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The Missing Quire of *Codex Climaci rescriptus* Containing 1–2 Corinthians in Christian Palestinian Aramaic (Sin. syr. NF M38N)[1]

Agnes Smith Lewis and Margaret Dunlop Gibson 175 years (16th April 2018)

1. BACKGROUND

When Agnes Smith Lewis and Margaret Dunlop Gibson acquired one folio of the *Codex Climaci rescriptus* (*CCR*) in Cairo in 1895, then a few years later, in 1905, eighty-nine more folios from a German scholar in Berlin,[2] then a batch of forty-eight folios in Port Tewfik in 1906,[3] the original home of this important Syriac manuscript remained a mystery. A single flyleaf had found its way into the Mingana collection, Birmingham. The Monastery of St. Catherine was always considered a possible location for the translation and copy of the codex, but this remained mere guesswork until recently, when the missing quire of the codex resurfaced among the New Finds, which had been found in a blocked-up storage room in the northern wall of the monastery in 1975.[4] The missing quire no. 18, consisting of 4 double folios with the Syriac translation of John Climacus'

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[1] The folios and the digital photographs are published with the kind permission of St. Catherine's Monastery, Mount Sinai, Egypt. The reading of the palimpsests was made possible through the Sinai Palimpsests Project conducted by the Early Manuscripts Electronic Library (EMEL). For more digital photographs and the electronic catalogue see sinai.library.ucla.edu (accessed 25.01.2021). In the catalogue by Philothée du Sinaï, *Nouveaux manuscrits*, 423 the siglum is Syr. M38N.

[2] The name of the scholar remains undisclosed, but it might have been either Friedrich Grote or Eduard Sachau, both Orientalists from Berlin. No further information can be obtained from Falcetta, *A Biography of James Rendel Harris*. Most of the Syriac manuscripts, including the then-remaining part of *Codex Climaci rescriptus*, must have been removed clandestinely from the library of St. Catherine's Monastery before the cataloguing by Agnes Smith Lewis with the help of James Rendel Harris for Lewis, *Catalogue of Syriac Manuscripts*, and after the cataloguing of the Georgian manuscripts by Tsagareli, Katalog gruzinskikh rukopisej, which concerns mostly palimpsest manuscripts. See also Hiersemann, *Katalog 500. Orientalische Manuskripte* and Strohtmann, Die orientalischen Handschriften.

[3] As first published by Lewis, *Codex Climaci Rescriptus*, 116–142. An additional single folio from the Mingana Collection was edited by Duensing, Zwei christlich-palästinisch-aramäische Fragmente, who must have had this fragment with many other Christian Palestinian Aramaic folios from the Grote Collection at his disposal before its acquisition by the Mingana Cadbury Collection Trust. His *editio princeps* is often overlooked, although the readings were improved one year later by Black, A Palestinian Syriac Leaf of Acts XXI. See also Mingana, *Catalogue of the Mingana Collection of Manuscripts*, XXV. Significant corrections to the text are found in Müller-Kessler and Sokoloff, *The Christian Palestinian Aramaic New Testament Version*, 26–45, 55–87, 94–102, 107–118, 127–133, 139–140, 155–157, 163–166, 172–178, 185–189, 192–193, 202–211, 214–218. It was possible to study the complete *Codex* with an ultra-violet lamp during several research visits to Westminster College between 1983–1995, before the sale to the controversial Green Collection in 2010, see Moss and Baden, *Bible Nation*. I had unlimited access to the *Codex* at the college library, which helped me to make such extensive improvements. The corrections to the 'Fragment of a Homily' have not yet been published. In the meantime, however, the 'Fragment of an Apostolic Myth' could be attributed to the fifth book of the *Dormition of Mary*, see Müller-Kessler, An Overlooked Christian Palestinian Aramaic Witness of the Dormition of Mary, 115–127. The edition by Michael Sokoloff, *Texts of Various Contents in Christian Palestinian Aramaic*, Orientalia Lovaniensia Analecta 235 (Leuven, 2014), together with *A Dictionary of Christian Palestinian Aramaic*, Orientalia Lovaniensia Analecta 234 (Leuven, 2014), are not considered here, since they were withdrawn from sale by the publisher because of a court settlement concerning the unauthorized print of the copyright-protected Christian Palestinian Aramaic computer font without mention of one of the font designers (Munich, LG 7 O 167/18).
Only one verso side of 1 Cor 15:42–49 (CCR2, f. 18v) reading, except for the top and bottom lines, because of a reagent employed by Agnes Lewis when she worked on it. It is questionable whether the readings could be much improved with the new multispectral technology. The new fragments demonstrate that the text on some folio sides is more than difficult to make out (see below).

[4] The description of the discovery varies in different publications. The best account is to be found in the introduction to the Greek

Liber ad pastorem,[5] was identified by Sebastian Brock as belonging to this famous Syriac manuscript.[6] This was possible due to the publication of the Syriac manuscript catalogue by Philothée du Sinaï, on the basis of one sample photo,[7] which happened to be the first folio of the quire and, as Brock was able to establish, the continuation of the flyleaf Mingana Syr. 637.[8] Unfortunately, the Syriac upper text of *Liber ad pastorem* is not yet fully complete, as the end of chapter 15 is still absent and will have been in another quire.

The task of identifying the lower text in Christian Palestinian Aramaic (CPA) was assigned to me in 2015 in the context of the Sinai Palimpsests Project, which enabled me to study the text at leisure with the help of the new multispectral imaging technology. While it was rather easy work with these folios, even with the aid of multispectral photography there is a limit to what it is possible to read in these fragile and erased palimpsest folios. Nevertheless, most of the text could be identified and only minor gaps remain.

Apart from *Codex Climaci rescriptus* (now in the Green Collection[9] and abbreviated here as CCR2) for one part of the lower manuscript, the other folios are Mingana Syr. 637[10] + Sin. syr. NF M38N[11] + Sin. syr. NF M64N.[12] The siglum CCR2 has been used in the past for the part of *CCR* containing parts of the Acts of the Apostles and the Epistles,[13] but it has become clear in the meantime that what was previously referred to as CCR2 now has to be divided into two different Bible manuscripts, CCR2A and CCR2B. The folios of CCR2A contain parts of Acts, and show a rather different scribal hand to the one containing parts of Corinthians—CCR2B—which seems to be identical to the hand of Sin. syr. NF M64N, containing parts of Hebrews. What is certain is that both are originally Bible manuscripts and do not derive from lectionaries.[14] This is clear for CCR2A from the header *Prksys* πράξεις for Acts on ff. 41v, 44r,[15] and for CCR2B from the epilogue to Corinthians on f. 123r, the prologue to Galatians on f. 123r,[16] and the absence of indications of individual lections.

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manuscripts catalogue by Nicolopoulos, *The New Finds of Sinai*. The early account by Charlesworth, *The New Discoveries in St. Catherine's Monastery*, was more on the sensationalist side. In the meantime the palimpsest double folio Sin. gr. NF M 167 mentioned on p. 32 could be identifed, see Müller-Kessler, Unparalelled Variant Readings.

[5] See Lewis, *Codex Climaci Rescriptus*, XII.

[6] See Brock, The Syriac 'New Finds' at St Catherine's Monastery, 48–49; Brock, *Ktabe mpassqe*, 13. Incorrectly attributed to Mingana Syr. 654 and Sin. syr. Sparagma 29 by Géhin, Fragments patristiques syriaques, 67–93. Géhin corrected this in his comprehensive study, Géhin, *Les manuscrits syriaques de parchemin du Sinaï*, 126–127. The first edition of Mingana Syr. 637 by Duensing, Zwei christlich-palästinisch-aramäische Fragmente, 42–46, has also been omitted, as is the case in many other publications on *CCR*.

[7] Mother Philothée of Sinai was not aware of the connection, and Desreumaux, her subeditor for the Christian Palestinian Aramaic section, also did not make the connection. The photo with the lower script facing the manuscript description (syr. NF M38N) on p. 422 might have been insufficient to enable any identification for the catalogue by Philothée du Sinaï, *Nouveaux manuscrits*, 423: '1. Parchemin; 230 × 185 mm; huit folios. Palimpseste syro-palestinien sur deux colonnes écrites sur 175 × 60 mm, espacées de 20 mm. Écriture large et carré (Évangile?) Écriture supérieure sur une colonne de 170 × 130 mm avec 23 × 28 lignes. Serto, écriture lâche et commune. Un cahier numéroté ܡܕܕ. x^e^ siècle. Instructions aux moines, non numérotées, mais si l'on compte les différents alinéas séparés par quatre points rouges, il y en a 90 (de Rabbula ?)'.

[8] See Brock, The Syriac 'New Finds' at St Catherine's Monastery, 48–49. There erroneously mistyped as 639.

[9] Sold by Westminster Theological College directly to the Green Collection in 2010 after the unsuccessful auction by Sotheby's on July 9, 2009.

[10] Folio Mingana Syr. 637 with Acts 21:14b–26a fits in between CCR2A, f. 14 with Acts 21:3b–14a and f. 41 with Acts 24:25b–25:9a.

[11] See Brock, *Ktabe mpassqe*, 12–13.

[12] Although it does have a deviating upper text, the lower text of f. 1 contains Hebrews 9:20–10:10b and fits in after CCR2, f. 28, with Hebrews 7:12b–27a. The scribal hand and text division look identical to CCR2A, but only 18 lines remain per column in this fragment. A photo of the recto is found in Philothée du Sinaï, *Nouveaux manuscrits syriaques*, 558, with Hebrews 9:20–10:3a, and of the verso in Desreumaux, Les manuscripts araméens christo-palestiniens, 1324, fig. 5, with Hebrews 10:3b–10b. In each column 4 lines are missing at the end, and of the second column of the recto and the first of the verso only two thirds are preserved.

[13] Lewis, *Codex Climaci Rescriptus*, 84–178; Müller-Kessler and Sokoloff, *The Christian Palestinian Aramaic New Testament Version*, 26–45, 55–87, 94–102, 107–118, 127–133, 139–140, 155–157, 163–166, 172–178, 185–189, 192–193, 202–211, 214–218.

[14] This was noted by Lewis, *Codex Climaci Rescriptus*, XIV. 2 Corinthians and 2 Thessalonians continue on the same folio side after the end of 1 Corinthians and 1 Thessalonians. The epilogue of 2 Corinthians also precedes Galatians 1:1–5a, again on the same side.

[15] See Lewis, *Codex Climaci Rescriptus*, 90, 100; Müller-Kessler and Sokoloff, *The Christian Palestinian Aramaic New Testament Version*, 34, 45.

[16] This is particularly clear from the introductory headers in the manuscript containing 1–2 Corinthians (f. 20v), and also in 1 Thessalonians (f. 24v), which were written in red and cannot be read at present, as well as before Galatians 1:1–5a (f. 123r); see Lewis, *Codex Climaci Rescriptus*, 134, 144, 168; Müller-Kessler and Sokoloff, *The Christian Palestinian Aramaic New Testament Version*, 94, 107, 172.

2. THE EIGHTEENTH QUIRE OF THE *CODEX CLIMACI RESCRIPTUS*

The parchment folios Sin. syr. NF M38N measure 225 × 180 mm, and the columns of the Christian Palestinian Aramaic text are 175 × 60 mm long with 20 mm apart with no horizontal or vertical line rulings. The lines are not justified on the left-hand side. There are eight folios for the lower text of the quire with non-continuous passages of 1–2 Corinthians, mostly unattested in Christian Palestinian Aramaic. Worth noting in connection with the text of CCR2B is that each verse begins with an enlarged initial letter which reaches into the margin. There are, however, exceptions to be noted, in 1 Corinthians 2:11; 12:13; 14. The beginning of a verse can be further indicated by four dots in the form of a rhombus shape above the enlarged letter.[17] The individual sections are indicated by *ryš qplywn*, not discernible, only to be suspected on f. 4r.

The former Lewis manuscript (Westminster Theological College) with the *Scala paradisi,* i.e. *CCR*, is now nearly complete with this missing quire of *Liber ad pastorem* containing the end of chapter 9 until about the end of chapter 15 in the Syriac upper text. The folios with the Syriac text have a deviating sequence from the lower Christian Palestinian Aramaic text, which can be established on the basis of the Greek text:[18]

1.	Syr. NF M38N, f. 1r[19]	inc.	ܢܕܚܠ ܐܠܐ ܢܛܪ ܒܢܦܫܐ ܕܗܠܝܢ ܟܕ ܠܐ ܡܫܬܪܪ ܠܟܢ ܘܠܐ |
		expl.	ܒܠܚܘܕ ܡܬܕܒܪ ܐܢܬ.[20]
	Syr. NF M38N, f. 1v	inc.	ܬܬܒܥܐ ܠܟ ܗܕܐ ܘܟܠ ܐܢܫ|
		expl.	ܐܦ ܠܕܝܢܐ ܠܚܡ ܣܡ❖[21]
2.	Syr. NF M38N, f. 2r	inc.	ܒܪܐ ܥܪܝܪܐ ܒܪܫܡܘܬܗ ܕܐܒܐ ܡܬܝܕܥ|
		expl.	ܠܐ ܡܬܡܚܝܢܘܬܐ ܗܝ ܟܕ ܗܘܢ[22]
	Syr. NF M38N, f. 2v	inc.	ܠܐ ܠܚܝܡ. ܐܠܐ ܐܡܝܢܐ ܕܟܝܢ ܐܠܗܐ. |
		expl.	ܟܕ ܡܬܩܪܝܢ ܚܕܕܐ ܡܢ ܒܢܝܐ.[23]
3.	Syr. NF M38N, f. 5r	inc.	ܒܕܒܬܐ ܗܘܝܢ. ܘܠܡܘܪܐ ܘܠܣܘܟܐ ܠܐ ܡܫܬܒܩܝܢ. |
		expl.	ܕܐܠܝܢ ܕܡܬܦܢܝܢ ܘܡܬܒܗܝܢ ܒܐܝܕܗ ❖ ܐܝܬ ܕܗܝ[24]
	Syr. NF M38N, f. 5v	inc.	ܠܗ. ܡܛܠ ܐܡܘܪܐ ܕܐܣܝܪܐ. ܝܗܒ ܠܝ ܒܪܐ. |
		expl.	ܗܘ ܠܪܥܝܐ ܠܡܟܒܫܐ ܡܛܠ ܡܣܬܟܠܢܘܬܐ. ܣܓܝܬ ܐܢܫ ܬܬܘܪܝܢ[25]
4.	Syr. NF M38N, f. 6r	inc.	ܕܕܝܢ ܗܘܘ ܟܕ ܣܝܡܝܢ ܒܟܠ. |
		expl.	ܐܦ ܠܡܣܘܘ ܠܗܘܢ ܠܦܘܣܩܐ ܕܡܒܣܡܢܘܬܐ ܪܥܝܢܬܐ[26]
	Syr. NF M38N, f. 6v	inc.	ܣܝܡ ܣܡ. ܘܠܡܗܘܐ ܡܢ ܕܣܠܩܬܐ ܠܘܬܗ ܢܕܪܐ ܡܐܟܘܢ❖ |
		expl.	ܘ ܕܝܢ ܠܐܝܢܐ ܕܐܝܕܘܗܝ ܐܫܬܠܡ ܗܟܢܐ ܠܝ ܐܦ ܗܘ[27]

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[17] The remaining folios of Acts belonging to this codex seem to have been written by a different scribal hand, showing uneven letters and a finer ink line. Some also carry headers, e.g. *Prksys* [πράξεις] over Acts 25:25–26:3a and 27:20c–27a, when starting a new chapter. Such headers are not to be found in the rest of the former CCR2. The beginning of a chapter is illustrated there by an oversized *waw* with a decorative cross inside. Comparing the new folios of Syr. NF M38 with CCR2, it becomes pretty clear that the folios with Acts cannot be part of CCR2. Therefore, one has now to distinguish between CCR2A and CCR2B. The folios containing 2 Peter (*šlmt ʾgrth dPtrws tnytʾ* [sic]) and 1 John (*ʾgrth dywḥnys qmytʾ*) also belong to the same manuscript as Acts, now CCR2A. Both use the independent pronoun of the first plural *ʾnh* and *ʾnn* and the dependent perfect affix *-nh* and *-nn* side by side, whereas CCR2B shows only *ʾnn* and *-n*.

[18] The lower text in Greek under *CCR* was published by Moir, *Codex Climaci Rescriptus Graecus*. The upper text has a different sequence, since folio Mingana Syr. 637 fits in before Sin. syr. NF M38, f. 1 with Acts 21:14b–26a in the undertext according to Brock, *Ktabe mpassqe*, 13, but the lower text (Sin. syr. NF M38, ff. 1–8) turned out to contain the Epistles of 1–2 Corinthians (see below).

[19] Shows the quire number ܝܚ (18) in the margin for the Syriac text.

[20] Ch. 9 end–10 *PG* 88.1185.7–1188.10.

[21] Ch. 10 end–12 *PG* 88.1188.10–1189.24.

[22] Ch. 12–13 *PG* 88.1189.24–1192.6.

[23] Ch. 13 *PG* 88.1192.6–1193.10.

[24] Ch. 13 *PG* 88.1193.10–1193.30.

[25] Ch. 13 *PG* 88.1193.30–1196.4.

[26] Ch. 13 *PG* 88.1196.4–1196.32.

[27] Ch. 13 end–14 *PG* 88.1193.32–1197.34.

5.	Syr. NF M38N, f. 7r	inc.	ܕܒܗܦܟܐ ܐܣܬܟܠ ܀ ܕܦ̈ܓܥܐ ܕܥܒܢ ܒܬܪܝܢ ܠܡܬܦܪܘ|
		expl.	ܠܫܒܡܬܐ ܕܠܟܠ ܕܠܐ ܡܫܒ ܟ̈ܐܦܐ . ܡܚܫܒܐ ܣܬܝܬܐ[28]
	Syr. NF M38N, f. 7v	inc.	ܢܦܫܐ ܡܬܠܚܬ ܥܡ ܟܠ ܦܥܣܐ .|
		expl.	ܠܡܪܐ . ܗܢܐ ܕܝܢ ܒܥܠܬܐ . ܗܘ ܡܗܟܬ ܠܡܬܐܟܠܘ ܀[29]
6.	Syr. NF M38N, f. 8r	inc.	ܐܡܝܢ ܕܝܢ ܐܦ ܟܠ ܗܕܐ . ܬܪ̈ܝܢ ܡܫܘܪܐ ܡܢ ܐܢܫ̈ܐ .|
		expl.	ܠܡܫ̈ܒܕܐ ܟܕ ܠܒ ܗܘ ܣܓܝܐܬ ܢܦܩܝܢ ܗܘܘ ܡܢ ܦܓܪܗ[30]
	Syr. NF M38N, f. 8v	inc.	ܠܡܣܪܘ . ܟܕ ܗܢܐ ܕܠܦܠܓܐ ܥܡ ܡܙܪ̈ܐ ܐܟܠܘ ܀|
		expl.	ܠܐܘܠܝܢ ܕܒܕܚܝܠ ܟܠ ܐܢܫܐ ܦܠܓܝܢ . ܒܗܠܝܢ[31]
7.	Syr. NF M38N, f. 3r	inc.	ܕܐܝܟ ܕܒܡܕܒܪܢܘܬܐ ܕܢܘܪܐ ܒܕܡܘܬ ܐܠܗܐ ܗܘ ܪܚܡ ܘܕܟܝܘܬܐ .|
		expl.	ܒܐܠܗܐ ܕܐܬܗܝܡܢܘܬܗ، ܡܢ ܐܠܗܐ ܐܚܝܕܬ ܀ ܣܗܕܬ ܕܝܢ ܐܦ[32]
	Syr. NF M38N, f. 3v	inc.	[.]ܩܥܬ ܠܗܬ ܠܦܪܘܫܐ ܕܠܐ ܣܘܓܥܘܬܐ ܐܬܬܬ : ܒܫ̈ܢܐ ܐܘܣܦܬ .|
		expl.	ܕܐܡܪ ܐܢܐ . ܟܕ ܠܬ̈ܚܬܐ ܡܢ ܡܕ̈ܢܚܐ ܠܡܥܠܐ ܕܡܠܝܢܐ ܘܕܡܫܬܘܬܐ[33]
8.	Syr. NF M38N, f. 4r	inc.	[ܬܘܒ]ܪ ܐܘܬ . ܒܫܘܒܐ ܕܝܢ ܡܥܙܪ̈ܐ ܡܢ ܠܟܠ [...]||
		expl.	ܐܠܐ ܚܥܪ ܠܡܦܫܩ[.] . ܘܠܐ ܢܬܬ̈ܢܐ ܠܡܬܚܒܪܘ . ܡܠܚܡܬܐ [...][34]
	Syr. NF M38N, f. 4v	inc.	[... ܣ]ܒܡܬܐ ܪܬܒ...|
		expl.	[...] ܠܥ̈ܒܝܐ ܡܬܠܣܬ . ܘܟܠ ܦܘܪܣܬܐ ܪ ܓܠܝ ܕ[...][35]

The lower text of 1–2 Corinthians in Christian Palestinian Aramaic under Sin. syr. NF M38N consists of the following discontinuous sequence of different quires, which cannot be established here, since a number of folios are still missing from the former manuscript, and no quire number is visible for the Christian Palestinian Aramaic text:

ff.	1+4[36]	1r	1 Cor 2:10c–15a
		1v	1 Cor 2:15b–3:5a
		4r	1 Cor 5:7b–11
		4v	1 Cor 5:12–6:5a
	8+5	8v [r]	1 Cor 10:18b–25a[37]
		8r [v]	1 Cor 10:25b–31a
		5v [r]	1 Cor 12:12–17a
		5r [v]	1 Cor 12:17b–24a
	7+3	7r	1 Cor 14:14b–20a
		7v	1 Cor 14:20b–24a
		6r	1 Cor 15:10b–17a
		6v	1 Cor 15:17b–24a
	2+3	2r	1 Cor 16:3b–10a
		2v	1 Cor 16:10b–16a
		3r	2 Cor 2:11c–17a
		3v	2 Cor 2:17b–3:5a

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[28] Ch. 14 *PG* 88.1197.34–1200.5.

[29] Ch. 14 *PG* 88.1200.15–1200.41.

[30] Ch. 14 *PG* 88.1200.42–1201.16.

[31] Ch. 14 end–15 *PG* 88.1201.16–1201.45.

[32] Ch. 15 *PG* 88.1201.45–1204.16.

[33] Ch. 15 *PG* 88.1204.16–1204.54.

[34] Ch. 15 *PG* 88.1204.54–1205.31.

[35] Ch. 15 *PG* 88.1205.31–1208.4.

[36] The original Christian Palestinian Aramaic folios remained uncut and were reused for the Syriac upper text, whereas most of the former Christian Palestinian Aramaic quires in *CCR* were divided into two separate folios for reuse.

[37] The folios 8+5 were flipped by 180 degrees and overwritten with the Syriac text.

3. THE MANUSCRIPT OF 1–2 CORINTHIANS (CCR2B)

The remaining folios of CCR2B (Green Collection, formerly Westminster Theological College, Cambridge) and Sin. syr. NF M38N fit into the following sequential list of 1 and 2 Corinthians:

1.	Green Collection, CCR2, f. 21r	1 Cor 1:6b–12a
	Green Collection, CCR2, f. 21v	1 Cor 1:12b–17
	1 folio missing	
2.	Sin. syr. NF M38N, f. 1r	1 Cor 2:10c–15a
	Sin. syr. NF M38N, f. 1v	1 Cor 2:15b–3:5a
	1 folio missing	
3.	Green Collection, CCR2, f. 11r	1 Cor 3:17a–23
	Green Collection, CCR2, f. 11v	1 Cor 4:1–6a
4.	Green Collection, CCR2, f. 10r	1 Cor 4:6b–10a
	Green Collection, CCR2, f. 10v	1 Cor 4:10b–15b
	1 folio missing	
5.	Sin. syr. NF M38N, f. 4r	1 Cor 5:7b–11
	Sin. syr. NF M38N, f. 4v	1 Cor 5:12–6:5a
	8 folios missing	
6.	Sin. syr. NF M38N, f. 8r [v]	1 Cor 10:18b–25a
	Sin. syr. NF M38N, f. 8v [r]	1 Cor 10:25b–31a
	2 folios missing	
7.	Sin. syr. NF M38N, f. 5r [v]	1 Cor 12:12–17a
	Sin. syr. NF M38N, f. 5v [r]	1 Cor 12:17b–24a
	1 folio missing	
8.	Green Collection, CCR2, f. 19r	1 Cor 13:4–11a
	Green Collection, CCR2, f. 19v	1 Cor 13:11b–14:4a
9.	Green Collection, CCR2, f. 13r	1 Cor 14:4b–7
	Green Collection, CCR2, f. 13v	1 Cor 14:8–14a
10.	Sin. syr. NF M38N, f. 7r	1 Cor 14:14b–20a
	Sin. syr. NF M38N, f. 7v	1 Cor 14:20b–24a
11.	Green Collection, CCR2, f. 15r	1 Cor 14:24b–30a
	Green Collection, CCR2, f. 15v	1 Cor 14:30b–37a
12.	Green Collection, CCR2, f. 22r	1 Cor 14:37b–15:3a
	Green Collection, CCR2, f. 22v	1 Cor 15:3b–10a
13.	Sin. syr. NF M38N, f. 6r	1 Cor 15:10b–17a
	Sin. syr. NF M38N, f. 6v	1 Cor 15:17b–24a
14.	Green Collection, CCR2, f. 8r	1 Cor 15:24b–31a
	Green Collection, CCR2, f. 8v	1 Cor 15:31b–37
15.	Green Collection, CCR2, f. 18r	1 Cor 15:38–42a
	Green Collection, CCR2, f. 18v	1 Cor 15:42b–49a
	1 folio missing	
16.	Sin. syr. NF M38N, f. 2r	1 Cor 16:3b–10a
	Sin. syr. NF M38N, f. 2v	1 Cor 16:10b–16a
17.	Green Collection, CCR2 f. 20r	1 Cor 16:16b–24
	Green Collection, CCR2 f. 20v	2 Cor 1:1–3

18.	Green Collection, CCR2, f. 17r	2 Cor 1:23–2:4a
	Green Collection, CCR2, f. 17v	2 Cor 2:4b–2:11b
19.	Sin. syr. NF M38N, f. 3r	2 Cor 2:11c–17a
	Sin. syr. NF M38N, f. 3v	2 Cor 2:17b–3:5a
	2 folios missing	
20.	Green Collection, CCR2, f. 3r	2 Cor 4:18c–5:6a
	Green Collection, CCR2, f. 3v	2 Cor 5:6b–12b
	1 folio missing	
21.	Green Collection, CCR2, f. 6r	2 Cor 6:3a–10a
	Green Collection, CCR2, f. 6v	2 Cor 6:10b–16a
22.	Green Collection, CCR2, f. 2r	2 Cor 6:16b–7:3a
	Green Collection, CCR2, f. 2v	2 Cor 7:3b–8ak
	Several folios missing	

The translation of 1–2 Corinthians from a Greek *Vorlage* into Christian Palestinian Aramaic was made independently from any Syriac influence, although Biblical texts were translated from Greek into both languages at St. Catherine's Monastery during the same period. Thus, the variants taken into consideration for the textual transmission are indicated, but no English translation is offered as this would not serve any purpose for the understanding of the text and its transmission. What is important is the variants in relation to the Greek *textus receptus* as presented in the Greek New Testament by the Institute for New Textual Research, Münster.[38]

4. NEW ORTHOGRAPHIC, MORPHOLOGICAL, LEXICAL FEATURES, AND VARIATIONS IN CCR2B IN RELATION TO THE GREEK *VORLAGE*

4.1 New Lexical Items

In the eight folios from St. Catherine's Monastery various new lexical items and their derived forms are to be noted for Christian Palestinian Aramaic: *ʾgr̈n dqdẅmyn* συστατικῶν ἐπιστολῶν 'letters of recommendation' 2 Cor 3:1; this rather peculiar verbal root occurs again without any etymological connection in Semitics: *dšʿ* τολμᾷ 1 Cor 6:1;[39] *hdyẅṭyn* ἰδιῶται 'uninstructed' 1 Cor 14:23; *mzn̈yʾ* (active participle *pael* √*zny*) πόρνοις 'fornicators' 1 Cor 5:9, with possessive suffix *mznʾ̈wy* 'his fornicators' 1 Cor 5:10; *mzdq̈pnyn* (*nomen agentis itpaal* √*zqp*) ἀντικείμενοι 'adversaries' 1 Cor 16:9; *myšr̈yn* (active participle *pael* √*yšr*) συγκρίνοντες '(we) compare' 1 Cor 2:13; *mq̈llyn* (passive participle *pael* √*qll*) ἀσχήμονα 'unattractive, indecent, uncomely' 1 Cor 12:23; *mrtnw* (active participle *afel* + -*n* /-ān/ + -*w* /-ū/ √*rty* 'to admonish' or √*rtt* 'to make tremble'[40]) ἔρις 'strife' 1 Cor 3:3; *mptln* (*nomen agentis pael* √*ptl* 'to twist'[41]) λοίδορος 'twister, perverter' 1 Cor 5:11; *mqlwn* μάκελλον < Lat. *macellum* 'meat market' for 1 Cor 10:25; *mq̈nyn* (active participle *pael* √*qny*) παραζηλοῦμεν '(we) make jealous' 1 Cor 10:22; *npštnʾ* (adjective) ψυχικός 'natural' 1 Cor 2:14; *ʿwʾl* πλεονέκτης 'wicked person, godless'[42] 1 Cor 5:11; *Pnṭyqwsṭʾ*[43] πεντηκοστή for 1 Cor 16:8; *ʾrḥwtʾ* (infinitive *afel* √*ryḥ*) ἡ ὄσφρησις 'smelling sense' 1 Cor 12:17; *rwḥʾyt* πνευματικοῖς 'spiritually' 1 Cor 2:13; *ʾtšyryt* (perfect *ittafal* √*šyr*) ἀποταξάμενος 'I said farewell' 2 Cor 2:13; with possessive suffix *trwmthwn* ἀπαρχή 'their first fruits' 1 Cor 15:20, only attested as *trwmtʾ* in Cyril XVII 9 (CCPA V 191).

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[38] The Greek text follows the edition by Aland, *The Greek New Testament* of 1994.

[39] See Müller-Kessler and Sokoloff, *The Catechism of Cyril of Jerusalem*, 209, for other attestations. Meanwhile new attestations surfaced in the additional Cyril fragments. According to the *Comprehensive Aramaic Lexicon* (http://cal.huc.edu) this root might be connected with Arabic دسع 'to be bestow generously' (accessed 11 September 2020).

[40] For a derivation from √*rty* one would have expected the spelling *mrtynw*. Therefore, the option √*rtt* is preferable.

[41] See Dalman, *Aramäisch-Neuhebräisches Handwörterbuch*, 356b 'verdrehen, verderben'.

[42] See Dalman, *Aramäisch-Neuhebräisches Handwörterbuch*, 308a 'gottlos'; in German 'Frevler' would be better.

[43] π is spelled in Christian Palestinian Aramaic with a *P*-inversum and is represented in the transliteration by a capital *P*.

4.2 ORTHOGRAPHIC FEATURES AND SCRIBAL ERRORS

Despite being an early manuscript, CCR2B contains a number of scribal errors, as already indicated in the critical apparatus to the second edition.[44] Omission of *he* in the pronominal suffix third plural masculine *sypwn* ‘their lips’ 1 Cor 14:21;[45] scribal omission occurs in *bḥbtkwn* instead of the correct *bḥšbtkwn* ‘in your mind’ 1 Cor 14:20; *ʾwpn* < * *ʾwp ʾn*? 1 Cor 16:16; in 1 Cor 15:19 the scribe or translator confuses *mswbr̈yn* with *msbr̈yn*.[46] The scribe obviously had problems with the spellings of some personal names: without expected *ṭet* in *ʾspnws* for Στεφανᾶ 1 Cor 16:15; omitting *nṭ* in *pwrṭyws* for Φορτουνάτου 1 Cor 16:15.

4.3 NEW MORPHOLOGICAL FORMS

An abstract noun appears in the feminine plural, but is treated as feminine singular *bÿšn* κακίας ‘malice’ 1 Cor 5:8; *lʾ ḥmyr* ἄζυμοι ‘unleavened’ 1 Cor 5:7; *ḥmyr* ζύμῃ ‘yeast’ 1 Cor 5:8; *ḥṣÿpyʾ* (adjective √*ḥṣp*) πλεονέκταις ‘greedy, covetous’ 1 Cor 5:10; *ḥrwty* ἡ ἐλευθερία μου ‘my liberty’ 1 Cor 10:29; *palpel* of the denominated verbal root √*šʿnn*, attested only in Christian Palestinian Aramaic *ʾšʿnn* ψαλῶ ‘I shall praise’ 1 Cor 14:15; *šp̈ypyn* (adjective √*špp*) ἐξουθενημένους ‘despised’ 1 Cor 6:4; *ʾšqyt ytkwn* ὑμᾶς ἐπότισα ‘I gave you (milk) to drink’ 1 Cor 3:2; imperfects with object suffixes for the *peʿal* first singular + second plural masculine *yḥmynkwn* ὑμᾶς … ἰδεῖν ‘I will see you’ 1 Cor 16:7; third singular masculine + third singular masculine *ypswlnh* αὐτὸν ἐξουθενήσῃ ‘he will despise him’ 1 Cor 16:11; for the *pael* a second plural masculine + first person *tšlḥwny* με προπέμψητε ‘you may send me’ 1 Cor 16:6.[47]

4.4 GREEK PERSONAL NAMES

Representation of Greek personal names in Christian Palestinian Aramaic *ʾpwlwn* for the Greek vocative Ἀπολλῶ 1 Cor 3:4 and nominative Ἀπολλῶς 1 Cor 3:5; nominative *ʾkʾyʾ* for genitive Ἀχαΐας 1 Cor 16:15; nominative *Pwlws* for Παῦλος 1 Cor 3:5; incorrect nominative *ʾspnws* Στεφανᾶς for Στεφανᾶ 1 Cor 16:15; nominative *pwrṭyws*$^{!}$ Φορτουνᾶτος for Φορτουνάτου 1 Cor 16:15 (cf. 4.2).

4.5 VARIATION IN TRANSLATION OF GREEK WORDS INTO CHRISTIAN PALESTINIAN ARAMAIC

mzn̈yʾ (active participle *pael* √*zny*) πόρνοις ‘fornicators’ 1 Cor 5:9, 10, but the adjective *znʾy* πόρνος ‘fornicator’ 1 Cor 5:11; *lʾ ḥmyr* ἄζυμοι ‘unleavened’ 1 Cor 5:7; *ḥmyr* ζύμῃ ‘leavened’ 1 Cor 5:8;[48] *ʾtšyryt* ἀποταξάμενος ‘I said farewell’ 2 Cor 2:13; also in *ytšyr* ἀποτάξασθαι Lk 9:61. Unusual for Christian Palestinian Aramaic are: ὡς σαρκίνοις *hyk ldbsr* 1 Cor 3:1; ἐπεί *ʾn dy kn* 1 Cor 5:10.

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[44] See Müller-Kessler and Sokoloff, *The Christian Palestinian Aramaic New Testament Version*.

[45] The omission of *he* is rather rare in the early Christian Palestinian Aramaic period, but it can occur in the possessive plural suffix third person masculine, see Müller-Kessler, *Grammatik des Christlich-Palästinisch-Aramäischen*, 45. There are at least three other recent attestations: *pkwrwn* ‘their destroyer’, *mÿlktwn* ‘their councils’, *mdbr̈nwn* ‘their leaders’ Proverbs 11:3, 13, 14 (Sing. gr. NF MG 14, f. 17/20), see Müller-Kessler, Proverbs 11:1b-15 as Transmitted in an Unpublished Christian Palestinian Aramaic Palimpsest, 160.

[46] The same error can be noted for Romans 15:12 CCR2 (CCPA IIB 67).

[47] The usage of direct object suffixes on verbs is not attested as frequently as in Samaritan and Galilean Aramaic. It is also not obvious on what basis and when the Christian Palestinian Aramaic translators decided to employ them instead of the prepositional object indicators *yt*-, *l*- plus pronominal suffixes. It is noteworthy that it tends to be more the rule in Biblical texts than in patristic and other literature. In the latter it only occurs when citing Biblical passages. For this manuscript it is striking that the translator only makes use of this alternative in chapters 1, 15, and 16 of 1 Corinthians. Did he have a different *Vorlage*, or other translations that might have influenced him? It is striking in the case of this specific manuscript that in the Syr^{P} version there are also object suffixes on the verbs. Although Christian Palestinian Aramaic is an independent Western Aramaic dialect, there was Syriac influence on the written dialect, e.g. the usage of the secondary verbal root *ytl* ‘to give’ and the adverbial ending -*ʾyt*, which are not typical for Western Aramaic. Also, the adaption of the *Estrangela* script for these Christian texts in the west is simply an intentional sign to distinguish the Christian texts from the Aramaic Jewish and Samaritan scripts, but has nothing to do with any kind of language influence. The Syriac impact on the late Lectionary A is of a different nature and cannot be taken into consideration for the early transmission.

[48] For the verb meaning ‘to leaven’ Christian Palestinian Aramaic employs *mḥmʿ* √*ḥmʿ* ζυμοῖ in Galatians 5:9 (CCPA IIB 116) in the same manuscript. Also in the late Lectionary A one finds the verb with the spelling *ḥmʿ* Luke 13:21 (Schulthess, *Lexicon Syropalaestinum*, 66b).

5. TRANSLITERATION OF THE CHRISTIAN PALESTINIAN ARAMAIC UNDERTEXT OF SIN. SYR. NF M38N

5.1.1 Sin. syr. NF M38N, f. 1r – 1 Corinthians 2:10 (last word)–15a [photo apud Philothée du Sinaï, Nouveaux manuscrits syriaques, 421]

dʾlhʾ :.	τοῦ θεοῦ	*ʾnn mm̈llyn* :	λαλοῦμεν
[11] *mn gr mn*[49]	[11] τίς γὰρ	*lʾ bʾwlpn*	οὐκ ἐν διδακτοῖς
bnÿnšʾ mkr	οἶδεν ἀνθρώπων	*dḥkmʾ*	ἀνθρωπίνης σοφίας
dbrnšʾ ʾlʾ	τὰ τοῦ ἀνθρώπου εἰ	*dm̈lyn dbnÿnš* :.	λόγοις,
ʾn rwḥh	μὴ τὸ πνεῦμα	*ʾlʾ bʾwlpnʾ*	ἀλλ’ ἐν διδακτοῖς
dbrnšʾ	τοῦ ἀνθρώπου	*drwḥʾ lhlyn*	πνεύματος,
dbgwh :.	τὸ ἐν αὐτῷ;	*dbrwḥʾ*	πνευματικοῖς
hkdn ʾwp	οὕτως καὶ	*rwḥʾyt*	πνευματικὰ
dʾlhʾ	τὰ τοῦ θεοῦ	*ʾnn myšr̈yn* :.	συγκρίνοντες.[50]
ʾnš lʾ	οὐδεὶς	✣ [14] *brnšʾ dy*	[14] ψυχικὸς δὲ
ʾkr : *ʾlʾ*	ἔγνωκεν εἰ	*npštnʾ lʾ*	ἄνθρωπος οὐ
ʾn rwḥh	μὴ τὸ πνεῦμα	*mqbl*	δέχεται
dʾlhʾ :.	τοῦ θεοῦ.	*brwḥh*	τὰ τοῦ πνεύματος
✣ [12] *ʾnn dy lʾ*	[12] ἡμεῖς δὲ οὐ	*dʾlhʾ* :	τοῦ θεοῦ·
rwḥh dʿlmʾ	τὸ πνεῦμα τοῦ κόσμου	*šṭyw gr hy*	μωρία γὰρ αὐτῷ
nsb̈nn : *ʾlʾ*	ἐλάβομεν ἀλλὰ	*lh* : *wlʾ*	ἐστιν καὶ οὐ
rwḥʾ dmn	τὸ πνεῦμα τὸ ἐκ	*ykl dykr*	δύναται γνῶναι,
ʾlhʾ :. *lbdyl*	τοῦ θεοῦ, ἵνα	*drwḥʾyt*	ὅτι πνευματικῶς
*dnḥm*ʾ̇[51] *mʾ*	εἰδῶμεν τὰ	*hw mtdyn* :.	ἀνακρίνεται.
dʾtyhb	ὑπὸ τοῦ θεοῦ	✣ [15] *brn⸢š⸣ʾ dy*	[15] ὁ δὲ
ln mn ʾlhʾ :	χαρισθέντα ἡμῖν·	*drwḥʾ dlʾ*	πνευματικὸς
[13] *mʾ dʾwp*	[13] ἃ καὶ	*hw dʾyn*[52] :.	ἀνακρίνει [τὰ] πάντα,

5.1.2 Sin. syr. NF M38N, f. 1v – 1 Corinthians 2:15b–3:5a (Fig. 1)

hw dy mn	αὐτὸς δὲ ὑπ’	*ʾtwn yk̈lyn*[53] :.	δύνασθε
ʾnš lʾ mtdyn :.	οὐδενὸς ἀνακρίνεται	[3] *ʿd kdw gr*	[3] ἔτι γὰρ
✣ [16] *mn gr ʾydʿ*	[16] τίς γὰρ ἔγνω	*ʾtwn dbsr* :.	σαρκικοί ἐστε.
ḥšbth	νοῦν	*hn gr dbkwn*	ὅπου γὰρ ἐν ὑμῖν
dmrʾ dytl	κυρίου, ὃς συμβιβάσει	*qnʾ wmrtnw*[54]	ζῆλος καὶ ἔρις,

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[49] Not in Greek.

[50] Syr^P ܡܦܚܡܝܢ.

[51] Syr^P ܢܕܥ ܡܘܗ̈ܒܬܐ.

[52] Christian Palestinian Aramaic omits μὲν πάντα. Syr^P ܪܘܚܢܐ ܕܝܢ ܟܠ ܡܕܡ ܕܐܢ.

[53] Syr^P ܐܠܐ ܐܦܠܐ ܗܫܐ ܡܫܟܚܝܢ ܐܢܬܘܢ.

[54] The Aramaic root of *mrtnw* ‘strife’ is difficult to determine. It can be either understood as an active participle *afel* augmented by the adjective-forming suffix -*tn* + abstract suffix -*w* of √ʾ*rr* ‘to curse’ or as an abstract noun formation of the adjective only attested in Syriac ܡܪܬܢ ‘bilious, poisonous’. The latter seems to be more likely. Syr^P has here three negative terms instead of two ܚܣܡܐ ܘܚܪܝܢܐ ܘܦܠܓܘܬܐ ‘envy and strife und differences’.

yth ʾnn	αὐτόν; ἡμεῖς δὲ[55]	*lʾ dbsr*	οὐχὶ σαρκικοί
dḥsbth	νοῦν	*ʾtwn whyk*	ἐστε καὶ κατὰ
dmšyḥʾ ʿmn[56] :.	Χριστοῦ ἔχομεν.	*bbrnšw ʾtwn*	ἄνθρωπον
✣ 3:1 *w ʾnʾ ʾḥ̈yʾ*	3:1 Κἀγώ ἀδελφοί,	*mhl̈kyn* :.	περιπατεῖτε;
lʾ yklyt	οὐκ ἠδυνήθην	✣ 4 *kd gr ʾnš*	4 ὅταν γὰρ
dymll lkwn :	λαλῆσαι ὑμῖν	*yhʾ̈ ʾmr* :	λέγῃ τις·
hyk lbnynš	ὡς πνευματικοῖς	*ʾnʾ mn*	ἐγὼ μέν εἰμι
drwḥ ʾlʾ	ἀλλ’	*dPwlws*	Παύλου,
hyk ldbsr	ὡς σαρκίνοις,	*ʾnʾ wḥwrn*	ἕτερος δέ·
hyk ṭl̈yʾ	ὡς νηπίοις	*mn dʾnʾ*	ἐγὼ
*bmšyḥ*ʾ[57] 2 *ḥlb*	2 ἐν Χριστῷ. γάλα	*dʾpwlwn*[58] :	Ἀπολλῶ,
ʾšqyt ytkwn	ὑμᾶς ἐπότισα,	*lʾ bnÿnš*	οὐκ ἄνθρωποί
*lʾ mkwln*ʾ[59] *ʿd*	οὐ βρῶμα·	*ʾtwn* : 5 *mʾ hw*	ἐστε; 5 τί
kdw gr lʾ	οὔπω γὰρ	*dy*[60] *lʾpwlwn*[61]	οὖν ἐστιν Ἀπολλῶς;
hwyt[*wn*] *yk̈lyn*	ἐδύνασθε.	*mn*(sic)[62] *dy hw*	τί δέ ἐστιν
ʾlʾ ʾyt lkwn	ἀλλ’ οὐδὲ	*Pwlws* :	Παῦλος;
ʿd kdw lyt	ἔτι νῦν	*šm̈šyn*	διάκονοι

5.2.1 Sin. syr. NF M38N, f. 4r – 1 Corinthians 5:7b–11

dlʾ ḥmyr[63]	ἄζυμοι·	*wlʾ ḥṣy⸢p̈yʾ⸣*[64]	τούτου ἢ τοῖς πλεονέκταις
qygr psḥn	καὶ γὰρ τὸ πάσχα	*lʾ ḥtẅpyʾ*	καὶ ἅρπαξιν
dyln ʾtnks	ἡμῶν ἐτύθη	*lʾs̈gdʾ̈*	ἢ εἰδωλολάτραις,
mšyḥʾ[65] :. 8 *hwʾ̈*	Χριστός. 8 ὥστε	*ṣlm̈yʾ*[66] :. ⸢*ʾn*⸣	ἐπεὶ
ʾwn[67] *nʿbd*	ἑορτάζωμεν	*dy*[68] *kn npl*	ὠφείλετε
mwʿdʾ dlʾ	μὴ	*hwʾ lkwn*	ἄρα
bḥmyr ʿtyq :	ἐν ζύμῃ παλαιᾷ	*dtpẅqwn*	ἐκ τοῦ
wlʾ bḥmyr[69]	μηδὲ ἐν ζύμῃ	*mn ʿlm dn*	κόσμου ἐξελθεῖν.

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[55] Omitted in Christian Palestinian Aramaic.

[56] Syrᴾ ܐܝܬ ܠܢ.

[57] No sign indicating the end of the verse.

[58] Syrᴾ ܐܦܠܘ.

[59] Syrᴾ ܘܠܐ ܝܗܒܬ ܠܟܘܢ ܡܐܟܘܠܬܐ.

[60] Gk οὖν.

[61] Syrᴾ ܐܦܠܘ.

[62] In Christian Palestinian Aramaic *m*ʾ is expected for ‘what’. Syrᴾ ܡܢܘ. The half verse is reversed in Syriac.

[63] Galatians 5:9 CCR2 (CCPA IIB 116) spells ‘yeast’ as ʿmyr, but verse 8 has consistently expected *ḥmyr*.

[64] Syrᴾ ܥܠܘ̈ܒܐ.

[65] Syrᴾ adds ܚܠܦܝܢ.

[66] *sgdʾ ṣlmwy* in 1 Cor 5:10–13a [T-S 12.755r + 12.756r] identified and read by me for Müller-Kessler and Sokoloff, *The Christian Palestinian Aramaic New Testament Version*, 88–89.

[67] *hwʾ ʾwn* ὥστε.

[68] δέ not in Gk.

[69] Gk has always ἄζυμος and does not distinguish between ‘unleavened’ and ‘unleavened bread’ as in Christian Palestinian Aramaic.

	dbÿšn wdbyšw[70]	κακίας καὶ πονηρίας	[11] *kdw dy kˆtˆbyt*	[11] νῦν δὲ ἔγραψα
10	*ʾlʾ bpṭyr*	ἀλλ’ ἐν ἀζύμοις	*lkwn dlʾ*	ὑμῖν μὴ
	ddkyw[71]	εἰλικρινείας	*ttʿr̈bwn* :	συναναμίγνυσθαι
	wdqwšṭ[72] :.	καὶ ἀληθείας.	*ʾn hwʾ ʾnš*	ἐάν τις
			mštmʾ̈ mn	ἀδελφὸς ὀνομαζόμενος
	[*ryš qplywn*]		*ʾḥ̈yʾ. wyhʾ̈*	ἢ
15			*znʾy ʾʾ̈*	πόρνος ἢ
	[9] *ktbyt lkwn*	[9] Ἔγραψα ὑμῖν	*sgd ṣlm̈yn*	πλεονέκτης ἢ
	bʾgrtʾ dlʾ	ἐν τῇ ἐπιστολῇ μὴ	*ʾʾ̈ ʿwʾl*[73]	εἰδωλολάτρης
	ttʿb̈dwn[74]	συναναμίγνυσθαι	*ʾʾ̈ mptln*[75]	ἢ λοίδορος
	lmzn̈yʾ :.	πόρνοις,	*ʾʾ̈ rwʾ̈*	ἢ μέθυσος
20	[10] *wlʾ Pnṭws*[76]	[10] οὐ πάντως	*ʾʾ̈ ḥṭwp*	ἢ ἅρπαξ,
	lmznʾ̈wy	τοῖς πόρνοις	*ʿm dgns*	τῷ τοιούτῳ
	dhdn ʿlmʾ :.	τοῦ κόσμου	*hdn lʾ t*[.]*kwl*	μηδὲ συνεσθίειν.

5.2.2 Sin. syr. NF M38N, f. 4v – 1 Corinthians 5:12–6:5a [right hand margin damaged]

1	[[12] ...] *gr*	[12] τί γάρ	*lmʾ mtdyn* :	κρίνεται [ὁ κόσμος],
	[*dy*]*dwn lhlyn*	μοι τοὺς	*lyt ʾtwn*	ἀνάξιοί ἐστε
	dlbr :. *lʾ*	ἔξω κρίνειν;	*šẅyn ddyn̈yʾ*	κριτηρίων
	lhlyn dlʾ	οὐχὶ τοὺς	✣ *špÿpyʾ*[77] :.	ἐλαχίστων;
5	*ʾtwn dʾ̈nyn* :	ἔσω ὑμεῖς κρίνετε;	[3] *lmyt ʾtwn*	[3] οὐκ
	[13] *lhlyn dy*	τοὺς δὲ	*ydʿ̈yn dlml̈ʾkyʾ*	οἴδατε ὅτι ἀγγέλους
	lbr ʾlhʾ	ἔξω ὁ θεὸς	*ʾnn dʾn̈yn*	κρινοῦμεν,
	ydyn : *ʾr̈ymw*	κρινεῖ. ἐξάρατε	*dmʾ ʿnyn̈yn*	μήτι γε βιωτικά;
	lbyšʾ mn	τὸν πονηρὸν ἐξ	*dʿlm*[78] :. [4] *dyn̈yn*	[4] βιωτικὰ
10	*byntkwn* :.	ὑμῶν αὐτῶν.	*ʾwn*[79] *dʿlmʾ*[80]	μὲν οὖν κριτήρια
	[6:1] *dšʿ ʾnš*	[6:1] Τολμᾷ τις	*hwʾ lkwn*	ἐὰν ἔχητε,

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[70] While Christian Palestinian Aramaic employs two nominal derivations of the abstract usage of *byš*, Syriac shows two deviating words ܒܝܫܘܬܐ and ܡܪܝܪܘܬܐ.

[71] Christian Palestinian Aramaic has here *dkyw* as in 2 Cor 2:17 CCR2B [Syr. NF M38N].

[72] Syr^{P} translates instead ܘܕܩܕܝܫܘܬܐ ‘and of the holiness’.

[73] The negative expression ʿwʾl ‘wicked person, godless’ does not correspond to πλεονέκτης and variants, and also not to Syr^{P}. In Christian Palestinian Aramaic one would expect *ḥṣyp* for πλεονέκτης. πλεονέκτης is reversed in Christian Palestinian Aramaic with εἰδωλολάτρης. The nominal form /qattāl/ for the *nomen agentis* is spelled here *plene*, but ʿwl ‘iniquity’ Titus 2:14 CCR2 (CCPA IIB 186), where it must definitely be another noun pattern /qatal/, correct Müller-Kessler, *Grammatik des Christlich-Palästinisch-Aramäischen*, 81 accordingly. ʿwʾl has so far been attested in Western Aramaic and Syriac according to Jastrow, *A Dictionary of the Targumim*, 1050b; Dalman, *Aramäisch-Neuhebräisches Handwörterbuch*, 308a; Payne Smith, *Compendious Syriac Dictionary*, 405; Brockelmann, *Lexicon Syriacum*, 516.

[74] Gk μὴ συναναμίγνυσθαι; Syr^{P} ܕܠܐ ܬܬܚܠܛܘܢ ܥܡ ܙܢܝܐ.

[75] The first attestation of *mptln* ‘twister, perverter’, a *nomen agentis* (active participle *pael* + *-ān*) of the verbal root √*ptl* in Aramaic.

[76] Syr^{P} ܠܐ ܕܝܢ ܐܡܪ ܐܢܐ deviates and is not the literal translation of the Greek.

[77] Also ἐλάχιστος *špyp* Isaiah 60:22 (Lewis Lectionary), Matthew 5:19 (Lectionary A), see Schulthess, *Lexicon Syropalestinum*, 212.

[78] Omitted in Gk.

[79] ʾwn μὲν οὖν.

[80] Omitted in Gk.

	mnkwn dyhʾ	ὑμῶν	*lhlyn dšp̈ypyn*[81]	τοὺς ἐξουθενημένους
	⌜m⌝sq lwt	πρᾶγμα ἔχων πρὸς	*bknyštʾ* :.	ἐν τῇ ἐκκλησίᾳ,
	ḥwrn dyh;	τὸν ἕτερον	*lhlyn ʾyẗbw*	τούτους καθίζετε;
15	*mtdyn lpy*	κρίνεσθαι ἐπὶ	*bʾtrkwn*[82] :.	
	ṭlwm̈yʾ wlʾ	τῶν ἀδίκων καὶ	[5] *lʾknʿwtkwn*	[5] πρὸς ἐντροπὴν
	qwdm qdyš̈yʾ :.	οὐχὶ ἐπὶ τῶν ἁγίων;	*ʾnʾ ʾmr* :.	ὑμῖν λέγω.
	[2] *ʾ*; *lyttwn*	[2] ἢ οὐκ	*byntkwn*	οὕτως
	ydʿ̈yn dqdyš̈yʾ	οἴδατε ὅτι οἱ ἅγιοι	*ʾwp lʾ ḥd*	οὐκ ἔνι ἐν ὑμῖν οὐδεὶς
20	*ydwn̈wn ʿlmʾ* :.	τὸν κόσμον κρινοῦσιν;	*ḥkym hdn*	σοφός, ὃς
	wʾn bkwn	καὶ ἐν ὑμῖν	*dykl dydwn*	δυνήσεται διακρῖναι

5.3.1 Sin. syr. NF M38N, f. 8r [v] – 1 Corinthians 10:18b–25a

1	*lʾ hlyn dʾk̈lyn*	οὐχ οἱ ἐσθίοντες	*wmn kshwn*	καὶ ποτήριον
	nkys̈tʾ	τὰς θυσίας	*dš̈ydyʾ* :. *lyt*	δαιμονίων, οὐ
	hnwn šẅtpyn	κοινωνοὶ	*ʾtwn yk̈lyn*	δύνασθε
	lmdbḥʾ :.	τοῦ θυσιαστηρίου εἰσίν;	*dthwn šwẗpyn*	τραπέζης
5	[19] *mʾ*[83] *ʾwn ʾnʾ*	[19] Τί οὖν	*lptwrh*	κυρίου
	ʾmr :	φημι;	*dmrʾ* :.	μετέχειν
	dnkystʾ	ὅτι εἰδωλόθυτόν	*wlptwrhwn*	καὶ τραπέζης
	dṣlmʾ klwm	τί	*dš̈ydyʾ* :. [22] *ʾ*;	δαιμονίων. [22] ἢ
	hy : *ʾ*;	ἐστιν ἢ	*mq̈nyn ʾnn*	παραζηλοῦμεν
10	*dṣlmʾ klwm*	ὅτι εἴδωλόν	*lmrʾ* : *bmʾ*	τὸν κύριον; μὴ
	hw :. [20] *ʾlʾ*	τί ἐστιν; [20] ἀλλ’	*ḥyẅlyn ʾnn*	ἰσχυρότεροι αὐτοῦ
	mʾ dnks̈yn	ὅτι ἃ θύουσιν,	*mnh* :. [23] *kwlʾ*	ἐσμεν; [23] Πάντα
	myn̈yʾ lš̈ydyʾ	δαιμονίοις	*šlyṭ ʾlʾ*	ἔξεστιν, ἀλλ’
	hnwn nks̈yn	καὶ οὐ θεῷ	*lʾ kwlʾ*	οὐ πάντα
15	*wlʾ lʾlhʾ* :.	θύουσιν·	*mhn*;[84] *kwlʾ*	συμφέρει· πάντα
	lytnʾ dy[85]	οὐ	*šlyṭ ʾlʾ*	ἔξεστιν, ἀλλ’
	ṣb; *dthwn*	θέλω δὲ ὑμᾶς	*lʾ kwlʾ*	οὐ πάντα
	šwẗpyn	κοινωνοὺς	*mbn*; :. [24] *ʾnš*	οἰκοδομεῖ. [24] μηδεὶς
	lš̈ydyʾ :. [21] *lyt*	τῶν δαιμονίων γίνεσθαι.	*lʾ yh*; *bʿ*;	τὸ ἑαυτοῦ ζητείτω
20	*ʾtwn ykl̈yn*	[21] οὐ δύνασθε	*dgrmh* : *ʾlʾ*	ἀλλὰ
	dthwn š̈tyn	ποτήριον κυρίου	*dḥbrh* :.	τὸ τοῦ ἑτέρου.
	mn ksh dmrʾ :	πίνειν	[25] *kwl mʾ*	Πᾶν τὸ

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[81] Syr^{P} ܕܒܣܝܢ ܒܥܕܬܐ.
[82] Expressed differently in Gk.
[83] At the beginning of the verse the *mem* is not enlarged.
[84] Syr^{P} ܦܩܚ.
[85] Omitted in Gk.

5.3.2 Sin. syr. NF M38N, f. 8v [r] – 1 Corinthians 10:25b–31a

dmzdbn	ἐν μακέλλῳ	*lʾ tykẅlwn* :.	μὴ ἐσθίετε δι’
bmqlwn hww	πωλούμενον	*lbdyl hw*	ἐκεῖνον τὸν
ʾk̈lyn wklwm	ἐσθίετε μηδὲν	*ʾwdʿ* :	μηνύσαντα
lʾ tpr̈šwn	ἀνακρίνοντες	*wlbdyl*	καὶ τὴν
lbdyl ḥšbtʾ :.	διὰ τὴν συνείδησιν·	*ḥšbtʾ* :.	συνείδησιν·
[26] *dmrʾ gr*	[26] τοῦ κυρίου γὰρ	[29] *ḥšbtʾ dy*	[29] συνείδησιν
hy ʾrʿʾ	ἡ γῆ	*ʾnʾ ʾmr lʾ*	δὲ[86] λέγω οὐχὶ
wmwlyh :.	καὶ τὸ πλήρωμα αὐτῆς.	*dyly ʾlʾ*	τὴν ἑαυτοῦ ἀλλὰ
✣ [27] *ʾn qrʾ ytkwn*	[27] εἴ τις καλεῖ ὑμᾶς	*dḥwrn . lmʾ*	τὴν τοῦ ἑτέρου. ἱνατί
ʾnš mn hlyn	τῶν	*gr ḥrwty*	γὰρ ἡ ἐλευθερία μου
dlʾ mhym̈nyn .	ἀπίστων	*mtdynʾ mn*	κρίνεται ὑπὸ
wʾtwn ṣb̈yn	καὶ θέλετε	*ḥšbʾ ḥwry* :.	ἄλλης συνειδήσεως
dtyzlwn : kwl	πορεύεσθαι, πᾶν τὸ	✣ [30] *ʾn ʾnʾ bḥsd*	[30] εἰ ἐγὼ χάριτι
ḥmr mtsym	παρατιθέμενον	*nsb . lmʾ*	μετέχω, τί
qwdmykwn	ὑμῖν	*mtgdp ʿly*	βλασφημοῦμαι ὑπὲρ
hww ʾk̈lyn	ἐσθίετε	*ʿl mʾ dʾnʾ*	οὗ ἐγὼ
wklwm lʾ	μηδὲν	*mštwdʾ̇* :.	εὐχαριστῶ;
thwn mpr̈šyn	ἀνακρίνοντες	[31] *ʾn ʾwn ʾk̈lyn*	[31] Εἴτε οὖν ἐσθίετε
lbdyl ḥšbtʾ :.	διὰ τὴν συνείδησιν.	*ʾtwn wʾn*	εἴτε
✣ [28] *ʾn dy ymwr*	[28] ἐὰν δέ τις	*štyn ʾtwn* :.	πίνετε
lkwn ʾnš	ὑμῖν εἴπῃ, Τοῦτο	*wʾn mʾ*	εἴτε τι
hdn dbḥ hw .	ἱερόθυτόν ἐστιν,	*dʾtwn ʿb̈dyn* :	ποιεῖτε

5.4.1 Sin. syr. NF M38N, f. 5r [v] – 1 Corinthians 12:12–17a

[12] *hyk mʾ gr*	[12] Καθάπερ γὰρ	*lyt hw ḥd*	οὐκ ἔστιν ἓν
dpwgrʾ ḥd	τὸ σῶμα ἕν	*ʾbr ʾlʾ sgy* :.	μέλος ἀλλὰ πολλά.
hw wʾbr̈yn	ἐστιν καὶ μέλη	✣ [15] *ʾn tymwr*	[15] ἐὰν εἴπῃ
sgy ʾyt	πολλὰ ἔχει,	*ryglʾ dlyt*	ὁ πούς· ὅτι οὐκ
bh : kwl dy	πάντα δὲ	*ʾnʾ ʾyd* :	εἰμὶ χείρ,
ʾbr̈wy	τὰ μέλη	*lyt ʾnʾ mn*	οὐκ εἰμὶ ἐκ
dpwgrʾ	τοῦ σώματος	*pwgrʾ : dmʾ*	τοῦ σώματος, οὐ
dhnwn sgy :	πολλὰ ὄντα	*lbdyl kdn lyt*	παρὰ τοῦτο οὐκ
ḥd dy pwgr	ἕν ἐστιν σῶμα	*hy mnh mn*	ἔστιν ἐκ
hw hkdn	οὕτως	*pwgrʾ* :.	τοῦ σώματος;
ʾwp mšyḥʾ :.	καὶ ὁ Χριστός·	✣ [16] *wʾn tymwr*	[16] καὶ ἐὰν εἴπῃ
[13] *qygr bḥd*	[13] καὶ γὰρ ἐν ἑνὶ	*ʾydnʾ dlyt*?	τὸ οὖς· ὅτι οὐκ
rwḥ ʾnn	πνεύματι	*ʾnʾ ʿyn : lyt*	εἰμὶ ὀφθαλμός, οὐκ

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[86] Omitted in Christian Palestinian Aramaic.

kwlh bḥd	ἡμεῖς πάντες εἰς ἓν
pwgr ʾṣṭbʿnn .	σῶμα ἐβαπτίσθημεν,
ʾn ywdÿy :	εἴτε Ιουδαῖοι
ʾn ʾr̈myy[87] *:*	εἴτε Ἕλληνες,
wʾn ʿb̈dyn :	εἴτε δοῦλοι
wʾn bn̈y ḥr̈yn :.	εἴτε ἐλεύθεροι,
wkwl bḥd	καὶ πάντες ἓν
rwḥ ʾyš̈tynn :.	πνεῦμα ἐποτίσθημεν.
[14] *qygr pwgrʾ*	[14] καὶ γὰρ τὸ σῶμα

ʾnʾ mn pwgrʾ :	εἰμὶ ἐκ τοῦ σώματος,
dmʾ lbdyl	οὐ παρὰ τοῦτο
kdn lyt hy	οὐκ ἔστιν
mnh mn	ἐκ τοῦ
pwgrʾ :	σώματος;
✣ [17] *ʾn kwlh*	[17] εἰ ὅλον
pwgrʾ ʿyn .	τὸ σῶμα ὀφθαλμός,
hn hw	ποῦ ἡ
mšmwʿʾ	ἀκοή;

5.4.2 Sin. syr. NF M38N, f. 5v [r] – 1 Corinthians 12:17b–24a

wʾn kwlh	εἰ ὅλον
mšmwʿ hn	ἀκοή, ποῦ
hy ʾrḥwtʾ[88] *:.*	ἡ ὄσφρησις;
[18] *kdw dy ʾtqn*	[18] νυνὶ δὲ ὁ θεὸς
ʾlhʾ ʾbr̈yʾ	ἔθετο τὰ μέλη,
	ἀσθενέστερα
kwy(sic) *ḥd*	ἓν ἕκαστον
mnhwn	αὐτῶν
bpwgrʾ	ἐν τῷ σώματι
hyk dṣbʾ :.	καθὼς ἠθέλησεν.
✣[19] *ʾlw dy hwʾ*	[19] εἰ δὲ ἦν
kwlh ḥd	τὰ πάντα ἓν
ʾbr . hn	μέλος, ποῦ
hwʾ pwgrʾ :.	τὸ σῶμα;
[20] *kdw dy sgy*	[20] νῦν δὲ πολλὰ
mn[94] *ʾbr̈yn ḥd*	μὲν μέλη, ἓν
dy pwgr :.	δὲ σῶμα.
[21] *lʾ yklʾ ʿynʾ*	[21] οὐ δύναται δὲ[95]
dtymwr	ὁ ὀφθαλμὸς εἰπεῖν

lr̈yglyʾ lyt	τοῖς ποσίν, χρείαν
ʾnʾ ṣryk lk̈yn :.	ὑμῶν οὐκ ἔχω·
[22] *ʾlʾ mn dytyr*	[22] ἀλλὰ πολλῷ μᾶλλον
ʾbr̈yʾ dmḥ̈šbyn	τὰ δοκοῦντα μέλη
bʾš̈yn dpwgrʾ .	τοῦ σώματος
ḥbÿbyn[89] *hnwn :.*	ὑπάρχειν ἀναγκαῖά ἐστιν,
✣ [23] *whlyn dʾnn*	[23] καὶ ἃ
sbyr̈yn	δοκοῦμεν
dhnwn mzll̈wy[90]	ἀτιμότερα εἶναι
dpwgrʾ . lhlyn	τοῦ σώματος τούτοις
ʾyqr mytr	τιμὴν περισσοτέραν
ʾnn[91] *mtq̈nyn*[92] *:.*	περιτίθεμεν,
whlyn dln	καὶ τὰ ἀσχήμονα
mq̈llyn[93] *ʾyqr*	ἡμῶν εὐσχημοσύνην
mytr lhwn :.	περισσοτέραν ἔχει,
[24] *hlyn dy*	[24] τὰ δὲ
myqr̈yn ln lʾ	εὐσχήμονα ἡμῶν οὐ
ṣr̈ykyn :. ʾlʾ	χρείαν ἔχει. ἀλλὰ

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[87] Syr^{P} ܐܪ̈ܡܝܐ.

[88] Christian Palestinian Aramaic nominalized infinitive *afel* √*rwḥ* ‘smelling sense’; Syr^{P} ܡܪܝܚ ܗܘܐ.

[89] Christian Palestinian Aramaic ‘loved’ ≠ Gk ἀναγκαῖά ‘necessary’; Dam^{i} *ṣwr*[*k*]; Syr^{P} ܣܘܢܩܐ.

[90] Christian Palestinian Aramaic ‘less honourable ones’ is a nominalized passive participle *pael* √*zll* ‘to despise’ ≠ ἀτιμότερα ‘unpunished’ as in Dam^{i} (CCPA IIB 92); Syr^{P} ܨܥܝܪܝܢ.

[91] The parallels with the variant Dam^{i} (CCPA IIB 92) are underlined. As long as the Damascus texts in the Islamic Museum in Istanbul remain uncollated, the variants cannot be taken as reliable.

[92] Christian Palestinian Aramaic active participle *afel* √*tqn* ‘to equip’ ≠ Gk περιτίθεμεν ‘enclosed’; Syr^{P} ܡܣܓܝܢܢ ‘we enlarge’.

[93] Christian Palestinian Aramaic active participle *pael* √*qll* ‘to disdain, despise’; Syr^{P} ܥܒܕܝܢܢ ‘we do’.

[94] Syr^{P} nil.

[95] Omitted in Christian Palestinian Aramaic.

	lʾdn ʾ(sic)[96] *lyt*	τῇ χειρί·	*ʾlhʾ mzg*	ὁ θεὸς συνεκέρασεν
20	*ʾnʾ ṣrykʾ*	χρείαν σου	*pwgrʾ* :. *wldn*	τὸ σῶμα τῷ
	lyky :. ʾ ʾ̇	οὐκ ἔχω, ἢ	*dḥsyr yhb*	ὑστερουμένῳ περισσοτέραν
	twb ryšʾ	πάλιν ἡ κεφαλὴ	*ʾyqr mwtr* :.	δοὺς τιμήν,

5.5.1 Sin. syr. NF M38N, f. 7r – 1 Corinthians 14:14b–20a

1	*rwḥy mṣlyʾ* :	τὸ πνεῦμά μου	[17] *ʾt mn gr*	[17] σὺ μὲν γὰρ
	ḥšbtʾ[97] *dy*	προσεύχεται,	*ṭbʾyt ʾt*	καλῶς
	dlʾ pyr̈yn[98]	ὁ δὲ νοῦς μου	*mštwdʾ̇* :.	εὐχαριστεῖς,
	hwyʾ :. [15] *mʾ*	ἄκαρπός ἐστιν. [15] τί	*ʾlʾ ḥbrk*	ἀλλ’ ὁ ἕτερος
5	*ʾwn ʾyt hw*	οὖν ἐστιν; προσεύξομαι	*lʾ mtbnʾ̇* :.	οὐκ οἰκοδομεῖται .
	ʾṣlʾ̇ brwḥy :	τῷ πνεύματι,	[18] *mwdʾ̇ ʾnʾ*	[18] εὐχαριστῶ
	ʾslʾ̇ dy ʾwp	προσεύξομαι δὲ καὶ	*lʾlhʾ*	τῷ θεῷ,
	bḥšbty :.	τῷ νοΐ	*dmwtr mn*	πάντων ὑμῶν
	ʾšʿnn[99] *brwḥy* :	ψαλῶ τῷ πνεύματι,	*kwlkwn ʾnʾ*	μᾶλλον
10	*ʾšʿnn dy ʾwp*	ψαλῶ δὲ καὶ	*mmll*	γλώσσαις
	bḥšbty :.	τῷ νοΐ·	*blyš̈nyn* :. [19] *ʾlʾ*	λαλῶ· [19] ἀλλὰ
	[16] *lgll dʾn*	[16] ἐπεὶ ἐὰν	*bknyštʾ*	ἐν ἐκκλησίᾳ
	tbrk brwḥy :.	εὐλογῇς [ἐν][100] πνεύματι,	*ʾnʾ ṣbʾ̇*	θέλω
	hdn dmmlʾ̇	ὁ ἀναπληρῶν	*dymll ḥmš*	πέντε λόγους
15	*ʾtrh*	τὸν τόπον	*m̈lyn bḥšbty*	τῷ νοΐ μου λαλῆσαι,
	dhydywṭʾ :	τοῦ ἰδιώτου	*lbdyl dʾwp*	ἵνα καὶ
	hyk hw	πῶς	*ḥwr̈nyn dʾmr* :	ἄλλους κατηχήσω,
	ʾmr ʾmyn	ἐρεῖ τὸ ἀμήν	ʾ ʾ̇ *rbw*	ἢ μυρίους
	ʿl ʾštwdywtk	ἐπὶ τῇ σῇ εὐχαριστίᾳ;	*dm̈lyn blynš̈yn*	λόγους ἐν γλώσσῃ.
20	*lbdyl mʾ*	ἐπειδὴ τί	*dytyr*[101] :.	
	dʾt ʾmr .	λέγεις	[20] *ʾḥ̈yʾ ʾḧlʾ thwn*	[20] Ἀδελφοί, μὴ
	lʾ ydʿ :.	οὐκ οἶδεν·	*yl̈dyn thwn*	παιδία γίνεσθε

5.5.2 Sin. syr. NF M38N, f. 7v – 1 Corinthians 14:20b–24a (Fig. 2)

1	*bḥbtkwn*(sic)[102] :	ταῖς φρεσὶν	*lʾ lhlyn dlʾ*	οὐ τοῖς
	ʾlʾ lbyštʾ	ἀλλὰ τῇ κακίᾳ	*mhym̈nyn*	ἀπίστοις
	hww ṭl̈yn :	νηπιάζετε,	*ʾlʾ lhlyn*	ἀλλὰ τοῖς

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[96] Christian Palestinian Aramaic has instead ‘the ear’ for τῷ ὠτί; Syr^P ܠܐܕܢܐ.

[97] Syr^P ܡܕܥܝ.

[98] Christian Palestinian Aramaic *dlʾ pyr̈yn mdb* ‘without fruits; Syr^P ܕܠܐ ܦܐܪ̈ܐ ≠ Gk ἄκαρπος.

[99] Christian Palestinian Aramaic *ʾšʿnn* ψαλῶ.

[100] Omitted in Gk, but in Christian Palestinian Aramaic *b*-.

[101] Not in Gk.

[102] Scribal error for *bḥšbtkwn*.

	bḥšbtkwn dy	ταῖς δὲ φρεσὶν	*dmhÿmnyn* :.	πιστεύουσιν.
5	*hww šwl̈myn* :.	τέλειοι γίνεσθε.	✣ [23] *ʾn ʾwn ttknš*	[23] Ἐὰν οὖν συνέλθῃ
	[21] *bnymwsʾ*	[21] ἐν τῷ νόμῳ	*kwlh. knyštʾ*	ἡ ἐκκλησία ὅλη
	gr[103] *ktyb* :	γέγραπται	*hyk ḥdʾ* :	ἐπὶ τὸ αὐτὸ
	dbl̈yšnyn	ὅτι ἐν	*wkwlhwn*	καὶ πάντες
	ḥwr̈nyn	ἑτερογλώσσοις	*yhwn mm̈llyn*	λαλῶσιν
10	*wbsypwn*(sic)	καὶ ἐν χείλεσιν	*blyš̈nyn* : *yʿẅlwn*	γλώσσαις, εἰσέλθωσιν
	dḥwr̈nyn ymll	ἑτέρων λαλήσω	*dy hdyẅṭyn* :	δὲ ἰδιῶται
	lh dn qhlʾ :	τῷ λαῷ τούτῳ	*ʾʾ̈ ʾnšyn dlʾ*	ἢ ἄπιστοι,
	wʾwp kn lʾ	καὶ οὐδ’ οὕτως	*mhÿmnyn lʾ*	οὐκ
	yšm̈wʿwn ly	εἰσακούσονταί μου,	*ʾmr̈yn dʾtwn*	ἐροῦσιν ὅτι
15	*ʾmr mrʾ* :.	λέγει κύριος.	*mš̈ṭṭyn* :. [24] *ʾ̈n*	μαίνεσθε; [24] ἐὰν
	[22] *hwʾ̈ lyšn̈yʾ*	[22] ὥστε αἱ γλῶσσαι	*dy kwlʾ yhwn*	δὲ πάντης
	lʾṫ hnwn	εἰς σημεῖόν εἰσιν εἰσέλθῃ	*mtn̈byn* : *yʿwl*	προφητεύωσιν,
	lʾ lhlyn	οὐ τοῖς	*dy ʾnš dlʾ*	δὲ τις
	dmhÿmnyn :	πιστεύουσιν	*mhymn ʾʾ̈*	ἄπιστος ἢ
20	*ʾlʾ lhlyn dlʾ*	ἀλλὰ τοῖς	*hdywṭys* :	ἰδιώτης,
	mhÿmnyn	ἀπίστοις,	*mtkwn hw*	ἐλέγχεται
	nbywtʾ dy :	ἡ δὲ προφητεία	*mn kwlʾ* .	ὑπὸ πάντων,

5.6.1 Sin. syr. NF M38N, f. 6r – 1 Corinthians 15:10b–17a

1	*ʾlʾ ytyr*	ἀλλὰ περισσότερον	*ryqnʾ hy*	κενὸν ἄρα[104] [καὶ]
	mn kwlhwn	αὐτῶν πάντων	*ʾkrzwtn* :.	τὸ κήρυγμα ἡμῶν,
	lʾyt :. *lʾ*	ἐκοπίασα, οὐκ	*ryqnʾ hy ʾwp*	κενὴ καὶ
	ʾnʾ ʾlʾ	ἐγὼ δὲ[105] ἀλλὰ	*hymnwtkwn* :.	ἡ πίστις ὑμῶν·
5	*ḥsdh dʾlhʾ*	ἡ χάρις τοῦ θεοῦ [ἡ]	[15] *mšẗkḥyn ʾnn*	[15] εὑρισκόμεθα
	dʿmy :. [11] *ʾyṭʾ*	σὺν ἐμοί. [11] εἴτε	*dy ʾwp*	δὲ καὶ
	ʾwn ʾnʾ ʾyṭʾ	οὖν ἐγὼ εἴτε	*sḧdyn dg̈lyn*	ψευδομάρτυρες
	hlyn : *kdn*	ἐκεῖνοι, οὕτως	*ʿl ʾlhʾ*	τοῦ θεοῦ,
	ʾnn mkr̈zyn .	κηρύσσομεν	*dʾs̈ydnn*	ὅτι ἐμαρτυρήσαμεν
10	*wkdn hymntwn* :.	καὶ οὕτως ἐπιστεύσατε.	*ʿl ʾlhʾ*	κατὰ τοῦ θεοῦ
	✣ [12] *ʾn dy mšyḥʾ*	[12] Εἰ δὲ Χριστὸς	*dʾqym*	ὅτι ἤγειρεν
	mtkrz dqm	κηρύσσεται ὅτι	*mšyḥʾ mn*	τὸν Χριστόν, ὃν
	mn byn myẗyʾ	ἐκ νεκρῶν ἐγήγερται,	*dlʾ ʾqym* :.	οὐκ ἤγειρεν
	hyk ʾnš̈yn	πῶς	*ʾn mÿtyn*	εἴπερ ἄρα[106] νεκροὶ
15	*byntkwn* :	λέγουσιν ἐν ὑμῖν	✣ *lʾ qʾ̈myn*	οὐκ ἐγείρονται.

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[103] Not in Gk.

[104] Omitted in Christian Palestinian Aramaic.

[105] Omitted in Christian Palestinian Aramaic.

[106] Omitted in Christian Palestinian Aramaic.

	ʾmr̈yn dlyt	τινες ὅτι ἀνάστασις	[16] *ʾn dy mytÿn*	[16] εἰ γὰρ[107] νεκροὶ
	qymʾ lmÿtyn :.	νεκρῶν οὐκ ἔστιν;	*lʾ qʾ̈myn*	οὐκ ἐγείρονται,
	✣[13] *ʾn dy lyt*	[13] εἰ δὲ ἀνάστασις	*ʾwp lʾ*	οὐδὲ
	qymʾ lmÿtyn :	νεκρῶν οὐκ ἔστιν,	*mšyḥʾ lʾ*	Χριστὸς
20	*ʾwp*[108] *lʾ mšyḥʾ*	οὐδὲ Χριστὸς	*qm* :. [17] *ʾn dy*	ἐγήγερται· [17] εἰ δὲ
	lʾ qm :. [14] *ʾn dy*	ἐγήγερται· [14] εἰ δὲ	*mšyḥʾ lʾ*	Χριστὸς οὐκ
	mšyḥʾ lʾ qm	Χριστὸς οὐκ ἐγήγερται	*qm* :.	ἐγήγερται,

5.6.2 Sin. syr. NF M38N, f. 6v – 1 Corinthians 15:17b–24a

1	*dyhʾ̇ hy*	ματαία ἡ	*dhlyn ddm̆kw* :.	τῶν κεκοιμημένων.
	hymnwtkwn	πίστις ὑμῶν[109],	✣ [21] *lbdyl gr*	[21] ἐπειδὴ γὰρ
	ryqnʾ ʾwp		*dbtr lbrnš*	δι’ ἀνθρώπου
	ʾkrzwtn[110] : *ʿd*	ἔτι	*mwtʾ*	θάνατος,
5	*kdw ʾtwn*	ἐστὲ ἐν ταῖς	*wbtrʿ brnš*	καὶ δι’ ἀνθρώπου
	bsklẗkwn :.	ἁμαρτίαις ὑμῶν,	*qyʾmtʾ*	ἀνάστασις
	[18] *ʾrʾ ʾwp*	[18] ἄρα καὶ	*dmÿtyʾ* :.	νεκρῶν.
	hlyn ddm̆kw	οἱ κοιμηθέντες	[22] *hyk mʾ gr*	ὥσπερ γὰρ
	bmšyḥʾ	ἐν Χριστῷ	*dbʾdm*	[22] ἐν τῷ Ἀδὰμ
10	*ʾb̈dw* :. [19] *ʾn*	ἀπώλοντο. [19] εἰ ἀποθνῄσκουσιν,	*kwlʾ mʾ̈tyn*	πάντες
	bhlyn ḥÿyʾ	ἐν τῇ ζωῇ ταύτῃ	*hkdn ʾwp*	οὕτως καὶ
	blḥwd ʾnn	ἐν Χριστῷ	*mšyḥʾ*	ἐν τῷ Χριστῷ
	mswbr̈yn^(sic)[111]	ἠλπικότες ζῳοποιηθήσονται.	*kwlʾ ḥÿyn* :.	πάντες
	bmšyḥʾ :.	ἐσμὲν μόνον,	[23] *kwl ʾnš dy*	[23] ἕκαστος δὲ
15	*ṣr̈ykyn ʾnn*	ἐλεεινότεροι	*bʾtqnwtʾ*	ἐν τῷ ἰδίῳ
	r̈ḥmyn mwtr	πάντων	*dgrmh* : *mn*	τάγματι·
	mn kwlhwn	ἀνθρώπων	*ryšʾ̇*[112] *mšyḥʾ* :.	ἀπαρχὴ Χριστός,
	bnÿnšʾ :. [20] *kdw*	ἐσμέν. [20] Νυνὶ	*wmn btr kn*	ἔπειτα
	dy mšyḥʾ	δὲ Χριστὸς	*hlyn dhnwn*	οἱ
20	*qm mn byn*	ἐγήγερται ἐκ	*bmšyḥʾ*	τοῦ Χριστοῦ
	mÿtyʾ :	νεκρῶν	*bmytwyth* :	ἐν τῇ παρουσίᾳ αὐτοῦ,
	trwmthwn	ἀπαρχὴ	[24] *wbkn šyṣwyʾ* :.	[24] εἶτα τὸ τέλος

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[107] In Christian Palestinian Aramaic δέ.

[108] Christian Palestinian Aramaic + καὶ.

[109] Christian Palestinian Aramaic + ἐστιν.

[110] Christian Palestinian Aramaic + καὶ τὸ κήρυγμα ἡμῶν Tischendorf, *Novum Testamentum Graece*, 564.

[111] In Christian Palestinian Aramaic *msbr̈yn* is expected instead.

[112] While verse 20 has *trwmthwn*, verse 23 shows *ryšʾ̇* and *ryšḣ* 1 Cor 16:15 for the first part of the expected compound as in [*ry*]*šw dtrwmtʾ* Cyril XVII 9 (CCPA V 191).

5.7.1 Sin. syr. NF M38N, f. 2r – 1 Corinthians 16:3b–10a

1	*bdq̈yn bʾgr̈n*	δοκιμάσητε, δι’	[7] *lyt ʾnʾ gr*	[7] οὐ θέλω γὰρ
	lhlyn ʾnʾ	ἐπιστολῶν τούτους	*ṣbʾ̇ kdw*	ὑμᾶς ἄρτι ἐν
	mšlḥ dyẅblwn	πέμψω ἀπενεγκεῖν	*dyḥmynkwn*	παρόδῳ
	ḥysdkwn	τὴν χάριν ὑμῶν	*mn ʿbr :.*	ἰδεῖν,
5	*lyrwšlm :*	εἰς Ἰερουσαλήμ·	*mswbr ʾnʾ*	ἐλπίζω
	[4] *ʾn dy hwʾ*[113]	[4] ἐὰν δὲ ἄξιον	*gr dʾšwn*	γὰρ χρόνον
	šwʾ̇ dʾwp	ᾖ τοῦ κἀμὲ	*dkdn yktr*	τινὰ ἐπιμεῖναι
	ʾnʾ yʾzl	πορεύεσθαι,	*lwtkwn ʾn*	πρὸς ὑμᾶς ἐὰν
	ʿmy hnwn	σὺν ἐμοὶ	✣ *yšlṭ mrʾ :.*	ὁ κύριος ἐπιτρέψῃ
10	*ʾz̈lyn :. [5] ʾtʾ*	πορεύσονται.	[8] *mktr ʾnʾ dy*	[8] ἐπιμενῶ δὲ
		[5] Ἐλεύσομαι		
	ʾnʾ dy lwtkwn	δὲ πρὸς ὑμᾶς	*bʾpsws*	ἐν Ἐφέσῳ
	kd yʿbwr	ὅταν Μακεδονίαν	*ʿd mṭʾ̇*	ἕως τῆς
	lmqdwnyʾ :.	διέλθω·	*Pnṭyqwsṭʾ̇ :.*	πεντηκοστῆς·
	lmqdwnyʾ	Μακεδονίαν	[9] *trʿ gr rb*	[9] θύρα γάρ μοι
15	*gr ʾnʾ ʿbr :.*	γὰρ διέρχομαι,	*ʾtptḥ ly :*	ἀνέῳγεν μεγάλη
	[6] *lwtkwn dy*	[6] πρὸς ὑμᾶς δὲ	*wmʿml*	καὶ ἐνεργής,
	ṭkʾ ʾnʾ	τυχὸν	*wmzdq̈pnyn*	καὶ ἀντικείμενοι
	mktr : ʾ ʾ̇	παραμενῶ ἢ	*sgy :. [10] ʾn*	πολλοί. [10] Ἐὰν
	ʾwp mstʾ̇ :	καὶ παραχειμάσω,	*dy yʾtʾ̇*	δὲ ἔλθῃ
20	*dʾtwn*	ἵνα ὑμεῖς	*ṭymytyws :*	Τιμόθεος,
	tšlḥwny	με προπέμψητε	*ḥm̈w dlʾ bdḥlʾ*	βλέπετε, ἵνα ἀφόβως
	lhn dʾnʾ ʾzl :.	οὗ ἐὰν πορεύωμαι.	*yhʾ̇ lwtkwn :.*	γένηται πρὸς ὑμᾶς·

5.7.2 Sin. syr. NF M38N, f. 2v – 1 Corinthians 16:10b–16a (Fig. 3)

1	*ʿwbdh gr*	τὸ γὰρ ἔργον	[13] *ʾtʿyr̈w*	[13] Γρηγορεῖτε,
	dmrʾ hw	κυρίου	*dy wqẅm:w*	[δὲ] στήκετε
	ʿml hyk	ἐργάζεται ὡς	*bhymnwtʾ :.*	ἐν τῇ πίστει,
	dʾnʾ :. [11] ʾnš	κἀγώ· [11] μή τις	*ʾtgbr̈w :*	ἀνδρίζεσθε,
5	*ʾwn lʾ*	οὖν αὐτὸν	*wʾštr̈rw :*	κραταιοῦσθε.
	ypswlnh :.	ἐξουθενήσῃ.	[14] *kwl mʾ*	[14] πάντα
	šlḥ dy lhdn	προπέμψατε δὲ αὐτὸν	*dlkwn bḥbʾ*	ὑμῶν ἐν ἀγάπῃ
	bšylm : lbdyl	ἐν εἰρήνῃ, ἵνα	✣ *yth mtʿbd :.*	γινέσθω.
	dytʾ(sic) lwty	ἔλθῃ πρός με·	[15] *bʿʾ̇ ʾnʾ dy*	[15] παρακαλῶ δὲ
10	*mskʾ̇ ʾnʾ*	ἐκδέχομαι	*mnkwn ʾḥ̈yʾ :*	ὑμᾶς, ἀδελφοί·
	lh gr ʿm	γὰρ αὐτὸν μετὰ	*mkr̈yn ʾtwn*	οἴδατε τὴν
	ʾḥ̈yʾ :. [12] ʿlṭb	τῶν ἀδελφῶν. [12] Περὶ	*byth*	οἰκίαν

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[113] The scribe overwrote the verb *mḥʾ* ‘to hit, strike’ with *hwʾ̇*.

	dy ʾPwlwn	δὲ Ἀπολλῶ	*dʾspnws*(sic)[114]	Στεφανᾶ,
	ʾḥwnn : *sgy*	τοῦ ἀδελφοῦ	*wdpwrṭyws*(sic)[115] :	ὅτι ἐστὶν
15	*bʿyt mnh*	πολλὰ παρεκάλεσα	*dhw ryšḣ*	ἀπαρχὴ
	dyʾtʾ̇ lwtkwn	αὐτόν, ἵνα ἔλθῃ πρὸς	*dʾkʾyʾ* :	τῆς Ἀχαΐας
	hlyn ʾḥ̈yʾ :.	ὑμᾶς μετὰ τῶν ἀδελφῶν·	*wltšmyšʾ*	καὶ εἰς διακονίαν
	wPnṭws lʾ	καὶ πάντως οὐκ ἦν	*dqdÿšyʾ*	τοῖς ἁγίοις
	hwʾ ṣbywn	θέλημα	*ʾtq̈nw*	ἔταξαν
20	*dkdw yʾtʾ̇* :.	ἵνα νῦν ἔλθῃ,	*grmhwn*[116] :.	ἑαυτούς·
	ʾtʾ hw dy	ἐλεύσεται δὲ	[16] *dʾwpn*(sic)[117]	[16] ἵνα καὶ
	kd ʾštwʾ̇ :.	ὅταν εὐκαιρήσῃ.	*ʾtwn thwn*	ὑμεῖς ὑποτάσσησθε

5.8.1 Sin. syr. NF M38N, f. 3r – 2 Corinthians 2:11c–17a

1	*dyšl lh wlʾ*	τὰ νοήματα	*mpwlʾ ln*	ἡμᾶς
	⸢*ydʿ*nn⸣ *lh* :.	ἀγνοοῦμεν.	*bysws*	ἐν τῷ
	[12] *kd dy ʾtyt*	[12] Ἐλθὼν δὲ	*mšyḥʾ* : *wryḥʾ*	Χριστῷ καὶ τὴν ὀσμὴν
	lṭrwʾs	εἰς τὴν Τρῳάδα	*dʾkrwth*	τῆς γνώσεως αὐτοῦ
5	*bbswrh*	εἰς τὸ εὐαγγέλιον	*mngd btrʿn*	φανεροῦντι δι’ ἡμῶν
	dmšyḥʾ :	τοῦ Χριστοῦ	*bkwl ʾtr* :.	ἐν πάντι τόπῳ·
	wtrʿ	καὶ θύρας	[15] *dʾnn ryḥh*	[15] ὅτι Χριστοῦ
	ʾtptḥ ly	μοι ἀνεῳγμένης	*bsymʾ*	εὐωδία
	bmrʾ : [13] *lʾ*	ἐν κυρίῳ, [13] οὐκ	*dmšyḥʾ*	ἐσμὲν
10	*hwʾ ly*	ἔσχηκα	*bʾlhʾ* : *bhlyn*	τῷ θεῷ
	nyḥ lrwḥy	ἄνεσιν τῷ πνεύματί μου	*dḥ̈yyn* : *wbhlyn*	ἐν τοῖς σῳζομένοις καὶ ἐν τοῖς
	lbdyl dlʾ	τῷ μὴ	*dʾb̈ydyn* :.	ἀπολλυμένοις,
	ʾškḥyt	εὑρεῖν με	[16] *lʾn̈šyn mn*	[16] οἷς μὲν
	lṭyṭws	Τίτον τὸν	*ryḥ dmwt*	ὀσμὴ ἐκ θανάτου
15	*ʾḥy* : *ʾlʾ*	ἀδελφόν μου, ἀλλὰ	*lmwt* :	εἰς θάνατον,
	ʾtšyryt[118]	ἀποταξάμενος	*wlʾn̈šyn*[119] *mn*	οἷς δὲ
	mnhwn :	αὐτοῖς	*ryḥ dḥÿyn*	ὀσμὴ ἐκ ζωῆς
	wnpqyt	ἐξῆλθον	*lḥÿyn* : *wlqwbl*	εἰς ζωήν, καὶ πρὸς
	✣ *lmqdwnyʾ* :	εἰς Μακεδονίαν.	*lhlyn mn*	ταῦτα
20	[14] *ṭybwtʾ dy*	[14] Τῷ δὲ θεῷ	✣ *dwmlʾy* :.	τίς ἱκανός;

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[114] The *ṭet* in *ʾspnws* was omitted by the scribe.

[115] The additional name *pwrṭyws* is incorrectly spelled and stands for *pwrṭwnṭws*; see verse 17 in Greek. According to Tischendorf, *Novum Testamentum Graece*, 566 the sources d, e, am, fu, harl, cop, arm, Thdrt, Dam, Ambrst add και Φορτουνατου.

[116] *ʾtq̈nw grmhwn* belongs before *wltšmyšʾ* from a syntactical point of view.

[117] *ʾwpn* < **ʾwp ʾn*?. Usually *ʾwp* is merged with the independent pronoun *ʾnʾ*, see Müller-Kessler, *Grammatik des Christlich-Palästinisch-Aramäischen*, 68, 148.

[118] Gk ἀποταξάμενος from ἀποτάσσω ‘to say farewell’; cf. also *ytšyr* Luke 9:61 ἀποτάξασθαι.

[119] Gk δέ.

lʾlhʾ : *lhdn*	χάρις τῷ	[17] *lyt ʾnn gr*	[17] οὐ γάρ ἐσμεν
dbkwl ṣd	πάντοτε θριαμβεύοντι	*hwyn sgy*	ὡς οἱ πολλοὶ

5.8.2 Sin. syr. NF M38N, f. 3v – 2 Corinthians 2:17b–3:5a

mnkl̈yn mlth	καπηλεύοντες τὸν λόγον	*wmtqr̈yʾ*	καὶ ἀναγινωσκομένη
dʾlhʾ : *ʾlʾ*	τοῦ θεοῦ, ἀλλ’	*mn kwlhwn*	ὑπὸ πάντων
hyk dmn	ὡς ἐξ	*bnyn̈šʾ* :.	ἀνθρώπων,
dkyw[120] : *ʾlʾ*	εἰλικρινείας, ἀλλ’	[3] *mtnkr̈yn*	[3] φανερούμενοι
hyk dmn	ὡς ἐκ	*dʾtwn*	ὅτι ἐστὲ
ʾlhʾ . *qwdm*	θεοῦ κατέναντι	*ʾgrth*[121]	ἐπιστολὴ
ʾlhʾ dmšyḥʾ	θεοῦ ἐν Χριστῷ	*dmšyḥʾ*	Χριστοῦ
ʾnn mm̈llyn :.	λαλοῦμεν.	*dʾštmšṫ*	διακονηθεῖσα
[3:1] *mšr̈yn ʾnn*	[3:1] Ἀρχόμεθα πάλιν	*mnn* :. *wktybʾ* .	ὑφ’ ἡμῶν,
	ἑαυτοὺς		ἐγγεγραμμένη
twbn mqÿmyn	συνιστάνειν;	*lʾ bmlwn* :	οὐ μέλανι
grṁn :. ʾ ʾ̇	ἢ	*ʾlʾ brwhh*	ἀλλὰ πνεύματι
dmʾ ṣr̈ykyn	μὴ χρῄζομεν	*dʾlhʾ ḥyʾ* :.	θεοῦ ζῶντος,
ʾnn hyk	ὥς τινες	*lʾ blẅḥyn*	οὐκ ἐν πλαξὶν
dʾn̈šyn ʾgr̈n	συστατικῶν ἐπιστολῶν	*dkyp* . *ʾlʾ*	λιθίναις ἀλλ’
dqdẅmyn	πρὸς	*blẅḥyn dlb*	ἐν πλαξὶν καρδίαις
lwtkwn . ʾ ʾ̇	ὑμᾶς ἢ	*dbsr* :.	σαρκίναις.
mnkwn :.	ἐξ ὑμῶν;	[4] *rḥṣwn dy*	[4] Πεποίθησιν δὲ
[2] *ʾgrtn dyln*	[2] ἡ ἐπιστολὴ	*dkdn ʾyt*	τοιαύτην ἔχομεν
ʾtwn hnwn :	ἡμῶν ὑμεῖς	*ln btrʿ*	διὰ
bktybʾ	ἐστε, ἐγγεγραμμένη	*mšyḥʾ lwt*	τοῦ Χριστοῦ πρὸς
dlbb̈ynn .	ἐν ταῖς καρδίαις ἡμῶν,	*ʾlhʾ* :. [5] *lʾ*	[5] τὸν θεόν. οὐχ
‡[122] *wmtnkrʾ*[123] .	γιγνωσκομένη	*dmn grṁn* ‡	ὅτι ἀφ’ ἑαυτῶν

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[120] Cf. *ddkyw* ‘purity’ 1 Cor 5:8 CCR2B [Syr. NF M38N]; *bdkyw* 2 Cor 6:6 CCR2B (CCPA IIB 99).

[121] *ʾgrtʾ* [T-S 20.157, f. 1r].

[122] ‡ ... ‡ also attested in Christian Palestinian Aramaic from the Cairo Genizah [T-S 20.157, f. 1r], see Müller-Kessler and Sokoloff, *The Christian Palestinian Aramaic New Testament Version*, 103. The underlined words agree with the T-S version.

[123] *wmtydʿʾ* [T-S 20.157, f. 1r].

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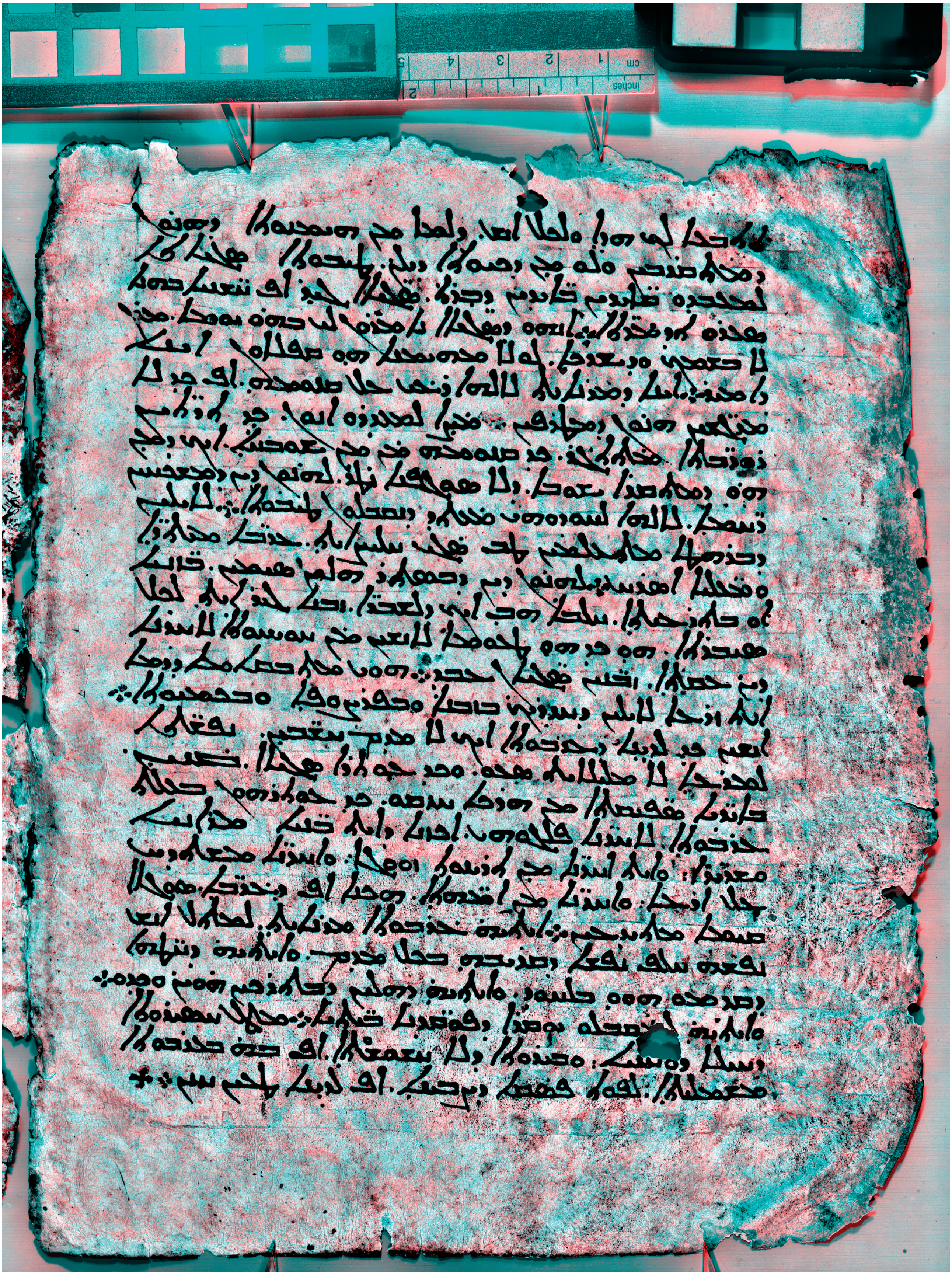

Fig. 1: Sin. syr. NF M38N, f. 1v – 1 Corinthians 2:15b–3:5a
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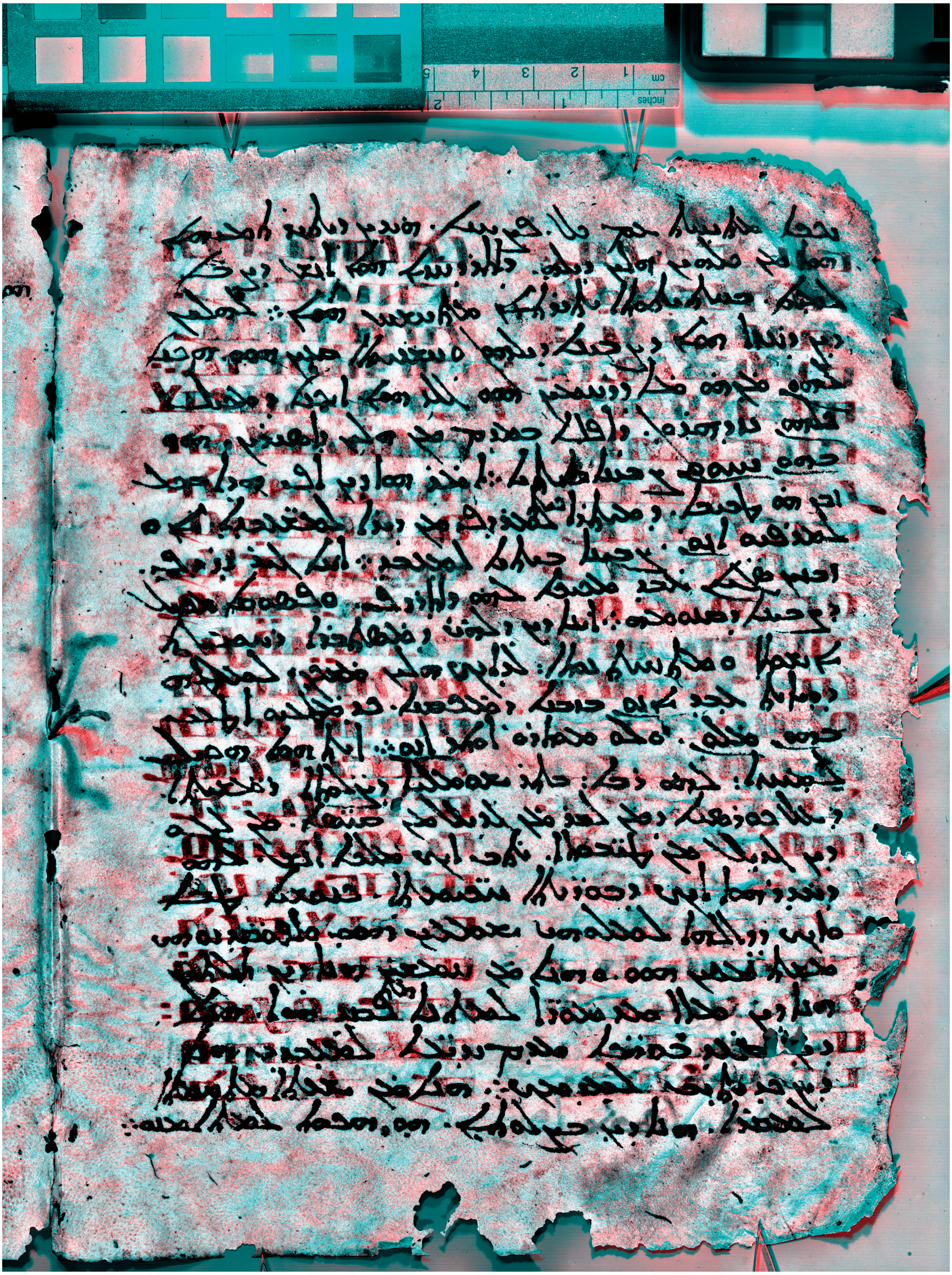

Fig. 2: Sin. syr. NF M38N, f. 7v – 1 Corinthians 14:20b–24a
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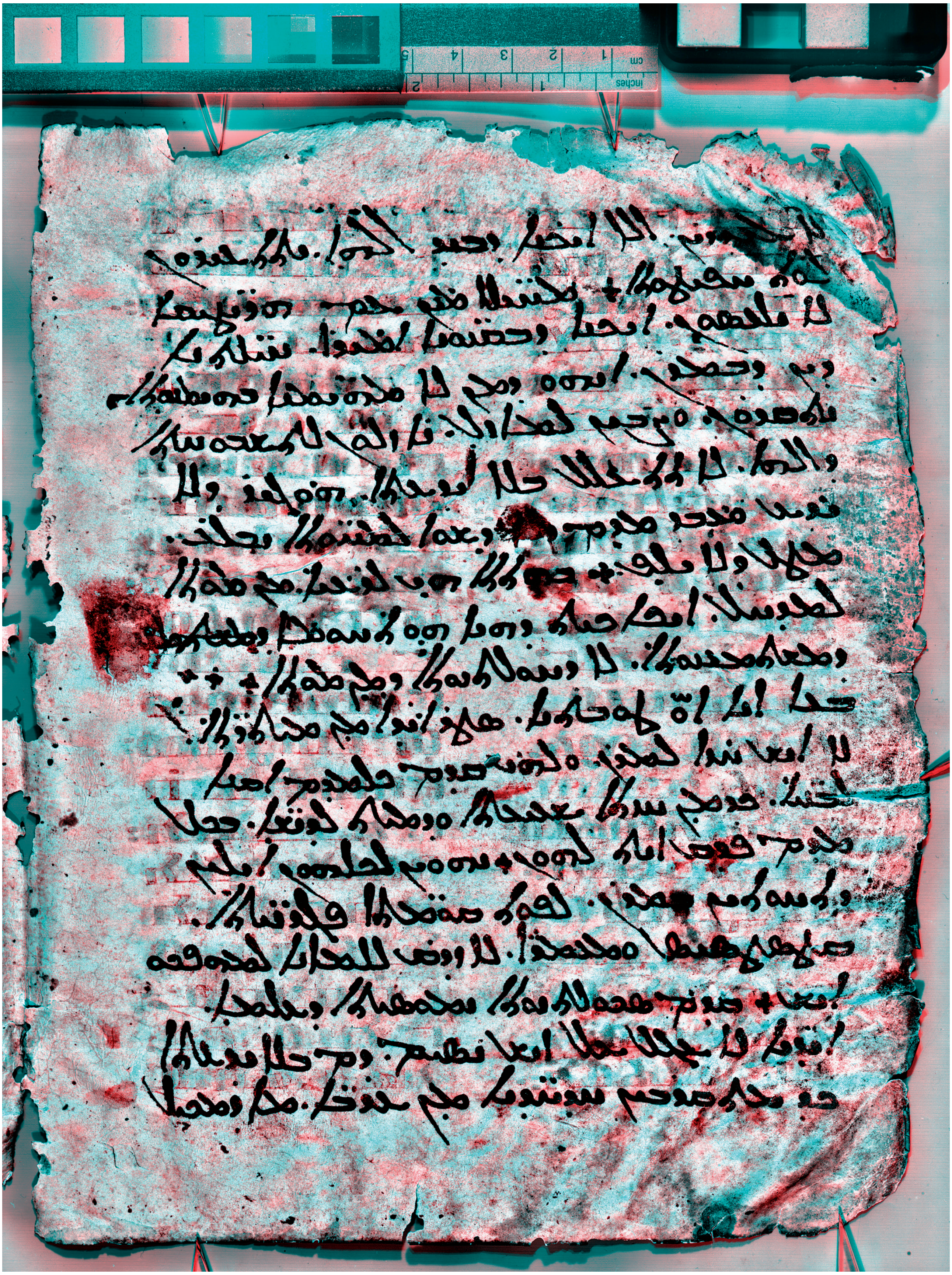

Fig. 3: Sin. syr. NF M38N, f. 2v – 1 Corinthians 16:10b–16a
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