. nouissimus 32 1 D c d e Diat. ar. om. οδείμ.
Matt. XXI. 16-27

Dissimilia in Cod. Cureton.

Similia in alius Codis.

23 a b c e f f, r, om. διδάσκοντι 25 D L b d e' q r, Pesh, Diat.ar, om. oiv

56 Buchanan + ff.
Similia in alius Codd.

Matt. XX. 29—XXI. 16

30. N D fam. b c d e ff, ff, n om. स्रेः 31. Pesh. औरलि तास्यानि कोल्पोत्तरत्


aur. Dei 15. 1 Pesh. om. αὐτῷ 16. 1 Diat. ar. om. αὐτῷ

55
Matt. XX. 22-28

Dissimilia in Cod. Cureton.

22 2 D d om. aet. 23 1 D fam. 13 d. 'Istotis a b c d e ff, ff, n r, Jesus 23 2 Pesh. om. m. 23 3 a b c e f ff, ff, g, n aur. nobis 28 1 D + unus de zetet ev ex meurum apsaguii kai ev makouso elatov enw. Etecrykmenoi de kai xwaraalbstante diaxwra. "iha osalwvstai ev toso ekevstai totojui ev pote etvusferos ev etpexy kai pevelebain o dekxvokhlov evsi ev en eti katoi xwres kai katayaskvthh evn de aulapetw ev ton etsvov totojui kai etpexy evn etoix evoi o dekxvokhlov" ev hyper eti enw kai etatev ev touto xrapou a b c d e ff, ff, g, g, n aur. + nos autem (e enim) quaeitis de puzillo (d.aur minimo) cresceret et maiore (d. magna b ff, g, minore) minores esse (ff, feri c minor esse d minor c minorari b aur. maioris esse g, maioris fieri.) g, deficit a b c d e ff, ff, g, n aur. + Intrantes (d introeuntes g, cum autem introeritis aut. cum introieritis) autem et (e ff, om. et) rogati ad cenam (d. cenare ff, g, aur. ad cenam rogati, g, aur. vocati) notite recum bere (ff, discumbere d ne discubueritis) in (ff, om.) locis eminientoribus (e ff, eminientoribus loci d eminientibus locis ff, g, superioribus locis ne forte clarior (d g, dignior e aur. honorator) te superveniat et accedens (g, + is) qui (d e om.) ad cenam vocavit te (e te vocavit ff, invitavist ff, te ad cenam vocavit d cenae invitator, aur. vocavit te) dicit tibi Adhuc (e om.) deorsum (g, inferioris) accede (e accede deorsum) et confundaris (ff, erit tibi confusio.) Si autem in loco inferiori (e ff, inferiori) recubueris (ff, discubueris g, aur. recubueris in inferiori loco c recubueris in loco inferiori d discubueris in minimum locum) et supervenerit (g, advenuerit d superveniat ff, superveniet) humillor (d minor aur. inferior) te (e + tune) dicit (c dicit ff, dicit) tibi qui te ad cenam vocavit (b ad cenam vocavit te: ff, te vocavit ad cenam g, qui te invitavist d invitator cenae) : Accede (d collige) adhuc (e om.) superius (b ff, sursum) et (e + tune) erit hoc (c e om. hoc) tibi (d ff, g, aur. tibi hoc) utilius (d utile e gloriam coram discumbentibus).
Dissimilia in Cod. Cureton.

Similia in alisis Coddis.

13 1 L συνεφώνησα σοι 15 1 Diatessaron idem, cf. Moesinger, p. 177. 16 1 Pesh. idem sed + γάρ C D tom. 1 πολλοὶ γάρ εἰναι κλητοὶ διότι δὲ εἰλακτοὶ b d e ff, ff, g, n aur. multi enim sunt (b n sunt enim) vocati: pauci autem (ff, ff, aur. ulla) electi q multi autem sunt vocati pauci autem electi c multi sunt enim vocati, pauci electi Diat. ar. = multi sunt vocati, et pauci electi. 17 1–2 N CDL καὶ ἀναβαίνων b d e ff, n q Et ascendens e ff, et cum ascenderet g, aur. Et ascendit 17 b ff, ff, om. καὶ διὰ 22 1 b c ff, n illis ff, eis
Matt. XIX. 29—XX. 11

Dissimilia in Cod. Cureton.

Similia in aliis Codd.

29 D b d ff, fi om. η πατέρα 29 s² Pesh. idem. N C fam. ἐκατοπταπλοῦνα
D ἐκατοπταπλαῦνον b c d e ff, ff, g, q aur. centuplum n centuplo xx. 7 ² D mou
a b d e ff, g, n aur. mean 8 s Pesh. idem. B D fam. ążoś d eis Diat. ar =
a b c e f ff, ff, g, n q aur. illis 8 s Diat. ar. Pesh. idem. I mercedem suam
Matt. XIX. 19-28

19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28

Dissimilia in Cod. Cureton.

Similia in aliis Cord.
Matt. XIX. 6-18

Dissimilia in Cod. Cuketon.

Similia in albis Codd.

9 d fl. adulterii Pesh. idem = adulterium 16 Pesh. om. idem 16 C òyábē b c f f² g, aur. bone q bone (sic) Pesh. idem. 16 3 N L κληρονομεῖσα

§ 50
Matt. XVIII. 29—XIX. 6

29. ... 30. ... 31. ... 32. ... 33. ...

XIX. 1 ... 2 ... 3 ... 4 ... 5 ... 6

Dissimilia in Cod. Cureton.

Similia in aliis Cod.

31. a b c f f, ff, om. ϕοβοῦμα 32. a b c f f, ff, g, q aur. om. έκτίσων 33. ... 34. (f. 30b) 35. 

qui fecit ab initio masculum et feminam fecit? (ff, om. ab initio)
Matt. XVIII. 18-28

Dissimilia in Cod. Cureton.

Similia in alis Codd.

20 D Ovκ εισέω δ non enim sunt 20 D τοπ ουκ εισέω d aput quos non evo g, t. 20, Ubi enim sunt duo vel tres congregati in nomine meo ibi sum et ego in medio eorum Non enim sunt congregati... in nomine meo inter quos ego non sum, 22 Iff, om. δ 'Iphoos 22 D Pesh. idem = septem septem Diat. ar. = septies septies 25 I fam. g, om. δ καπιος 26 I Pesh. om. oov 26 a de pedes domini sui, 26 c e f dominum sumum 26 D b d e f, om. oov 28 I Pesh. idem, Diat. ar. = e f mihi

28 a b c d e f, ff, g, aur. Pesh. Diat. ar. om. ε

* Buchanan + ff
Matt. XVIII. 8-18

Dissemblia in Cod. Cureton.

Similia in alis Codd.
SINAI PALIMPSEST

[Fol. 17f]

Script sup.: Thekla

Script inf.: Matthew xviii. 9-21
Dissimilia in Cod. Cureton.

Similia in aliis Codd.

27 * D ekk d illic a b c g, n ibi 27 a ff, om. ἐκείνων λαβὼν xviii. 1 * fam. rγ
ηπέρ a b c e ff, g, k n q, r, aur, die 1 * e illi Diat. ar. ei 2 * Pesh. idem.
D o ντρ d e ff, g, n q r, aur, ἰης a b c f ff, Jesus 4 * C γάρ g, enim 8 * Pesh.

idem. Diat. ar. = ει ff, enim

* Buchanan + ff.
Matt. XVII. 14-25

Dissimilia in Cod. Cureton.

Similia in aliis Codd.

14 D καὶ εἶδεν n et ueniens a,b,c,d,e,f,g,aur. Et cum uenisset 15 N om. κύρια
19 'aur. om. τῷ Ιησοῦ 19 a Pesh, idem = sanare eum? 21 'ed. Nestle om. v. 21,
toúτο δὲ τὸ γένος οἷκ ἐκπορεύεται εἰ μὴ ἐν προσευχῇ καὶ νωπεύῃ 24 D καὶ αἰτῶν τῷ
πέτρῳ d et dixerunt petro
Matt. XVI. 22—XVII. 13

Dissimilia in Cod. Cureton.

Similia in aliis Codd.

22 ' B om. ῦφάρω 22 a b e ff, ff, om. σοῦ 23 ' ff, Iesu xvi. 3 ' Pesh. om. ὦδοῦ 4 ' ff, om. ἀποκαθιστάτω 5 ' Pesh. Diat.ar. om. ὦδοῦ 44
Matt. XVI. 9-21

Dissimilia in Cod. Cureton.

Similia in alius Codd.
Matt. XV. 34—XVI. 9

Dissimilia in Cod. Cureton.

Similia in albis Codd.

xvi. 2 1 N B fam. 13 om. vv. 28, 3. 4 1 Pesh. idem. C fam. 1 fam. 13 τον τροφήνου
a b c f f f Diat. Prophetae e q profetae 5 1 Pesh. idem. ff secum 6 1 a b c f f f om.
ἐπάφε γαί 7 1 D tore a b c d e f f g, tunc 8 1 C L fam. λαβέρε 1 accepistis Pesh.

accepistis = accepimus aur. accepimus 9 1 a b f f f q et quinque

42
Matt. XV. 27-33  

Dissimilia in Cod. Cureton.

Similia in aliis Codd.

27 ¹ Be r Pesh. om. γόρ  27 ² Pesh. om. = Diat. ar. et vivunt  29 ¹ k om. ἵκε
30 ¹ ² D κωλοῖς τυφλοῖς κυλλοῖς κοφόις (D om. κοφόις)  a b ff, q clodos, caecos, debiles, mutos (q om. mutos)  d clodos; caecos; sideratos  31 ¹ ² fam. b c e ff, ff, g, k aur. om. κυλλοίς ἔγινες  32 ¹ Pesh, idem.  D tovov  d hanc b c e ff, huic Diat. ar. =  
33 ¹ e ff, k Pesh. Diat. ar. om. τοῦ τοῦ  33 ² Pesh, idem.  Diat. ar. = hanc b istae
Matt. XV. 13–26

Dissimilia in Cod. Cureton.

Similia in alis Codd.
Matt. XIV. 36—XV. 12

Dissimilia in Cod. Cureton.

Simililia in alius Codd.

xv. 1 1. D pro[en auton] fam. a b c d e ff, ff2 g, aur. ad eum 1 2—2 C L ραμματείς καὶ Φαρισαῖοι a b c f ff2 g, q aur. Scribae et Pharisaee 7 1 Diat. ar. = ff, Propheta 12 1—1 a c f ff2 g, q aur. hoc verbo f verbo hoc e verbum hunc ff, hoc sermone Pesh. idem. Diat. ar. = verbum hoc
Dissimilia in Cod. Cureton.

25 a. Pesh. idem = Ieshua  Diat. ar. = a b c f Jesus  e ff, Ἰησοῦς 25 b Pesh. idem = aquam  Diat. ar. = a b c f Jesus  e ff, Ἰησοῦς

Diat. ar. = aquam  26 a. N fam. = a b c e ff, ff, g, q aur. om. μαθηταί  28 a. f f, Simon

Petrus  30 a. Pesh. ἐπέρασεν = vehementem  B C D L fam.  1. ἐγερθὼν  Diat. ar. = a b c d f ff, ff, g, q aur.  33 a. D L ἐκβολῆς  fam.  1. προσελβοῖτος  Pesh. = deuentes

Diat. ar. = a b c e f ff, g, q aur.  33 b. 34 a. 33 a. 33 b. 32
Matt. XIV. 11-23

Dissimilia in Cod. Cureton.

Similia in aliis Codd.

xiv. 12 k om. προσελθόντες 14 a b' om. ἔξελθων
Diat. ar. om. δῆκε 22 N C ff, om. εἶδον

37 * Buchanan + ff2  † + c
Matt. XIII. 54—XIV. 11

Dissimilia in Cod. Cureton.

Similia in aliis Cod.

54 D οφεία δ omnis sapientia c sapientia tanta aur. tanta sapientia
55 af g Ioseph fabri b Iosephi fabri 56 ff, om. οἴχι

* Sabatier c sapientia tanta
Matt. XIII. 43-54

Dissimilia in Cod. Cureton.

Similia in alius Codd.

43 'C D L. fam. d kóéou Diat. ar. = c d f f ff g g q aur. auideni Pesh. idem. 44 'D ris d quidam e k qui 48 ' Pesh. idem. Diat. ar. = ad litus maris

48 a b pisces 54 ' Pesh. idem. Diat. ar. = in civitatem suam

35
Matt. XIII. 31-42

Dissimilia in Cod. Cureton.

Similia in albis Codd.

31 'D fim.' ελαχυπερ a b c d e f s, k locutus est omnibus
32 Pesh. idem. a b c f f, s f, g, k qaur.
33 'D d k om. ελαχυπερ απρησ
Matt. XIII. 21–30

21 καὶ ἐκ τῆς ἱλαροῦ λαλῆσθαι λέγεται ἀπὸ τοῦ Ματθαίου ἰλαρός. 22 καὶ ἐκ τῶν ἀληθευμάτων λαλῆσθαι λέγεται ἀπὸ τοῦ Ματθαίου ἰλαρός. 23 καὶ ἐκ τῶν ἀληθευμάτων λαλῆσθαι λέγεται ἀπὸ τοῦ Ματθαίου ἰλαρός. 24 καὶ ἐκ τῶν ἀληθευμάτων λαλῆσθαι λέγεται ἀπὸ τοῦ Ματθαίου ἰλαρός.

Dissimilia in Cod. Cureton.

Similia in alius Codis.

22 'C fam. τοῦ τοῦτον Pesh. idem = b f q aur. hujus Diat. ar. = c ff, istius 23 'D toto a b'd ff, k q tunc 23 'D a b c d f ff, ff, g, k q aur. Pesh. om. ôs ôh

F. * c (e Abbott) tunc 33
Matt. XIII. 10-20

Dissimilia in Cod. Cureton.

Similia in alis Codd.

11 a b e ff₂ g, k om. τῶν εἴρησεν 13 D fam. μὴ ποτὲ εἰσπρεποιήσον b c d ff g, ne quando convertantur k ne forte convertantur* 14 b Prophetæ (om. Eosilv) 15 k om. kal ἱδρομα αὐτῶν

* Abbott e ne quando convertant se 32  † Abbott e
Matt. XII. 45—XIII. 9

Dissimilia in Cod. Cureton.

Similia in alius Codis.

46* BL ff, k om. v. 47. xiii. 1 Dab def ff, g, k om. ῥῆς οἰκίας 212 Pesh. ῥῆς

=litus maris Diat. in litore maris 31 b ff, semen suum 51 ff, om. διὰ τὸ μη ἔχειν βάδος γῆς

* Buchanan + ff
Matt. XII. 36-45

Dissimilia in Cod. Cureton.

Similia in alis Codd.

35 L τῆς καρδίας αὐτοῦ  45 Pesh. idem. a q in ea  b c s, in co  g, in eum
Matt. XII. 25-35

25 autem in Spiritum sanctum blasphemaverit non remittetur illi peccatum. autem in Spiritum Dei blasphemiaverit non remittitur ei.

29 dissimilia in Cod. Cureton.

31 dissimilia in aliis Cod. 34 35
Matt. XII. 10-24

<table>
<thead>
<tr>
<th>Dissimilia in Cod. Cureton.</th>
</tr>
</thead>
<tbody>
<tr>
<td>§ 14 a b c ff g</td>
</tr>
</tbody>
</table>

Similia in aliiis Codd.

13 1 Pesh. idem. a b c ff g; manum suam  13 2 a b c ff g; Pesh. om. vəryə
Dissimilia in Cod. Cureton.

Similia in aliis Codd.

26 Pesh. idem = Pater mi k Pater mihi xii. 2 ff., k om. εν σαββάτῳ 6 D γορ d ff., k enim
Dissimilia in Cod. Cureton.

Similia in aliis Codd.

19 1 CD L fam. rex non a habitat a c def f g q aur. filius suis k omnibus filis suis 20 1 Pesh. idem. g Tis Diat. ar. = fam. 1 fam. 18 1 ἤτροις 20 2 D Diat. ar. d g om. a b 21 1 Pesh. to sae = et dicebat 22 1 Pesh. = ea quae Diat. ar. = f g q quae fam. 13 f g, q Pesh. Diat. ar. om. ψ
Matt. X. 41—XI. 11

Dissimilia in Cod. Cureton.

Similia in alis Codd.

42 ὁ δὲ δομ. μόνον xi. 2 ὁ b c f k discípulos suos 5 οἱ k om. καὶ πτωχοὶ εὐαγγελιζοντα
9 τῷ Pesh. idem. C DL fam. ΑΑΛΛΔ τί εὐηθυτε ἰδεῖν; προφῆτην; a b c d f f g, k q aur.

Sed quid existis vidire? prophetam?

E

*Bianchini b tantum*
Dissimilia in Cod. Cureton.

Similia in alitis Codd.

35 D ıσν b c d ff. g, k auro. filium
Dissimilia in Cod. Cureton.
(viii. 23—x. 31 deest Cureton.)

Similia in alis Codd.

17 1 Dacd.,g, om. δε 18 1 D σταβησοθα a b d ff, g, q stabitis c'adstabilis k stabitin 18 2-3 g, propter nomen meum 19 1 a b k Diat. ar. om. πως ἦ 23 1 Diat. ar. om. δε 23 2-3 L. fam. καν ἐκ ταυτὶς εὐδιώκουσιν (fam. διώκουσιν) ἤμι, φεύγετε εἰς τὴν ἱεραν (fam. ἤλλοι). D. ἐὰν δὲ ἐν τῇ ἀλλῃ διώκουσιν γὰρ, φεύγετε εἰς τὴν ἁλλήν. d si autem in alia persecutur vos fugite in altera. a b q Quod si in alteram persecuti vos fuerit, fugite in alteram. k si autem et in alteram persecuti vos fuerit, fugite in alteram. ff, g, quot si in alium persecutur vos, fugite in alteram (g, aliam). 23 3 Pesh. מָלַח Diat. ar. = omnes 24 1 q om. οиδέ δοῦλος ὑπὲρ τῶν κύριον αὐτοῦ.

23 * Sabatier c stabitis † (b aliam)
Matt. IX. 18-33

Dissimilia in Cod. Cureton.
(viii. 23—x. 31 deest Cureton.)

Similia in alius Codd.

22 i N D a b c d k q om. Ινθοίς 27 i L a k om. καὶ λέγοντες 30 i-t a Diat, ar. = statim Pesh. εὐλογίαν g, confessim 32 i Pesh. Diat.ar. om. ιδού 33 i D a d k Diat.ar. om. v. 34.

21
Dissimilia in Cod. Cureton.
(viii. 23—x. 31 deest Cureton.)

Similia in alis Codd.

9 § 10 ¹ Pesh. om. ὄνομα 10 ²-³ C ἀμαρτωλοῖ καὶ τελωναὶ 11 ² k om. δ ἀδικώτατος

posium 13 ¹ L εἰς μετάνοιαν. g, ad paenitentiam. ¹ in paenitentiam. 14 ¹ D L fam.¹

πολλά a b c f ff, g, q aur. frequenter d multa k Pesh. = multum 16 ¹ Pesh. idem. d noli 16 ² c q vestimento veteri

rumpit uinum nouellum utres g, k rumpit uinum utres

* + a ¹ Sabatier c in paenitentiam
Dissimilia in Cod. Cureton.
(viii. 23—x. 31 deest Cureton.)

Similia in alis Codd.
26 b c ff, Jesus aur. ihês Pesh. idem. 29 a b c f g, aur. Pesh. om. idou 32 Pesh. om. idou 33 i=Pesh. fere idem = πάντα τὰ γενόμενα 34 Pesh. om. idou
ix. 5 a b c ff, q aur. om. ραφ
Dissimilia in Cod. Cureton.

Similia in alis Codd.

13 Pesh, idem. Diat. ar. = illi 15 1st fam. Îβύδεως 15 L. fam. αβτοῖς a b c f f, g, a u r. εἰς 16 k illa 18 1st Pesh, idem. N. fam. εὐξοῦς С τὸλλος ἑξλοῦς Diat. ar. = a b f f, q aur. τυρβας μντας c g, τυρβαμ μνταμ κ quia turbae multae 22 N b c k q om. 'τρότος 25 C L. fam. οἱ μαθηταὶ fam. + αβτοῖς Pesh. Diat. ar. = b g, q discipuli ejus
Matt. VIII. 3-13

Dissimilia in Cod. Cureton.

Similia in alis Codd.
Matt. VII. 12—VIII. 3

12 ἤ τὸ ὑπερῆλθεν ἴππον ἐμφανίζοντας ἐν φωτίσμω 
13 δύνατον ἦν εἰπεῖν τῷ ὀλίγῳ πως ἐγείρετο τὸν ἄνθρωπον καὶ ἠγέρθη αὐτόν.
14 οὖν εἶπε τῷ Ἰησοῦν ὁ ἄνθρωπος ὑπερῆλθεν ἴππον ἐμφανίζοντας ἐν φωτίσμω
15 ὑπερῆλθεν ἴππον ἐμφανίζοντας ἐν φωτίσμω ἵππον ἐπίδερεν ἕτοιμον ἐπὶ δόξαν.
16 ἤ τὸ ὑπερῆλθεν ἴππον ἐμφανίζοντας ἐν φωτίσμω
17 ἤ τὸ ὑπερῆλθεν ἴππον ἐμφανίζοντας ἐν φωτίσμω
18 ἤ τὸ ὑπερῆλθεν ἴππον ἐμφανίζοντας ἐν φωτίσμω
19 ἤ τὸ ὑπερῆλθεν ἴππον ἐμφανίζοντας ἐν φωτίσμω
20 ἤ τὸ ὑπερῆλθεν ἴππον ἐμφανίζοντας ἐν φωτίσμω

——

Similia in aliis Codd.

12 'L cff, Diat. ar. om. ὅταν 14 'C L fam.'Τ' b c ff, q aur. Pesh. Diat. ar. = Quam k quae. 18 'N C τῶν a b c ff, g, k q aur. Pesh. facere 18 'B τῶν a b c ff, g, k q aur. Diat. ar. Pesh. = facere 19 'L oυ b c g, ergo enim 21 'a ipse intravit in regno caelorum. b c ff, k q aur. ipse intrabit in regnum caelorum. g, ipsi intrabunt in regnum caelorum. 24 'a k om. oυ 29 'k farisaei et scribae eorum. b Scribae et Pharisaei eorum. 29 'Pesh. idem. C καὶ οἱ Φαρισαῖοι. a c ff, g, q aur. Diat. ar. et (f, aul) Pharisaei.
Matt. VI. 23—VII. 11

Similia in alis Codd.

23 Pesh. idem. a Diat. ar. = tenebrae tuae 25 N a b ff, k om. [τῇ πόρῳ] 26 k ergo
27 a b k om. μετὰ 28 a b k om. τῷ 32 a b c ff, g, k aur. om. ὄλπιάνως
33 L τῶν βλεψε ἢ a b c f ff, g, aur. Pesh. Diat. ar. = Dei
Matt. VI. 7-23

[De recto temporali, ut homines sua virtute patriae impellat.]

Dissimilia in Cod. Cureton.

Similia in alis Codd.

45 \(a\ c\ ff\ g\ aur\). Diat. ar. \(bonos\ et\ malos\) Pesh. idem. 46 \(N\) om. \(\textit{obx}l\) 46 \(k\) om. v. 47. vi. 4 L \(\varepsilon\ \varepsilon\ \theta\) \(\delta\) \(\varepsilon\) \(\alpha\) \(\beta\) \(\gamma\) \(\alpha\) \(\beta\) \(\gamma\) \(\delta\) \(\epsilon\) \(\zeta\) in \(\textit{palam}\). f q in \(\textit{manifesto}\). Pesh. idem. Diat. ar. \(=\) \(\textit{palam}\). 6 \(a\ b\ c\ ff\ k\) Diat. ar. om. \(\textit{ou}\) 6 \(\pm\) 2 D to \(\pi\tau\rho\) \(\sigma\nu\) \(\varepsilon\) \(\tau\) \(\kappa\\rho\\iota\pi\tau\omega\) \(\alpha\) \(\beta\) \(\gamma\) \(\delta\) \(\epsilon\) \(\zeta\) \(\eta\) \(\theta\) \(\iota\) \(\kappa\) \(\lambda\) \(\mu\) \(\nu\) \(\xi\) \(\omicron\) \(\pi\) \(\rho\) \(\sigma\) \(\tau\) \(\upsilon\) \(\phi\) \(\chi\) \(\psi\) \(\omega\) a b c d f ff, q au. Diat. ar. \(\textit{patrem tuum in absconso}\) (c Diat. ar. \(\textit{abscondito}\ d\) \(\textit{occulto}\) k \(\textit{patrem uestrum in absconsodito}\)
Matt. V. 31-42

Dissimilia in Cod. Cureton.

Similia in alius Codd.

31 a D d om. v. 30. 33 a k om. tois ἀπραίοις 35 a Pesh. Diat. 37 = sub
36 a Pesh. idem. = in eo 39 a D d k om. δειγὰν 39 a b c f f, g, aur. praebe*
41 a D a b c d g, k εἰς, adhuc Diat. ar. = et 41 a D a b c d f f, g, k aur. Diat. ar. ullum, alia

* Diat. ar. γὰρ = καὶ στράφησον

12
Matt. V. 20-29

20 ἀλλὰ τῶν ἀδελφῶν μου ἔχετε καλοῦν ἐν τῇ δικαιοσύνῃ σαντονὺς μετὰ τῶν ἀνθρώπων. "Τί θα πεῖτε τοῖς ἀνθρώποις μου ἔτι οὐ παρτόν τὸν ἄνθρωπον;"
21 καὶ τοῦτο ἐν τῇ δικαιοσύνῃ σαντονὺς, ὥστε καὶ ἐν τῇ δικαιοσύνῃ τῶν ἀδελφῶν μου ἔχεις κακό γίνεσθαι. "Τί θα πεῖτε τοῖς ἀνθρώποις μου ἔτι οὐ παρτόν τὸν ἄνθρωπον;"
22 καὶ τοῦτο ἐν τῇ δικαιοσύνῃ σαντονὺς, ὥστε καὶ ἐν τῇ δικαιοσύνῃ τῶν ἀδελφῶν μου ἔχεις κακό γίνεσθαι. "Τί θα πεῖτε τοῖς ἀνθρώποις μου ἔτι οὐ παρτόν τὸν ἄνθρωπον;"
23 καὶ τοῦτο ἐν τῇ δικαιοσύνῃ σαντονὺς, ὥστε καὶ ἐν τῇ δικαιοσύνῃ τῶν ἀδελφῶν μου ἔχεις κακό γίνεσθαι. "Τί θα πεῖτε τοῖς ἀνθρώποις μου ἔτι οὐ παρτόν τὸν ἄνθρωπον;"
24 καὶ τοῦτο ἐν τῇ δικαιοσύνῃ σαντονὺς, ὥστε καὶ ἐν τῇ δικαιοσύνῃ τῶν ἀδελφῶν μου ἔχεις κακό γίνεσθαι. "Τί θα πεῖτε τοῖς ἀνθρώποις μου ἔτι οὐ παρτόν τὸν ἄνθρωπον;"
25 καὶ τοῦτο ἐν τῇ δικαιοσύνῃ σαντονὺς, ὥστε καὶ ἐν τῇ δικαιοσύνῃ τῶν ἀδελφῶν μου ἔχεις κακό γίνεσθαι. "Τί θα πεῖτε τοῖς ἀνθρώποις μου ἔτι οὐ παρτόν τὸν ἄνθρωπον;"
26 ἀλλὰ τῶν ἀδελφῶν μου, ἐκείνων ἑαυτοῦ, ἐπάργανε ἐν τῇ δικαιοσύνῃ σαντονὺς ἐν τῷ μεταξὺ τῶν ἀνθρώπων. "Τί θα πεῖτε τοῖς ἀνθρώποις μου ἔτι οὐ παρτόν τὸν ἄνθρωπον;"

Dissimilia in Cod. Cureton.

Similia in alius Codd.

22 'D.L. fam.' a b c d e f g h k q u v, sine causa Pesh. Diat. ar. idem. 22 'fam.' 'fam.'

τῷ ἀδελφῷ αἴτε οὗ Diat. ar. ei
Dissimilia in Cod. Cureton.

Similia in alis Codd.
Dissimilia in Cod. Cureton.

Similia in alis Codd.

v. i b multum
 Matt. IV. 12-23

Dissimilia in Cod. Cureton.

Similia in aliis Codd.

17 'k om. μεταφορέ. 18 'D τραπαγόν. d transiens. a b c g, transiret. k praeteriret
22 'a b g, k om. εἰσῆλθος. 23 'N D fam.' δ ἵππος abēf, Jesus. dg, aur. Ihs. Pesh. idem.

8  

a  + f
Matt. IV. 1-11

IV. 1 ἐλήλυτον τὸν ἐξορίζον τῶν ἀνθρώπων. "οὐκ ἐπιτίθετο ἀρχὴν τῶν ἀνθρώπων ἐπὶ τὴν ἀλήθειαν τοῦτος· ἐπειδὴ ἦσαν ἀνθρώποι, ἐπειδὴ ἦσαν ἄνθρωποι τοῦτος· ἐπειδή ἦσαν ἀνθρώποι..."

4 ἦσαν ἀνθρώποι. "οὐκ ἔπειθεν τοῖς ἀνθρώποις γιὰ... τοῦτος... τοῦτος... τοῦτος...

5 ἦσαν ἀνθρώποι. "οὐκ ἔπειθεν τοῖς ἀνθρώποις γιὰ... τοῦτος... τοῦτος... τοῦτος... τοῦτος...

6 ἦσαν ἀνθρώποι. "οὐκ ἔπειθεν τοῖς ἀνθρώποις γιὰ... τοῦτος... τοῦτος... τοῦτος...


Dissimilia in Cod. Cureton.

Similia in alīs Codd.
Matt. III. 7-17

Dissimilia in Cod. Cureton.

Similia in aliis Codd.
Matt. II. 19—III. 7

Dissimilia in Cod. Cureton.

Similia in alis Codd.

Dissimilia in Cod. Cureton.

Similia in aliis Codd.

1 Pesh. idem. Diat. ar. = καὶ σφόνην καὶ λύσαν. 13 Pesh. Diat. ar. om. ιδον
14 a b c g, q Diat. ar. = Ioseph Pesh. idem. 18 D L θρύς καὶ κλαυθμὸς καὶ
οδυρμὸς πολὺς d floratio et planctus et ululatus multus
Matt. I. 22—II. 9

Dissimilia in Cod. Cureton.

Similia in aliis Codd.

22 a D ναίαν d f q aur. esaiam a b Eseiam c Ysaiam 23 Pesh. idem. Diat. ar. = Deus noster. 25 a k om. οὐκ ἐγώσωκεν αὐτῷ ςος οδ ii. 5 a Diat. ar. om. δὲ 6 a D a b c d f g, k q Pesh. Diat. ar. om. γη 8 a Pesh. idem. Diat. ar. = venite
Matt. I. 12-21

Dissimilia in Cod. Cureton.

Similia in alius Codd.

16 1-1 fam. 13 Φ μηστοθείσα παρθένος Μαρίαν εγέννησεν Ἰησοῦν τὸν λεγόμενον Χριστόν d cui desponsata virgo Maria peperit xπm ihm a g, k cui desponsata virgo Maria genuit Iesum qui dicitur Christus (g, vocatur k om. qui dicitur) q cui desponsata Maria genuit ihm, qui vocatur xhos. c cui desponsata virgo Maria; Maria autem genuit Iesum, qui dicitur Christus 18 1 a b c d f $ g, k q aur. om. 'Ἰησοῦ 20 1 a Pesh. Diat. ar. om. Ἰδοῦ 20 2 a b c f g, ex ea

* Bianchini a in ea

Similia in alius Codd.

6. Pesh. = 4 navre
LIST OF ABBREVIATIONS IN THE SIMILIA.

\[\text{\textbf{\textit{\textnumero}}}\ \text{Codex Sinaiticus, found by Tischendorf on Mount Sinai, now in St. Petersburg, ed. Tischendorf. Cent. IV or V.}\]
\[\text{\textbf{\textit{\textalpha}}}\ \text{Codex Alexandrinus in the British Museum, ed. Woide-Cowper. Cent. V.}\]
\[\text{\textbf{\textit{\textbeta}}}\ \text{Codex Vaticanus, in Rome, ed. Angelus Maius. Cent. IV or V.}\]
\[\text{\textbf{\textit{\textdelta}}}\ \text{Codex Bezae, in the University Library, Cambridge, ed. Scrivener. Cent. VI.}\]
\[\text{\textbf{\textit{\textomicron}}}\ \text{Codex Regius, in the Bibliothèque Nationale, Paris, ed. Tischendorf. Cent. VIII.}\]
\[\textit{fam.}^1 \text{Codex i of the Gospels and its allies (118, 131, 209), ed. Kirsopp Lake. Codex i is in the University Library, Basle. Cent. X.}\]
\[\text{\textit{\textalpha}}\ \text{Codex Vercellensis, in the Cathedral, Vercelli, ed. Bianchini. Cent. IV.}\]
\[\text{\textit{\textbeta}}\ \text{Codex Veronensis, in Verona, ed. Bianchini. Cent. IV or V.}\]
\[\text{\textit{\textgamma}}\ \text{Codex Colbertinus, in Paris, ed. Sabatier.}\]
\[\text{\textit{\textdelta}}\ \text{Codex Bezae Cantabrigiensis, ed. Scrivener. Cent. VI.}\]
\[\text{\textit{\textomicron}}\ \text{Codex Palatinus Vindobonensis, ed. Tischendorf. Cent. IV or V.}\]
\[\text{\textit{\textrho}}\ \text{Codex Brixianus, in Brescia, edd. Bianchini and Wordsworth-White. Cent. VI.}\]
\[\text{\textit{\textnu}}\ \text{Codex Corbeiensis I, in St. Peters, ed. Bianchini. Cent. X.}\]
\[\text{\textit{\textupsilon}}\ \text{Codex Corbeiensis II, in the Bibliothèque Nationale, Paris (Lat. 17,225), ed. Buchanan. Cent. VII.}\]
\[\text{\textit{\textomicron}}\ \text{Codex Vindonensis, in Vienna, ed. Belsheim. Cent. V or VI.}\]
\[\text{\textit{\textomicron}}\ \text{idem. Cent. VII.}\]
\[\text{\textit{\textrho}}\ \text{idem. Cent. VII or VIII.}\]
\[\text{\textit{\textkappa}}\ \text{Codex Monacensis, in the Royal Library of Munich, ed. H. J. White. Cent. VI or VII.}\]
ABBREVIATIONS

t Fragment in Berne, ed. O. L. B. T., No. II. Cent. V.
aur. Fragment in Coire, ed. O. L. B. T., No. II. Cent. V.
Diat. ar. The Arabic Translation of Tatian’s Diatessaron, ed. Ciasca from two MSS in the Vatican Library. Cent. XI.
Diatessaron = Moesinger. Evangelii Concordantis Expositio Facta a Sancto Ephraemo, ed. Dr. Georgius Moesinger.
Isho’d., Isho’dâd. Commentary on the Four Gospels, ed. Margaret D. Gibson. Cent. IX.
(Not yet published.)

— before a word (in the Dissimilia) = omit.

* Belsheim's editions of i and aur. have been freshly collated for the present work; i by Dr. E. Kadlec, of Vienna; aur. by Mrs. Dr. Gibson and myself.
## Errata

<table>
<thead>
<tr>
<th>Page</th>
<th>Similia</th>
<th>line</th>
<th>For</th>
<th>read</th>
<th>fam.</th>
</tr>
</thead>
<tbody>
<tr>
<td>25</td>
<td></td>
<td>3</td>
<td>vidire</td>
<td>videre</td>
<td></td>
</tr>
<tr>
<td>26</td>
<td></td>
<td>3</td>
<td>Ferr.</td>
<td>fam.</td>
<td></td>
</tr>
<tr>
<td>26</td>
<td></td>
<td>4</td>
<td>ea quae</td>
<td>hae quae</td>
<td></td>
</tr>
<tr>
<td>57</td>
<td></td>
<td>10</td>
<td>domé</td>
<td>dme</td>
<td></td>
</tr>
<tr>
<td>70</td>
<td></td>
<td>13</td>
<td>ἐπεν · ἐπεν</td>
<td>· ἐπεν</td>
<td></td>
</tr>
<tr>
<td>81</td>
<td>Similia</td>
<td>3</td>
<td>Delete aur. before om. εὐδοκ.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>87</td>
<td></td>
<td>8</td>
<td>For</td>
<td></td>
<td></td>
</tr>
<tr>
<td>96</td>
<td>lines</td>
<td>15, 16</td>
<td>Remove 3 to before ἐλθον</td>
<td></td>
<td></td>
</tr>
<tr>
<td>97</td>
<td>Similia</td>
<td>2</td>
<td>For c d f</td>
<td>b d f</td>
<td></td>
</tr>
<tr>
<td>101</td>
<td></td>
<td>8</td>
<td>habant</td>
<td>habent</td>
<td></td>
</tr>
<tr>
<td>108</td>
<td></td>
<td>1</td>
<td>fam.</td>
<td>fam.</td>
<td>εἰπεν</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>εἰπεν a b r o</td>
<td>read Pesh. idem.</td>
<td></td>
</tr>
<tr>
<td>128</td>
<td></td>
<td>lines 4, 5</td>
<td>Delete 9 b e aur. om. οὐ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>129</td>
<td>Dissimilia</td>
<td>2</td>
<td>For</td>
<td></td>
<td></td>
</tr>
<tr>
<td>130</td>
<td></td>
<td>14</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>134</td>
<td></td>
<td>1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>136</td>
<td>Similia</td>
<td>1</td>
<td>b q aur.</td>
<td>b q</td>
<td></td>
</tr>
<tr>
<td>142</td>
<td>Dissimilia</td>
<td>4</td>
<td>Delete</td>
<td>οο</td>
<td>οο</td>
</tr>
<tr>
<td>184</td>
<td></td>
<td>2</td>
<td>Insert</td>
<td>41</td>
<td></td>
</tr>
<tr>
<td>195</td>
<td>Similia</td>
<td>5</td>
<td>Delete L</td>
<td></td>
<td></td>
</tr>
<tr>
<td>228</td>
<td>Dissimilia</td>
<td>3</td>
<td>For</td>
<td>67</td>
<td>67 + 67</td>
</tr>
<tr>
<td>229</td>
<td>Similia</td>
<td>2</td>
<td>Delete L</td>
<td></td>
<td></td>
</tr>
<tr>
<td>240</td>
<td></td>
<td>4</td>
<td>For ὥν</td>
<td>ὥν</td>
<td></td>
</tr>
<tr>
<td>253</td>
<td>Dissimilia</td>
<td>3</td>
<td>Ἰδων [with Cureton]</td>
<td>Ἰδων [with Burkitt]</td>
<td></td>
</tr>
</tbody>
</table>

* This is due to a variation between the Codex Aureus and Balsheim's edition of it.

† The Cureton MS. is here defaced by a deep brown stain, and at first sight it appears to have Ἰδων; but on examining the word with a magnifying glass, one can see the α of Ἰδων.
APPENDIX IV.

CHANGES IN THE ENGLISH TRANSLATION*

WHICH HAVE BEEN MADE NECESSARY
BY THE LATEST EMENDATIONS IN THE SYRIAC TEXT.

ST. MATTHEW.

II. 2 and they say †

9 But they, when they had received the commandment of the king, departed.

III. 3 This is he ‡

V. 20 Delete of heaven ‡

VIII. 4 as Moses commanded, that it may be a testimony unto them.‡

16 For a word read His word †

21 Now another of the disciples said to Him, My Lord †

24 And there was a great storm in the lake, and it was near to be covered with the waves (v. r was almost covered).

26 And Jesus said unto them, Why are ye fearful?

29 Art Thou come hither to make us ashamed? And a herd was feeding together beyond them.

IX. 1, 2, 3 And He went up to the boat, and passing over, He went to His city; and they came to Him and brought near a paralytic lying on a bed. And when our Lord saw their faith He said to that paralytic, Fear not, My son, thy sins are forgiven thee. 3 But some of the scribes said, This one blasphemeth. 4 When our Lord saw their thoughts, He said unto them, Why think ye evil in your heart? whether is it easier to say,

10 And when they were sitting at meat in the house, many sinners and publicans came, and while they ate, they sat at meat beside our Lord and beside His disciples.

* This will be found in Dr. Burkitt’s translation of the Curetonian text in his Evangelion da-Mepharese, with the foot-notes; also in my “Some Pages of the Four Gospels Re-transcribed from the Sinaitic Palimpsest”; or published separately by Messrs. C. J. Clay and Sons, Cambridge University Press, Ave Maria Lane, London.

† As in Cureton.

‡ As in my translation.
CHANGES IN THE ENGLISH TRANSLATION

Matt.
IX. 11 Wherefore with publicans and sinners are ye eating and drinking?§
22 Fear not, My daughter.

XI. 4 And our Lord answered and said unto them,
5 and the lepers are cleansed.
23 And thou, Capernaum, which art exalted to heaven, shalt go down unto Sheol; for if in Sodom the mighty works had been seen that have been seen in you, it would have been standing until this day.
29 And take up My yoke upon you, and learn of Me, for I am meek, I am lowly in My heart.‡

XII. 3 what David did when he was hungry.†
4 how he entered into the house of God and . . . the shew-bread.
7 what is, Mercy I seek and not sacrifice,†
22 Then they brought near unto Him a certain man in whom was a blind and deaf demon, and He healed him.

XIV. 8 Now she, because she had been taught by her mother,†
9 And it grieved the king; but because of the oath, and because of them that sat at meat,†
12 and his disciples took up his corpse and buried it, and came and told Jesus.
13, 14 Now Jesus, when He heard, He departed thence to a desert place alone. And when the crowds who were from the cities heard [it], they went their way after Him on foot. 14 And when many were gathered together, He had compassion on them, and healed their sick ones.
15 And when it was evening, His disciples say unto Him, The place is desert: dismiss the multitudes, that they may go to the villages and buy themselves food.
16 He said unto them, It is not required for them to go; give ye them to eat.
17, 18 They say unto Him, [We] have nothing here, [but] five [loaves] and two fishes. 18 He saith unto them,
20 and they took up what was over of the fragments from before them twelve baskets full.†

† As in Cureton. ‡ As in my translation. § As conjectured in Dr. Burkitt's text.
And those that ate [were] five thousand, besides children and women. And He commanded His disciples that they should sit in the boat and go before Him to the other side of the lake, until He should dismiss those multitudes. And when He had dismissed them,

But in the fourth watch of the night Jesus came unto them walking on the water.

for they wash not their hands and eat bread.

and the five thousand who ate of them,

If two of you shall agree upon earth about everything, what they shall ask shall be theirs from My Father which is in heaven.

For amongst the dead,

but [they are] as the angels of God in heaven.†

Sit Thou on My right hand, till I set Thine enemies beneath Thy feet.

And if David call Him my Lord, how is He his son?

There shall not be left here a stone upon a stone, that shall not be destroyed (καταλυθησονται).

But at the last those virgins came, saying, Our Lord, our Lord, open to us.

Ye know [that] after two days [is] the Passover.‡

Then assembled together the chief priests and the elders of the people to the palace of Caiapha the high priest,

They said, Not on the feast [day] and not on the Passover, lest there be a tumult among the people.

she hath wrought a beautiful and a good work on Me.

and all the assembly sought witness[es] against Him [even] against Jesus, so as to put Him to death, and found [them] not.§

And many false witnesses came, and they were not able to speak the truth. At the last came two other false witnesses, saying,

What will ye more (lit. yet)?

While they were sitting,
St. Mark.

III. 22 Beelzebub is in Him, and by the chief of the demons this one casteth out demons, and calleth them.

23 And He called them, and spake unto them in parables, and said,

28 Verily, verily, I say unto you,

29 But whosoever shall blaspheme against the Spirit, he shall not be forgiven, but he shall be guilty of sin[s] for ever.

31 And when His brothers and His mother came, they were standing without, and they sent to Him to call Him; the crowd was sitting around Him.

IV. 1 and He went down and sat in a ship by the lake

6 and because there was no depth of earth below its root, and it sprouted in the sun that was on it, and it withered.

V. 18 And when He had gone up, He sat in the boat; the man in whom the demon [had been] (lit. he of the demon) besought Him that he might be with Him.

VI. 21 he made a supper to his lords, and to his chiliarchs, to the chiefs of Galilee

55 they ran to the whole region†

VIII. 2 and there is nothing that they may eat.

12 He was troubled in His spirit, and said,

25 and again He put His hand on the eyes of the blind man,

XII. 19 that when a man's brother died, and he had a wife, and left no seed, his brother shall take her, that he may raise up seed unto his brother.

20 and the first took a wife, and died, and left no seed; and the second took her, and died, and neither did he leave seed.

21, 22 and the third likewise, and the seven had her.

27 and behold, God is not the God of the dead.

XV. 5 But Jesus gave them no answer, [so] that Pilate wondered.

6 and at the feast he released unto them one prisoner, whomsoever they asked at the feast.

13 But those [people] cried out, Crucify Him, crucify Him.

XVI. 4 and they went, and saw that this stone was rolled [away].

† As in my translation.
St. Luke.

I. 70 as He spake by the mouth of His holy prophets,‡ which have been from everlasting.

80 and he fled into the desert until the day of his shewing unto Israel.

II. 8 Now shepherds were there in that place, and they were awake and were keeping watch over their ewes.

9 An angel of the Lord appeared unto them, standing, and the glory of the Lord shone upon them.

12 Behold, I give you a sign.

IV. 35 Shut thy mouth, and come out of him.

44. V. 1 And He was preaching in the synagogues of Judaea and in the crowd which was crushing that it might hear from Him the word of God.

V. 17 and while they came out of every village of Galilee, of Judaea, and of Jerusalem;

18 and behold, people brought a certain man in a bed, sick of the palsy.

19 they went up to the house-top, 

21 and the scribes and the Pharisees were reasoning and saying, 

22 But Jesus, knowing their thoughts.‡

22 Why reason ye in your hearts? 

25 and he went to his house, glorifying God.†

26 And astonishment took hold of them, and they were all glorifying God, and saying, We have seen glorious great [things] to-day.

VI. 33 And if ye do good to him who doeth what is good by you, what is your kindness?

VII. 28 there hath not arisen among those that are born of women a prophet greater than John, but the least in the kingdom of God is greater than he.

VIII. 19 And His mother and His brothers came to Him, and could not see, and were waiting because of the crowd.

49 And while He was speaking, there came from the house of the ruler of the synagogue some who were saying unto Him,

† As in Cureton.  ‡ As in my translation.
And they did all eat. And they took up of what remained over twelve baskets full. And while He was praying alone, and His disciples with Him, He asked them, saying, What do the crowds say about Me, that I am? And they say unto Him, Some say, He is John the Baptist; others say, He is Elias. He saith unto them, What say ye that I am?

and in three days He shall rise.‡

if he gain the whole world, and lose and destroy himself (or his life)?

Whoso shall be ashamed of Me and My words before men, the Son of a man shall be ashamed of him when He cometh in glory with the holy angels.

and they went,‡ and entered into a village of the Samaritans, that they might make ready for Him.

Go, behold I send you as lambs among wolves.

Take not for yourselves purses, nor scrip, nor shoes,† and salute no man by the way.

if there be not, it shall return upon you.

that Thou hast hid these things from the wise and from the prudent,†

Now He, when He knew their meditation, said unto them,†

And if by Beelzebub I cast out unclean spirits from your children, your children—by what do they cast them out?

Then goeth it [and] leadeth seven others that are worse than itself;

and He entered and sat down to meat, and they marvelled why He had not washed before His breakfast.

Ye, therefore, seek the kingdom of God.*†

and he came seeking fruit in it, and found none.

and it grew up and became a tree; and the fowls of the heaven nested in its branches.†

Go ye and tell that fox,|| I cast out demons,

And he divided unto them all his property.§

* The Syriac word which means "therefore" (= ܐܘܒܐ) has been traced on the MS. by Dr. Gregory.
† As in Cureton.                   † As in my translation.
§ As in Dr. Burkitt's translation. || Or "vix:n."
since then the kingdom of God is preached, and all men press into it.

And being cast into Sheol, he lifted up his eyes.

Jesus answered and said, These were ten that have been cleansed.

And when He had entered and passed through Jericho,

because thus Jesus was passing by.†

And when they saw [it] they murmured, saying,‡

A certain man, who was the son of a great family,

And when He had said these things, they went out from there.†‡

And he sent another, a third, and that one also they cast out with stripes.

In the resurrection, to which of them shall she belong?

know ye that the kingdom of heaven is nigh at hand.

And He rose from His prayer, and came unto His disciples,†‡

Take away this one, and release Bar-Abba‡

Art Thou not the Saviour? Save Thyself to-day, and also us.

And he took it down, and wrapped it in a shroud, and laid it in a hewn tomb, in which no man hitherto had been laid. And that same day was Friday.†

For a spirit hath not flesh and bones, as ye see that I have.

And while until that time they had not believed from their joy and from their fear, and they were astonished, He said again unto them,

Thus it behoved the Christ that He should suffer, and should rise from among the dead in three days;

and the next day he saw our Lord coming unto him, and he said,

I saw the Holy Spirit [Who] descended from heaven, and abode upon Him.

and he looked upon our Lord as He walked, and said, Behold the Christ, the Lamb of God.

And Andrew saw Simon his brother at the dawn of day, and saith unto him, My brother, we have found the Messiah.

Our Lord beheld him, and said

† As in Cureton. ‡ As in my translation.
John

III. 14 And as Moses lifted up the serpent in the wilderness, even so is the Son of Man to be lifted up.

21 and he that doeth good cometh near to the light, that his work[s] may be seen, that they are wrought in God.

31 And he that cometh from heaven is above them all.

32 and that which he heareth or seeth he beareth witness of.

33 But he who hath received his witness hath sealed that God is true.‡

35 but He loveth His Son,

36 but the wrath of God shall be upon him.

IV. 1, 2 Now when our Lord knew that the Pharisees had often heard that He made many more disciples than John, because it was not only our Lord who baptized, but His disciples,

21 Woman, believe me.†

V. 18 and He was comparing Himself with God.‡

19 The Son can do nothing of Himself, which He doth not also see the Father do; and he doeth [nothing] except what the Father hath done. The Son also doeth likewise.

20 and more than these He sheweth Him, that ye may wonder.

21 For as the Father quickeneth the dead, and raiseth them,†

23 that every man may honour the Son, as he honoureth the Father.

He who honoureth not the Son, neither doth he honour the Father Who hath sent Him.||

25 The hour cometh †

VI. 11 and He gazed up at heaven, and blessed upon it, and brake them, and distributed them to His disciples, that they might set them before the sitters.

12 and when they were filled, our Lord said unto His disciples,

19 And when they had brought it about five stadia or thirty, and they saw Jesus, Who came walking on the water, and He wished to pass by them; and when He drew near to their ship, they became pale with their fear.

21 immediately the ship was at the land whither they were going.

† As in Cureton. ‡ As in my translation. || Almost as in Cureton.
And the next day there was a crowd; and it saw that there was a certain boat in which His disciples had crossed; and our Lord Himself was not with them; and no other ship was beside them save the one into which the disciples had ascended.

Now when they had found Him, they said unto Him, Our Lord, when camest Thou hither?

And he who eateth of My bread shall live for ever.

And we ourselves have believed and known that Thou art the Christ, the Son of God.

Where is He, He?

And those officers returned, and came unto those multitudes and unto the Pharisees;†

For who of the chief men or of the Pharisees hath believed on Him, only the mob which knoweth not the law?

The Jews say among themselves, Will He perhaps kill Himself, that He saith,

I said unto you, that ye will die in your sins.

They say unto Him, We be Abraham's seed, and never hath bond-service been done by us.

His disciples say unto Him, Of whom was the sin, this one, or his kinsfolk, when he was born blind?

some say that this is he.

He said unto them, He painted clay upon them, and opened them, and I washed, and they were opened.

And they were disputing one with the other about this terrible (?) thing.

But his parents answered, saying,

and each of his own followeth him, because the sheep know his voice.

And the Jews clamoured * round about Him, saying unto Him, Till when dost Thou keep us in doubt [or take up our breath]?

because the Father, Which gave them to Me, is greater than all.

* I adopt the late Dr. Merx's clever emendation of a\(\) for the illegible word which I read o in 1895. The same word is used in Mark xv. 8.
† As in my translation.
and ye shall know that I am in the Father, and My Father is in Me.
and again after these things they sought to take Him.
and went His way beyond Jordan to the place where John had
baptized of old there.
And many came unto Him; and they said, John showed no sign,
but he spake all these things truly about this man.

Now Mary is she who washed the feet of Jesus, her brother (the
brother of this one) was that Lazar who was sick.
Now Bethany was distant from Jerusalem fifteen stadia, which are
two miles.
And Martha saith unto Jesus,
and the people who were standing there and heard it wondered,
and for all the miracles and great signs which He did, they believed
not in Him.
And again he saith, They have blinded their eye.
They loved the glory of men more than that of God.
But Jesus cried out and said, He who is not like unto Me is not
like unto Him that sent Me. And he who believeth in Me,
believeth not in Me, but in Him that sent Me.

And he who seeth Me seeth Him that sent Me.
I have come a light into the world.
Now he that asketh Me, and receiveth not My words,

Now His disciples looked one on another, wondering of whom He
perhaps spake (He might be speaking).
One of the disciples of Jesus, the one whom our Lord loved,
For they thought, that because Judah had the bag (the bag was with
Judah)
And it is God who glorifieth Him in Himself; and He will straight-
way glorify Him.

He who loveth Me not keepeth not My words and this word that ye
hear; and that word is not Mine, but His that sent Me.
Ye have heard that I said, I go away, and I come beside you.

* The Syriac word was traced on the MS, by Dr. Gregory.
John XV. 4 as the branch cannot yield fruit while it is not placed in the vine,

6 And he who abideth not in Me is cast out as a branch which is withered and cast out, and gathering it they cast it into the fire, that it may be burned.

7 But if ye abide in Me, and My words in you, all that ye wish to ask shall happen to you.

8 because the Father will be glorified when ye yield much fruit.

24 And if I had not done in their presence [lit. eyes] the works which none other man did, they had not had sins, but now they have seen My works, and have hated Me, and have hated My Father.

XVI. 14, 15 and shall declare it unto you; for what is the Father's is Mine.

XVII. 21 that they all may be one, even as Thou, My Father, art in Me, and I in Thee, that they also may abide in Me, that the world may believe that Thou hast sent Me.

XVIII. 10 Then Simon Peter drew his sword.
This Index was drawn up for me by the late Mr. E. J. Worman, of the University Library. I hope that by its help students may be enabled to verify the references in my "Similia." I have not detected a single mistake in it myself.

### St. Matthew.

<table>
<thead>
<tr>
<th>Matt. I. 18–25a</th>
<th>CHAP.</th>
<th>Diat. II</th>
<th>CHAP.</th>
<th>Diat. XII</th>
<th>CHAP.</th>
<th>Diat. XVII</th>
</tr>
</thead>
<tbody>
<tr>
<td>II. 1b–23</td>
<td></td>
<td></td>
<td>III</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>III. 1b–3a</td>
<td></td>
<td></td>
<td>III</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4–10, 13, 14–15, 16b, 17</td>
<td></td>
<td></td>
<td>IV</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>IV. 2a, 2b–7</td>
<td></td>
<td></td>
<td>IV</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10, 11b.</td>
<td></td>
<td></td>
<td>V</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12, 13–16</td>
<td></td>
<td></td>
<td>VI</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>17a, 18–22</td>
<td></td>
<td></td>
<td>V</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>24</td>
<td></td>
<td></td>
<td>VII</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>VI. 1–8, 9b–18, 19–23</td>
<td>IX</td>
<td>24–27, 28b–31, 32–34. X</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>VII. 1, 6, 12–16a, 17–18, 19–23, 25–27 . X</td>
<td>28–29 . XI</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>VIII. 1–5a, 5b–6, 7–8, 10b–13</td>
<td>XI</td>
<td>16a, 17. . VI</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>18, 19–20, 24a, 25, 28b</td>
<td>XI</td>
<td>23b . . . XVI</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
## APPENDIX V.

<table>
<thead>
<tr>
<th>Matt.</th>
<th>chap.</th>
</tr>
</thead>
<tbody>
<tr>
<td>XIII. 24–31a, 31c, 32b, 33b–34a, 34b–35, 36–54a, 55–57a</td>
<td>... Diat. XVII</td>
</tr>
<tr>
<td>XIV. 1, 2b, 5, 12b, 13a, 15a, 16–17a, 18, 19b–20a, 21, 24</td>
<td>... XVIII</td>
</tr>
<tr>
<td>25, 26–33</td>
<td>... XIX</td>
</tr>
<tr>
<td>XV. 3–4a, 7–9, 12–14, 15–16a, 18, 20–21a, 22b–28a, 28b</td>
<td>... XX</td>
</tr>
<tr>
<td>29–30a, 30b–32, 33–39</td>
<td>... XXIII</td>
</tr>
<tr>
<td>XVI. 1a</td>
<td>... XXIII</td>
</tr>
<tr>
<td>2b–4a</td>
<td>... XIV</td>
</tr>
<tr>
<td>4b, 7–8a, 11–12, 13b–21a</td>
<td>... XXIII</td>
</tr>
<tr>
<td>14b</td>
<td>... XVIII</td>
</tr>
<tr>
<td>22, 23b, 27</td>
<td>... XXIII</td>
</tr>
<tr>
<td>28b</td>
<td>... XXIV</td>
</tr>
<tr>
<td>XVII. 1, 2b, 4b, 5a, 5b, 6–9, 10b, 12b–13, 14b, 14c, 14d, 15b–16, 17c, 20, 22b</td>
<td>... XXIV</td>
</tr>
<tr>
<td>23b–26</td>
<td>... XXV</td>
</tr>
<tr>
<td>XVIII. 1, 3, 6, 7–8, 9a</td>
<td>... XXV</td>
</tr>
<tr>
<td>10–11</td>
<td>... XXVII</td>
</tr>
<tr>
<td>13b, 14</td>
<td>... XXVI</td>
</tr>
<tr>
<td>15–22, 23–35</td>
<td>... XXVII</td>
</tr>
<tr>
<td>XIX. 1b–2</td>
<td>... XXVIII</td>
</tr>
<tr>
<td>4b–9a, 9b–13a</td>
<td>... XXV</td>
</tr>
<tr>
<td>17b–18a, 19b–20, 21b–22a</td>
<td>... XXVIII</td>
</tr>
<tr>
<td>23b–24, 27b–28</td>
<td>... XXIX</td>
</tr>
<tr>
<td>XX. 1–16</td>
<td>... XXX</td>
</tr>
<tr>
<td>20–21a</td>
<td>... XXX</td>
</tr>
<tr>
<td>28, 29b, 34a</td>
<td>... XXXI</td>
</tr>
<tr>
<td>XXI. 1b–2a, 1c, 2b, 3b–5, 6a, 6b, 7–8, 9b, 10–11</td>
<td>... XXXIX</td>
</tr>
<tr>
<td>12a, 12b, 12c–13</td>
<td>... XXXII</td>
</tr>
<tr>
<td>Matt.</td>
<td>chap.</td>
</tr>
<tr>
<td>XXI. 14–16</td>
<td>... Diat. XL</td>
</tr>
<tr>
<td>17</td>
<td>... XXXII</td>
</tr>
<tr>
<td>20b, 21b–22, 24b–25a, 25b–26a, 28–33a, 34, 35–36, 38a, 39–42a, 42b, 46</td>
<td>... XXXIII</td>
</tr>
<tr>
<td>XXII. 1–2, 3b, 4–6, 7–8, 9b, 10–14</td>
<td>... XXX</td>
</tr>
<tr>
<td>15, 16–17, 18b–21, 23–25a, 27–29b, 30a, 33, 34–35a, 37b–38, 40</td>
<td>... XXXIV</td>
</tr>
<tr>
<td>41–46</td>
<td>... XXXV</td>
</tr>
<tr>
<td>XXIII. 1–5a, 5b–7a, 8–12, 13a, 13b, 14, 15–28, 29a, 29b–33</td>
<td>... XL</td>
</tr>
<tr>
<td>34–39</td>
<td>... XLI</td>
</tr>
<tr>
<td>XXIV. 1, 2a, 3b–4a, 4b–5a, 6b, 7a, 8, 9–10, 11–14</td>
<td>... XLI</td>
</tr>
<tr>
<td>45–46, 47b–48, 49b–51a, 51b</td>
<td>... XLIII</td>
</tr>
<tr>
<td>XXV. 1–30, 31–46</td>
<td>... XLIII</td>
</tr>
<tr>
<td>XXVI. 1–5</td>
<td>... XLIV</td>
</tr>
<tr>
<td>9, 10a, 12</td>
<td>... XXXIX</td>
</tr>
<tr>
<td>15b, 15c, 18b</td>
<td>... XLIV</td>
</tr>
<tr>
<td>25, 26b, 27b, 28–29, 31–33</td>
<td>... XLV</td>
</tr>
<tr>
<td>36b, 37–38, 40a, 40b–41a, 42, 44, 45b, 46b–48, 49–50a, 50b (in two parts), 52b–54</td>
<td>... XLVII</td>
</tr>
<tr>
<td>55, 56, 58c</td>
<td>... XLVIII</td>
</tr>
<tr>
<td>59b–60a, 60b, 62b, 63a, 63b–64a, 64b, 65b, 66b, 68b, 71b, 72, 73b, 73c</td>
<td>... XLIX</td>
</tr>
<tr>
<td>Index to the Arabic Diatessaron</td>
<td></td>
</tr>
<tr>
<td>--------------------------------</td>
<td></td>
</tr>
</tbody>
</table>

### Matt.

<table>
<thead>
<tr>
<th>Chap.</th>
<th>XXVII. 1b</th>
<th>Diat. XLIX</th>
</tr>
</thead>
<tbody>
<tr>
<td>3-10</td>
<td>D</td>
<td>LI</td>
</tr>
<tr>
<td>11a</td>
<td></td>
<td>XLIX</td>
</tr>
<tr>
<td>12-14, 15-17a, 17b-18</td>
<td></td>
<td></td>
</tr>
<tr>
<td>19, 20-22</td>
<td></td>
<td>L</td>
</tr>
<tr>
<td>24-25</td>
<td>D</td>
<td>LI</td>
</tr>
<tr>
<td>26b-28, 29b-30</td>
<td></td>
<td>L</td>
</tr>
<tr>
<td>31b-32a, 32b, 34b, 36</td>
<td></td>
<td></td>
</tr>
<tr>
<td>39-40a, 40b-42t, 42b-43, 44, 45a, 47</td>
<td></td>
<td>LI</td>
</tr>
</tbody>
</table>

### Matt.

<table>
<thead>
<tr>
<th>Chap.</th>
<th>XXVII. 48a, 49, 51-54a, 54b, 56a, 56c, 58c, 60b, 62b-66</th>
<th>Diat. LII</th>
</tr>
</thead>
</table>

### Mark.

<table>
<thead>
<tr>
<th>Chap.</th>
<th>Mark I. 12-13b</th>
<th>Diat. IV</th>
</tr>
</thead>
<tbody>
<tr>
<td>15</td>
<td>D</td>
<td>V</td>
</tr>
<tr>
<td>29b, 33</td>
<td></td>
<td>VI</td>
</tr>
<tr>
<td>35-38, 39b</td>
<td></td>
<td>VII</td>
</tr>
<tr>
<td>41-45a</td>
<td></td>
<td>XXII</td>
</tr>
</tbody>
</table>

### Mark.

<table>
<thead>
<tr>
<th>Chap.</th>
<th>V. 20-21a, 23a, 24b-30, 33a, 34b, 37-39, 40b-41, 42b</th>
<th>Diat. XII</th>
</tr>
</thead>
</table>

### Mark.

<table>
<thead>
<tr>
<th>Chap.</th>
<th>VI. 2, 4b, 5-6a, 6b, 8b, 9a, 11b</th>
<th>XII</th>
</tr>
</thead>
<tbody>
<tr>
<td>12-13</td>
<td></td>
<td></td>
</tr>
<tr>
<td>14b, 15b-16, 17-20, 21-29</td>
<td></td>
<td></td>
</tr>
<tr>
<td>30-31</td>
<td></td>
<td></td>
</tr>
<tr>
<td>33, 34b, 36, 40, 41, 45, 51b-52, 54a, 54b-56</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Mark.

<table>
<thead>
<tr>
<th>Chap.</th>
<th>VII. 1-5, 8a-9, 10b-13, 14-16, 17a, 18b-19, 21-23, 24b-26a, 29b, 30, 31-37</th>
<th>XX</th>
</tr>
</thead>
</table>

### Mark.

<table>
<thead>
<tr>
<th>Chap.</th>
<th>VIII. 3c, 11b-12a, 12b-15, 17b-21a, 22-27a, 31b-32a, 33a, 34a, 35, 37-38</th>
<th>XXIII</th>
</tr>
</thead>
<tbody>
<tr>
<td>39</td>
<td></td>
<td>XX</td>
</tr>
</tbody>
</table>

### Mark.

<table>
<thead>
<tr>
<th>Chap.</th>
<th>IX. 2b-3, 5b, 9a, 9b-10a, 11-12, 13-14, 17, 19-20, 21b-26a, 27, 28-30a, 30b</th>
<th>XXIV</th>
</tr>
</thead>
</table>
### Mark

<table>
<thead>
<tr>
<th>App.</th>
<th>CHAP.</th>
</tr>
</thead>
<tbody>
<tr>
<td>IX.</td>
<td>32–33a, 35, 36b, 38 Diat. XXV</td>
</tr>
<tr>
<td></td>
<td>40b</td>
</tr>
<tr>
<td></td>
<td>43, 46b–49a, 49c</td>
</tr>
<tr>
<td>X.</td>
<td>1–5a, 10–12, 13b–16</td>
</tr>
<tr>
<td></td>
<td>17–19a, 19b, 21a, 23</td>
</tr>
<tr>
<td></td>
<td>24, 26–27, 29b, 30b–31</td>
</tr>
<tr>
<td></td>
<td>32, 33b–34a, 35–40</td>
</tr>
<tr>
<td></td>
<td>41–44, 46b, 47a, 48b–51</td>
</tr>
<tr>
<td>XI.</td>
<td>2b, 6b, 10b</td>
</tr>
<tr>
<td></td>
<td>12–15a</td>
</tr>
<tr>
<td></td>
<td>15a</td>
</tr>
<tr>
<td></td>
<td>16, 19a</td>
</tr>
<tr>
<td></td>
<td>19–20, 21–23, 24–26, 28b–29a, 30c, 32b–33</td>
</tr>
<tr>
<td>XII.</td>
<td>3–5a</td>
</tr>
<tr>
<td></td>
<td>14b–15a, 24b, 26b, 27b, 28b, 28c–30a, 31, 32–34a, 34b</td>
</tr>
<tr>
<td></td>
<td>37b–39, 40</td>
</tr>
<tr>
<td></td>
<td>41–42a, 44</td>
</tr>
<tr>
<td>XIII.</td>
<td>1b, 3, 6c, 7a, 10, 11b</td>
</tr>
<tr>
<td></td>
<td>15–16, 20, 21, 23, 24a, 32–37</td>
</tr>
</tbody>
</table>

### St. Luke

<table>
<thead>
<tr>
<th>CHAP.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Luke I. 5–80</td>
</tr>
<tr>
<td>II. 1–39</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>III. 1–3 4b–6</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>CHAP.</th>
</tr>
</thead>
<tbody>
<tr>
<td>IV. 1a, 2b, 5–7</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>Luke</td>
</tr>
<tr>
<td>------</td>
</tr>
<tr>
<td>V. 1-7</td>
</tr>
<tr>
<td>8-11</td>
</tr>
<tr>
<td>12, 15b-16</td>
</tr>
<tr>
<td>17b-21, 25b, 26a, 26b, 27-36b, 38b-39</td>
</tr>
<tr>
<td>VI. 6-9</td>
</tr>
<tr>
<td>12-13a,13b-17,18b-19, 20a, 22a, 24-27a</td>
</tr>
<tr>
<td>30b-31, 32b-36</td>
</tr>
<tr>
<td>37b-38, 39-42, 44, 45</td>
</tr>
<tr>
<td>45a</td>
</tr>
<tr>
<td>47-48a</td>
</tr>
<tr>
<td>VII. 2-3a, 4b-5, 8-9a, 10-17</td>
</tr>
<tr>
<td>18, 19-27</td>
</tr>
<tr>
<td>29-30, 31b-35, 36-39</td>
</tr>
<tr>
<td>40-50</td>
</tr>
<tr>
<td>VIII. 1-3, 5b, 7, 8a, 8c, 13b, 15, 19a, 19b</td>
</tr>
<tr>
<td>22b, 22c, 23, 24b, 25b-27a, 27b, 28b, 29a, 29b, 30-33a, 34-36</td>
</tr>
<tr>
<td>37b, 38-39b, 40b-41a, 45b-47a, 47b-48, 49-50, 53, 55a, 55b-56</td>
</tr>
<tr>
<td>IX. 1b-2, 3b</td>
</tr>
<tr>
<td>7b, 7c-8a, 8b, 9</td>
</tr>
<tr>
<td>II</td>
</tr>
<tr>
<td>11b, 13b</td>
</tr>
<tr>
<td>23b, 25</td>
</tr>
<tr>
<td>29a, 29b, 31b-33a, 33b, 34b, 36a, 36b, 38a, 38b-39a, 39b, 43c, 44a, 44b, 45</td>
</tr>
<tr>
<td>46, 47a, 48a, 48c, 49, 50b</td>
</tr>
<tr>
<td>51-56</td>
</tr>
<tr>
<td>57b, 59-62</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>XIV. 1-6</td>
</tr>
<tr>
<td>7-15, 16b-17, 18-20, 21a, 21b-23a, 23b-24</td>
</tr>
<tr>
<td>25-33</td>
</tr>
<tr>
<td>34b-35</td>
</tr>
<tr>
<td>XVI. 1-12</td>
</tr>
<tr>
<td>14-15</td>
</tr>
<tr>
<td>16, 17</td>
</tr>
<tr>
<td>19-31</td>
</tr>
</tbody>
</table>
### Luke

| XVII. 3-4 | Diat. XXVII |
| XVII. 5-10 | XXXIII |
| XVII. 11-19 | XXX |
| XVII. 20-21 | XL |
| XVII. 22b | XLI |
| XVII. 25, 28-37 | XLII |

| XVIII. 1-8 | XXXXIII |
| XVIII. 9-14 | XXXXII |
| XVIII. 23b-24a | XXXV |
| XVIII. 28, 30 | XXXIX |
| XVIII. 31b, 33-34 | XXX |
| XVIII. 35a, 35b, 36-37, 38-39a, 42b-43 | XXXX |

| XIX. 1-10, 11b-27 | XXXI |
| XIX. 28-29a, 30b, 31a, 32b, 33-34a, 37, 38b, 39-44 | XXXX |
| XIX. 43a, 44b | XLI |
| XIX. 47-48 | XXXIV |

| XX. 1-2a, 6b, 9b, 13, 14c, 17c | XXXX |
| XX. 20b, 26, 29b-31, 34b-36, 38, 39 | XXXX |

| XXI. 3 | XXXII |
| XXI. 5b, 7b, 8b, 8c, 9b, 11, 12-13, 14-15, 16, 18-19 | XL |
| XXI. 20-22, 23-24, 25-26a, 28, 34-36 | XLII |
| XXI. 37-38 | XL |

### XXXII.

| 2b-4a, 6, 7-10a, 10b-11a, 11b-12a, 14-16 | Diat. XLIV |
| 19c | XLV |
| 21, 23, 27-30a | XLIV |
| 31-32, 33b, 34b | XLV |
| 35-38, 39 | XLVI |
| 40a, 40b, 41, 42b, 43-45a, 46a, 48b, 49b, 51b, 52a, 53b, 55a, 57 | XLVIII |
| 58a, 59b, 60b-61a, 62, 63b, 65, 66, 66b-68, 70, 71 | XLIX |

| XXXII. | LXXIII. 2b | LXXIX |
| XXXII. | 4-16, 18a, 19, 20-23, 25a | L |
| XXXII. | 26b-33a, 33b | LI |
| XXXII. | 34a | LII |
| XXXII. | 35a, 35b, 36-37, 39-43, 44c, 45a | LI |
| XXXII. | 46a, 47b, 48, 49a-b, 49c, 50, 51, 55b-56a, 56b | LII |
| XXXII. | 1a, 1b, 2, 3 | LII |
| XXXII. | 4-7, 8, 9, 10, 11a, 13b-35 | LIII |
| XXXII. | 36a, 36c-43, 44-49a | LIV |
| XXXII. | 49b, 50-51, 52-53 | LV |

### St. John

| John I. 1-5 | Diat. I |
| John I. 7-17 | III |
| John I. 18-28, 29-31, 32-34 | IV |
| John I. 35-51 | V |

<p>| John II. 1-11 | Diat. V |
| John II. 14a, 14b-15, 16, 17-22 | XXXII |
| John II. 23b-25 | XV |</p>
<table>
<thead>
<tr>
<th>John</th>
<th>CHAP.</th>
<th>INDEX TO THE ARABIC DIATESSARON</th>
</tr>
</thead>
<tbody>
<tr>
<td>III. 1-21</td>
<td>...</td>
<td>Diat. XXXII</td>
</tr>
<tr>
<td></td>
<td>22-36</td>
<td>VI</td>
</tr>
<tr>
<td>IV. 1-3a</td>
<td>...</td>
<td>VI</td>
</tr>
<tr>
<td></td>
<td>4-45a</td>
<td>XXI</td>
</tr>
<tr>
<td></td>
<td>46-54</td>
<td>VI</td>
</tr>
<tr>
<td>V. 1a</td>
<td>...</td>
<td>XXX</td>
</tr>
<tr>
<td></td>
<td>1-47</td>
<td>XXII</td>
</tr>
<tr>
<td>VI. 1b, 2b-5a, 5b-9, 10,</td>
<td>12-13, 14-18</td>
<td>XVIII</td>
</tr>
<tr>
<td></td>
<td>19a, 21, 22-61,</td>
<td>XIX</td>
</tr>
<tr>
<td></td>
<td>62-72</td>
<td>XX</td>
</tr>
<tr>
<td>VII. 1</td>
<td>...</td>
<td>XXVII</td>
</tr>
<tr>
<td></td>
<td>2-10a, 10b-31</td>
<td>XXVIII</td>
</tr>
<tr>
<td></td>
<td>31-36</td>
<td>XXXIV</td>
</tr>
<tr>
<td></td>
<td>37-52</td>
<td>XXXV</td>
</tr>
<tr>
<td>VIII. 12-50</td>
<td>...</td>
<td>XXXV</td>
</tr>
<tr>
<td></td>
<td>51-60</td>
<td>XXXVI</td>
</tr>
<tr>
<td>IX. 1-38</td>
<td>...</td>
<td>XXXVI</td>
</tr>
<tr>
<td></td>
<td>39-41</td>
<td>XXXVII</td>
</tr>
<tr>
<td>X. 1-42</td>
<td>...</td>
<td>XXXVII</td>
</tr>
<tr>
<td>XI. 1-16</td>
<td>...</td>
<td>XXXVII</td>
</tr>
<tr>
<td></td>
<td>17-56</td>
<td>XXXVIII</td>
</tr>
<tr>
<td>XII. 1-2, 3a, 3b-6, 7b-8a,</td>
<td>9-11, 12-13, 16, 17-18</td>
<td>XXXIX</td>
</tr>
<tr>
<td></td>
<td>19-36a</td>
<td>XL</td>
</tr>
<tr>
<td></td>
<td>36b-41, 42-50</td>
<td>XLI</td>
</tr>
<tr>
<td>John</td>
<td>CHAP.</td>
<td>INDEX TO THE ARABIC DIATESSARON</td>
</tr>
<tr>
<td>XIII. 1-20, 21a, 22</td>
<td>...</td>
<td>Diat. XLIV</td>
</tr>
<tr>
<td></td>
<td>23-29, 30-32, 33-36,</td>
<td>XLV</td>
</tr>
<tr>
<td></td>
<td>37b, 38a</td>
<td>...</td>
</tr>
<tr>
<td>XIV. 1-20</td>
<td>...</td>
<td>XLV</td>
</tr>
<tr>
<td></td>
<td>21-31a, 31c</td>
<td>XLVI</td>
</tr>
<tr>
<td>XV. 1-27</td>
<td>...</td>
<td>XLVI</td>
</tr>
<tr>
<td>XVI. 1-15</td>
<td>...</td>
<td>XLVI</td>
</tr>
<tr>
<td></td>
<td>16-33</td>
<td>XLVII</td>
</tr>
<tr>
<td>XVII. 1-26</td>
<td>...</td>
<td>XLVII</td>
</tr>
<tr>
<td>XVIII. 1-2, 4a, 4b-9, 10-11,</td>
<td>12, 13-17, 18a, 18b</td>
<td>XLVIII</td>
</tr>
<tr>
<td></td>
<td>19-25a, 26a, 26b, 28a,</td>
<td>XLIX</td>
</tr>
<tr>
<td></td>
<td>28b, 29-30, 31-38a</td>
<td>...</td>
</tr>
<tr>
<td></td>
<td>39-40</td>
<td>L</td>
</tr>
<tr>
<td>XIX. 2, 36-12</td>
<td>...</td>
<td>L</td>
</tr>
<tr>
<td></td>
<td>13-15, 16a, 16b, 17a,</td>
<td>LII</td>
</tr>
<tr>
<td></td>
<td>17b, 19-22, 23-24,</td>
<td></td>
</tr>
<tr>
<td></td>
<td>25-27</td>
<td>...</td>
</tr>
<tr>
<td></td>
<td>28-29a, 30a, 30b, 31-37, 38b, 38b-42</td>
<td>...</td>
</tr>
<tr>
<td>XX. 2-17, 18</td>
<td>...</td>
<td>LIII</td>
</tr>
<tr>
<td></td>
<td>19, 20b-31</td>
<td>LIV</td>
</tr>
<tr>
<td></td>
<td>21b</td>
<td>...</td>
</tr>
<tr>
<td>XXI. 1-24</td>
<td>...</td>
<td>LIV</td>
</tr>
<tr>
<td></td>
<td>25</td>
<td>...</td>
</tr>
</tbody>
</table>
THE PALESTINIAN SYRIAC LECTIONARY
OF THE GOSPELS
Re-edited from two Sinai MSS. and
from P. de Lagarde's edition of the
"Evangelarium Hierosolymitanum"
by
AGNES SMITH LEWIS, D.D., LL.D., PH.D.
AND
MARGARET DUNLOP GIBSON, D.D., LL.D.
Paternoster House, Charing Cross Road.
<table>
<thead>
<tr>
<th>RETURN TO: CIRCULATION DEPARTMENT</th>
<th>202 Main Library</th>
</tr>
</thead>
<tbody>
<tr>
<td>LOAN PERIOD 1</td>
<td></td>
</tr>
<tr>
<td>HOME USE</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>6</td>
</tr>
</tbody>
</table>

ALL BOOKS MAY BE RECALLED AFTER 7 DAYS
Renewals and Recharges may be made 4 days prior to the due date.
Books may be Renewed by calling 642-3405.

DUE AS STAMPED BELOW

AUTO. DISC.                        |
APR 3 0 1995                       |
CIRCULATION                       |
JAN 2 2 1991                       |
AUTO DISC JAN 15 1991              |
FEB 0 5 1999                       |

UNIVERSITY OF CALIFORNIA, BERKELEY
BERKELEY, CA 94720

FORM NO. DD6