The Undertext of Greek NF MG 99 from Sinai (GA 0289)*

Conrad Thorup Elmelund

Abstract: Despite having been included in critical editions since NA27, an edition with the full text of Sinai Greek NF MG/ΜΓ 99 (GA 0289) has not been published until now. The Greek undertext of the palimpsest, written in biblical majuscule, was provisionally dated in the Kurzgefaßte Liste to VII/VIII (600–799 CE) but has now been redated by Guglielmo Cavallo to the fifth century. The present edition, based on new multispectral images of the damaged palimpsest, not only corrects readings included in the NA28 apparatus but also brings to light and discusses a significant number of new readings that should be considered for inclusion in future editions.

1. Introduction

Multispectral images (MSI) of a palimpsest manuscript (Greek NF MG/ΜΓ 99) have recently been made available on the website of the Sinai Palimpsests Project. The manuscript is included in the Kurzgefaßte Liste der griechischen Handschriften des Neuen Testaments (Liste) maintained by the Institut für Neutestamentliche Textforschung (INTF) in Münster as majuscule 0289. The undertext of the manuscript revealed by the MSI preserves portions of four Pauline letters in Greek (Rom 8:19–26, 28–35; 1 Cor 2:11–4:12, 13:3–14:19; Phil 2:22–3:3, 6–8; and Col 3:20–22, 25; 4:1–2, 6–7, 10–11) suggesting that the original manuscript encompassed most (if not the whole) of the Corpus Paulinum. Metadata produced by palaeographer Guglielmo Cavallo is presented on the project website. Cavallo dates the undertext to “mid 5th c. CE (425 to 475),” highlighting the potential importance of the manuscript for the textual history of the Pauline letters in Greek. The manuscript is dated in the Liste to VII/VIII, that is, between the years 600 and 799, but this dating is marked with a question mark in NA28 (p. 809). Cavallo’s significantly earlier dating is based on his identification of the script as biblical majuscule.4

* The present work has only been possible because of the years-long encouragement and mentorship of Tommy Wasserman, who has generously shared his ideas and expertise with me. I thank St. Catherine’s Monastery of the Sinai for permission to publish this work. I would also like to thank the anonymous reviewer for many helpful suggestions and improvements.

1 See sinai.library.ucla.edu, a publication of St. Catherine’s Monastery of the Sinai in collaboration with EMEL and UCLA.
2 The updated Liste can be accessed via the New Testament Virtual Manuscript Room (NT.VMR) at http://ntvmr.uni-muenster.de/liste.
3 Guglielmo Cavallo, “Greek NF MG 99,” sinai.library.ucla.edu, a publication of St. Catherine’s Monastery of the Sinai in collaboration with EMEL and UCLA.
4 See Guglielmo Cavallo, Ricerche sulla maiuscola biblica, Studi e testi di papirologia 2 (Firenze: Le Monnier, 1967).
2. Previous Work

This article presents the very first transcription of the undertext that includes more than one leaf. The reason for the current inclusion of the manuscript in the NA editions despite the lack of a published transcription is, according to Philip Comfort, that “the Alands were permitted to access the manuscripts [discovered at Saint Catherine’s monastery in the 1970s] and have incorporated their evidence into the textual apparatus.” Barbara Aland described in 1985 majuscule 0289 as having “einen hervorragenden alten Text,” which is not characterized by freedom and most often reflects correct orthography. When the text diverges from the hypothesized text, it always agrees with at least one of the prime Alexandrian witnesses. The text “aus der besten alexandrinischen Tradition stammt, d. h. aus jener, die von hervorragenden Philologen betreut wurde und deren glänzendste Ergebnisse uns in P75 und B vorliegen,” the text, in other words, stands in the tradition of a strict transmission.

Majuscule 0289 is included in NA28 among the consistently cited witnesses for Romans and 1 Corinthians (p. 63), but only the following passages are known to NA28 (p. 809; and the Liste) and have thus been applied for the establishment of the text: Rom 8:19–21, 32–35; 1 Cor 2:11–4:12; 13:13–14:1, 3–11, 13–19. In addition to these passages, the present transcription includes the following verses not previously registered: Rom 8:22–26, 28–31; 1 Cor 14:2, 12; Phil 2:22–3:3, 6–8; and Col 3:20–22, 25; 4:1–2, 6–7, 10–11. The transcription presented here both corrects readings included in NA28 and discloses significantly more text and readings of the manuscript than have previously been known.

3. Content

<table>
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</tr>
</thead>
<tbody>
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<td>Frg. 4v</td>
</tr>
<tr>
<td>1v</td>
<td>Rom 8:28–35</td>
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<td>2r</td>
<td>1 Cor 2:11–3:5</td>
<td>Column A: Fols. 4v, 3r; Column B: Fols. 4v, 3r</td>
</tr>
<tr>
<td>2v</td>
<td>1 Cor 3:5–16</td>
<td>Column A: Fols. 4v, 3v; Column B: Fols. 4v, 3v</td>
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<tr>
<td>3r</td>
<td>1 Cor 3:17–4:4</td>
<td>Column A: Fols. 5v, 2v; Column B: Fols. 5v, 2v</td>
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<td>3v</td>
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<td>Column A: Fols. 5v, 2r; Column B: Fols. 5v, 2r</td>
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<td>Column A: Fols. 6v, 6r; Column B: Fols. 6v, 6r</td>
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<td>1 Cor 14:8–19</td>
<td>Column A: Fols. 1r, 6r; Column B: Fols. 1r, 6r</td>
</tr>
</tbody>
</table>

5 An IGNTP online transcription of Romans (Frg. 4) has been available at epistulae.org since November 2021. The transcription can be found at https://itseeweb.cal.bham.ac.uk/epistulae/XML/transcriptions/greek/06/NT_GRC_0289_Rom.xml#.
4. Description

The folios and fragments of the parchment manuscript have been numbered on the project site according to the overtext as folios 1–6 and fragments 1–6. These twelve pieces originally come from what was six folios before the manuscript was palimpsested. All pieces preserve text on both sides. The six folios come from three original leaves of 1 Corinthians and of the six fragments, one fragment is from a leaf of Romans (Frg. 4), another fragment from a leaf of Colossians (Frg. 1), and the remaining four fragments are from a single leaf of Philippians (Frgs. 2, 3, 5 and 6). Where the undertext has two columns per folio, the overtext is written in a single column rotated 90° to the undertext. When the manuscript was palimpsested—in the ninth century, according to Cavallo—each folio was rotated 90° and used as a new bifolio, whereby the top and bottom parts of the original columns were separated onto different folios. Each original column consists of twenty-seven lines with twelve to sixteen characters per line.

5. Measurements

Measuring the dimensions of the folios is difficult, since the artificial ruler imposed on the images by the software (“Mirador Viewer”) is disproportional to the photographed ruler by circa 30 percent (e.g., 3r–4v). The following measurements have been based on the photographed ruler but must, nevertheless, be taken with some uncertainty. Each original column is approximately 15.0–15.5 cm in height and 6.0–6.5 cm in width. The inner margin between the two
columns is approximately 2.0–2.5 cm, often broken by line endings and ekthesis. The upper and lower margins are estimated to be 1.5–2.0 cm (e.g., 4v, 5v). No outer margin is preserved, but if these were identical to the estimated upper and lower margin, the pages originally measured approximately 18.5 x 18.0 cm. Possibly, the pages were trimmed when the manuscript was palimpsested, but, judging from the outer shape of the two columns taken together, the pages were originally designed to be in square format.

6. Writing

The calligraphic hand reflects a trained scribe. The letters are square and upright. There is a clear and intended difference in the boldness of the strokes, and no serifs or flourishes at the ending of strokes are used, an absence that characterizes the style of biblical majuscule. The wide nib was angled to create the differences in the boldness of strokes that Cavallo refer to as the *chiaroscuro* effect. The result is an aesthetic oblique shading. Regular punctuation (mostly middle dots, but also high dots) is used to segment the text as well as ekthesis to mark new paragraphs with the first letter enlarged to approximately double size, in which case the preceding line is not filled out. The passage in 1 Cor 3:22 is rendered in sense lines with each of the eight “ειτε” occupying a separate line. Diaeresis is used for beginning *iota* and *upsilon* (e.g., Frg. 1r). Final *nuc* at the end of a line is most often rendered with a horizontal stroke, and the last letters of a line are frequently reduced to make the last part of a word fit the line (e.g., διδακτοις fol. 4v, col. a, l. 11). Itacism occurs frequently, as can be seen in the transcription. The following *nomina sacra* are attested in the manuscript: α̅ν̅ο̅ι̅, α̅ν̅ο̅ι̅ς̅, α̅ν̅ο̅ν̅, α̅ν̅ο̅ς̅, δυ̅, δς̅, δυ̅, δω̅, δς̅, κς̅, κυ̅, κω̅, ο̅υ̅ν̅ω̅, πν̅α̅, πν̅α̅τ̅ω̅ν̅, πν̅ι̅, πν̅ι̅κα̅, πν̅ι̅κο̅ι̅ς̅, πν̅ι̅κο̅ς̅, πν̅ι̅κω̅ς̅, πν̅ς̅, πρ̅ε̅ς̅, πρ̅ι̅, χι̅, χς̅, χυ̅, χω̅. κυριοι is, however, not abbreviated in Col 4:1, perhaps because it is not a reference to the Lord Jesus, just as ιησους is not abbreviated in Col 4:11. ανθρωποις in 1 Cor 14:3 seems, likewise, neither to be abbreviated (transcription is uncertain).

7. The Transcription

The transcription was made using the ITSEE Standalone Transcription Editor with the hope that the transcription file can be transferred to the NT.VMR. The transcription follows the transcription editor guidelines. The transcription was made with NA28 as the base text, which is also the text that is supplied in cases of lacunae, with few modifications. One thing to note is the wide application of underdots to mark uncertain letters. If a letter cannot be ascertained (i.e., the possibilities of all other letters ruled out) from looking only at the preserved ink, no

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15 See note 2, above. The ITSEE Standalone Transcription Editor can be accessed at: https://itsee-wce.birmingham.ac.uk/ote/transcriptiontool.


17 Enlarged letters are indicated by capitals in the transcription. When the text of NA28 is supplied in case of lacuna, it has been modified when punctuation, enlarged letters, and ekthesis are to be expected in the lacunose parts from what is preserved or when the calculated space on a lacunose part of a line determines which readings are possible (see discussion of variants below).
matter how clear the letter might be in the context of the word, the letter is marked with an
underdot. A letter is also under dotted if only a fragment of the original ink of the letter is
preserved if what is preserved could conform to the expected letter, although the preserved
ink could in theory belong to (many) different letters. This means that underdots are used
for many different levels of uncertainty. This cautious approach is, nevertheless, the one pre-
scribed by the guidelines. Preserved ink that, however damaged it might be, unambiguously
testifies to a specific letter is not marked as uncertain. The transcription file has been made
public and can be viewed in the online editor.

8. The Apparatus

All significant textual differences (i.e., excluding orthographic variation, most itacisms, etc.)
to the text of NA are presented in a negative apparatus. Thus, all places where the transcription
reveals new support for the readings adopted in the text of NA are not included in the
apparatus but are mentioned in the discussion. The textual data of the apparatus derives from
All variants introduced from Tischendorf and von Soden have been controlled against the
manuscripts (except 025, i.e., P).

9. Textual Significance

In the following, a reevaluation of the use of majuscule 0289 in NA will be presented. All
readings of majuscule 0289 recorded in NA that are not mentioned in the following have
been verified without remarks. Finally, attention will also be given to places where majuscule
0289 can be included in future editions.

9.1. Current Use of Majuscule 0289 in NA

Majuscule 0289 is included in Rom 8:34 in the apparatus of NA in no less than four separate
variation units, two of which need commenting. First, “0289 vid” is mentioned in parentheses
as seemingly unaccentuated and among the witnesses that do not argue against the present
participle κατακρίνων recorded as a variant in the apparatus. It is clear from the last syllable,
which is preserved without accentuation ([κατακρι νων]), that majuscule 0289 does not posi-
tively support the future participle κατακρινῶν printed in the text of NA. The word could
either have been accented as a present participle or left unaccentuated. It should be considered
to leave out majuscule 0289 from this variation unit altogether since the only certain thing is
that it does not positively attest to the future participle κατακρινῶν.

Second, in Rom 8:34, “vid” can be removed from ἐκ νεκρῶν since the reading is confirmed
beyond a reasonable doubt (the transcription reads εκ νεχρῶν).

In 1 Cor 2:15, “0289 vid” is recorded as supporting the variant μέν πάντα. 0289 vid should be
changed to 0289*, and 0289 c should be added in support of the reading of the text of NA,

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18 I would like to thank Amy Myshrall for always kindly answering my trivial questions regarding
the application of the transcription guidelines.
19 https://doi.org/10.17026/dans-zqq-x46g. The file can be viewed in the editor by being uploaded at
https://itsee-wce.birmingham.ac.uk/ote/transcriptiontool.
20 Minuscule 2495 does not read πάντας ὑμᾶς ἰδεῖν in Phil 2:26 along with the present manuscript as
it is accredited for in the apparatus of NA. The first part of Phil 2:26 is left out in the manuscript
due to parablepsis, and the verse begins with ἰδεῖν καὶ ἀδημονῶν.
The Undertext of Greek NF MG 99 from Sinai (GA 0289) which reads τά πάντα but encloses τά in brackets. The MSI reveal a correction that judging from the color of the ink and shape of the letters could be the work of the original scribe. At first glance, this correction seems to strengthen the reading τά πάντα, if a scenario is imagined where the exemplar read μέν but the master copy with which the new manuscript was afterward compared read τά. However, if one imagines the correction being done immediately from the exemplar, which could very well be the case given the similarity in strokes to the preceding text, the correction documents the accidental grammatical improvement made by the scribe that was immediately noticed and corrected. This last scenario could be strengthened if the reading μέν πάντα should turn out to have poor coherence.

In 1 Cor 2:16, “vid” can be removed from the reading Χριστοῦ.

In 1 Cor 3:12, majuscule 0289 is recorded in both variation units of NA 28. In the second of these, “0289 vid” is supporting the reading χρυσίον καὶ ἀργύριον and not χρυσίον ἀργύριον. This is probably correct, but since the end of the line is lacunose, καὶ is only established from the lost space at the end of the line (χρυσίον [καὶ] ἀργύριον ‘). καὶ would, indeed, fit this space perfectly, and I confirm the judgment of NA 28 and the marking with “vid.”

Likewise, in 1 Cor 3:13, majuscule 0289 is attesting the omission of αὐτὸ due to limitations of the presumed space on the ending of the line now lost. αὐτὸ clearly would not have been able to fit within the available space, and contraction is unlikely given the extra space available on the following line that is not filled out. The mention in NA 28 without “vid” is justified.

In 1 Cor 3:17, majuscule 0289 is taken to support having both instances of φθείρω as present (φθείρει) instead of the first present and the second future (φθείρει φθείρει), which is printed as the text of NA 28. This must, however, be a transcription error and should be corrected. Majuscule 0289, rather, fully supports the text of NA 28 in this case (φθείρει · φθείρει).

In 1 Cor 4:2, majuscule 0289 is wrongly assigned to support the reading of the text of NA 28 ζητεῖται when it reads with the variant ζητεῖτε noted in the apparatus.

In 1 Cor 4:6, majuscule 0289 is taken to support the omission of φρονεῖν and thus the text of NA 28. This judgment rests on the expected space in the lacunose first part of the line where φρονεῖν, correctly, cannot have been.

In 1 Cor 14:5, “0289 vid” is taken to support the adopted reading διερμηνεύῃ. Although the word is difficult to read (διερμηνεύῃ), the reading taken is the only possible of the six readings presented in the NA 28. The ending is the subjunctive (not indicative or participle), and if anything was to be included before διερμηνεύῃ, this would require the ending of the preceding line to extend into the margin beyond what is reasonable to imagine. “Vid” can be dropped, since no other reading is possible.

9.2. Suggestions for Further Inclusion

In 1 Cor 3:2, majuscule 0289 can be added in support of the text, that is, the inclusion of ἕτη.

In 1 Cor 14:12, majuscule 0289 vid can be added in support of προφητεύητε noted in the apparatus. 0289 supports περισσεύητε printed in the text (the apparatus of NA 28 is, however, negative for this variation unit).

In 1 Cor 14:14, “0289 vid” can be included in support of the omission of γάρ since there is not space enough on the lacunose part of the line when compared to the text lost on the surrounding lines.

The same is the case in 1 Cor 14:18, where the addition of μου would extend too far into the now lacunose margin, and “0289 vid” can be added in support of the text (the apparatus of NA 28 is, however, negative for this variation unit).

In Phil 2:24, majuscule 0289 can be added in support of the inclusion of πρός ύμᾶς noted in
the apparatus.

In Phil 2:26, majuscule 0289 can be included in support for the reading πάντας ὑμᾶς ἰδεῖν (with regularized spelling), adding support for a reading that, although not printed in the text of NA²⁸, has rather good attestation.

In Phil 3:6, majuscule 0289 can be added to the small group of manuscripts that add τοῦ θεοῦ after ἐκκλησίαν.

In Phil 3:7, majuscule 0289 can be added in support of the omission of ἀλλ’ that is printed in square brackets in NA²⁸.

In Col 3:21, majuscule 0289 can be added to the variant reading παροργίζετε in the apparatus.

In Col 3:22, majuscule 0289 can be added in support of the text of NA²⁸, which includes κατά πάντα.

In Col 4:1, majuscule 0289 can be added in support of the text of NA²⁸, which reads οὐρανῷ.

10. The Text²¹

Fol. 1r (current location: Frg. 4v). Rom 8:19–26

<table>
<thead>
<tr>
<th>Rom 8:19</th>
<th>[...] εἰς τὴν</th>
<th>[...] τὴν [απολυτρωσιν]</th>
<th>v. 23</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>[ἀποκα]λυψιν τῶν</td>
<td>τοῦ σωμάτος ἡμῶν</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Τῇ [γαρ ελπίδι]</td>
<td>v. 24</td>
</tr>
<tr>
<td></td>
<td>[ἰο]ν ἑπεκδέχεται</td>
<td>[σωθήμεν ελπίς]</td>
<td></td>
</tr>
<tr>
<td>v. 20</td>
<td>[Τῇ γαρ] ματαιοτητι</td>
<td>δὲ βλεπομενεν οὐκ</td>
<td></td>
</tr>
<tr>
<td></td>
<td>[ἡ κτίσις υπεταγή]</td>
<td>εστιν ελπίς ο γαρ</td>
<td></td>
</tr>
<tr>
<td></td>
<td>[ὑς εκουσα αλλα δι]-</td>
<td>βλεπει τις ελπιζει</td>
<td></td>
</tr>
<tr>
<td></td>
<td>[α τι]ον υποταξαντα</td>
<td>Ε[ι δε ο ου βλεπομεν]</td>
<td>v. 25</td>
</tr>
<tr>
<td>v. 21</td>
<td>[εφ] ελπιδι · οτι και</td>
<td>[ελπιζομεν]</td>
<td></td>
</tr>
<tr>
<td></td>
<td>[αυτη] ἡ κτισις · ελευ-</td>
<td>[δι] υπομονης</td>
<td></td>
</tr>
<tr>
<td></td>
<td>[θε]ρωπισσεσαι απο</td>
<td>[πεκδεχομεθα]</td>
<td></td>
</tr>
<tr>
<td></td>
<td>[τη]ς δουλειας της</td>
<td>Ωσ[αυτως δε και το]</td>
<td>v. 26</td>
</tr>
<tr>
<td></td>
<td>[φόρος]ας εις την ε-</td>
<td>[πα] [...]</td>
<td></td>
</tr>
<tr>
<td></td>
<td>[λευθε]ραν [...]</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

²¹ Square brackets are used for both lacunae and completely illegible text. Underdots are used for uncertain letters.
Fol. 1v (current location: Frg. 4r). Rom 8:28–35

v. 28
[...] δι’
[παντα συνεργε]ις εις
[αγαθον τοις κατ]ης
[προδεσιν κλητο]ις

v. 29
[ουσιν στι οις πρ]ρι-
[εγνω και προω]ν-
[ρισεν συμμο]ρι-
[φους της εικον]ς-
[του υ]υ αυτου εις
[to ειναι αυτον πρ]ω-
[totokon εν πολ]λαίς

v. 30
[αδελφοις ους]
[δε προωριστ]ειν [...]

v. 32
[...] τω τα πα[ντα ημιν]
χαρισετα[i]

v. 33
Τις εγκαθεσει[1 κατα ει]
[λεκτων δι]ν [δι ο δι]ν

v. 34
καιων τις ο [κατακρι]-
[νων μαλλον δ[ε ε]-
[γερθεις εκ νεκρ]ων]
[ος εστιν εν δε[ξια]
[tou δυ ως και εντ[υγ]-
[χανει υπερ ημων]

v. 35
Τις ημας χωρισε[i απο]
[θλιψις η στενοχωρια] [...]

• 8:34 sine ἕς post χρις cum B D K 630. 1175. 1241. 1506. 1739. 1881. 2464 m ar m sy p sa; Ἰραμβισ [ηηςους]
NA28 | ex νεκρων cum 2* N A C Ψ 33. 81. 104. 1506 co | = NA28 | sine και ante εστιν εν δεξια cum N A C 81. 629. 945. 1506 it vgww bo; Ἰραμβισ | κατ NA28
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Fol. 2r (current locations: Fols. 4v, 3r). 1 Cor 2:11–3:5

1 Cor 2:11  
[...]ον αυτως· ουτως
και τα του δυου ουδεις
εικονευν ει μη το
να του δυου
[...]

v. 12  
[Ἡμ]εις δε ου το πνευ του
[χ]σητου ελαβομεν
[α]λα το πνευ το εκ του
[θ]υνα το εν τα του 
υπο δου χαρισθεν-
[τα] ημιν· α και λαλου-
μεν ουκ εν διδακτοις

v. 13  
[Ψ]υχικος δε ανος· ου
[δ]εκται τα του πνευς
[το]ο δυου· μωρια γαρ
[α]υτο εστιν· και ου
dυνατε γνωναι ο-
tι πνευκως ανακρι-
ηται· ο δε πνευ-
[χ]ις· πνευκα συνκρι-
νοις· ζηλος και ερι-

v. 14  
[Ψ]υχικος δε ανος· ου
[δ]εκται τα του πνευς
[το]ο δυου· μωρια γαρ
[α]υτο εστιν· και ου

v. 15  
[χ]ις· ανακρινει μεν (cor.: τα)
[π]λατης· αυτος· αυ
π ουδενος· ανακρι-

2 Cor 2:12 ἐδωμεν cum Ψ 46 D F G L P 1241. 1506. 1881. 2464 pm | εδωμεν NA 28 • 215 First hand: μεν παντа cum Ψ 46 A C D* 1506; Ptol 34 NA 28
Fol. 2v (current locations: Fols. 4r, 3v). 1 Cor 3:5–16

v. 5b και εκαστῳ ὡς ο ζζ

v. 6 [ε]δώκεν + έγω εψικ- [π]εισα απόλλων ε- [π]οιεσέν + αλλα ο δς

v. 7 ημιζεν + ωστε [σ]ου τω εφύς [π]οιεσέν + αλλα αυξα- [ν]ων [τ]ων δς

v. 8 [Ο] φυτεύουν δε και ο γενησται + η γα[ρ] η-

v. 9 [κο]π[σ]ν + δυ γαρ εσ-

v. 10 [με]ινεροι δυ νυαροι γι [υ]νεροι [ι]νο-

v. 11 Ει τινος το εργον [με]- [σ]ει κατακαησται ται

v. 12 μερα δηλωσε οτ[ι]ν εν [ι]ν πυρι

v. 13 [π]οιεσέν + του ιδι-

v. 14 [τ]αι κα]τα του ιδιον [τ]ο εργον φανερ 

v. 15 [θ]εμελιον χρυσιον και αργυριον · η γαρ εσ-

v. 16 [μ]ε[ι]νεροι δυ νυαροι γι [υ]νεροι [ι]νο-

v. 17 το εργον φανερ [ον]

v. 18 [τ]αι κα]τα του ιδιον

v. 19 [κο]π[σ]ν + δυ γαρ εσ-

v. 20 μερα δηλωσε οτ[ι]ν εν [ι]ν πυρι

v. 21 [π]οιεσέν + του ιδι-

v. 22 [θ]εμελιον χρυσιον και αργυριον · η γαρ εσ-

v. 23 [μ]ε[ι]νεροι δυ νυαροι γι [υ]νεροι [ι]νο-

v. 24 το εργον φανερ [ον]

v. 25 [τ]αι κα]τα του ιδιον

v. 26 [κο]π[σ]ν + δυ γαρ εσ-

v. 27 μερα δηλωσε οτ[ι]ν εν [ι]ν πυρι

v. 28 [π]οιεσέν + του ιδι-

v. 29 [θ]εμελιον χρυσιον και αργυριον · η γαρ εσ-

v. 30 [μ]ε[ι]νεροι δυ νυαροι γι [υ]νεροι [ι]νο-

v. 31 το εργον φανερ [ον]

v. 32 [τ]αι κα]τα του ιδιον

v. 33 [κο]π[σ]ν + δυ γαρ εσ-

v. 34 μερα δηλωσε οτ[ι]ν εν [ι]ν πυρι

v. 35 [π]οιεσέν + του ιδι-

v. 36 [θ]εμελιον χρυσιον και αργυριον · η γαρ εσ-

v. 37 [μ]ε[ι]νεροι δυ νυαροι γι [υ]νεροι [ι]νο-

v. 38 το εργον φανερ [ον]

v. 39 [τ]αι κα]τα του ιδιον

v. 40 [κο]π[σ]ν + δυ γαρ εσ-

v. 41 μερα δηλωσε οτ[ι]ν εν [ι]ν πυρι

v. 42 [π]οιεσέν + του ιδι-

v. 43 [θ]εμελιον χρυσιον και αργυριον · η γαρ εσ-

v. 44 [μ]ε[ι]νεροι δυ νυαροι γι [υ]νεροι [ι]νο-

v. 45 το εργον φανερ [ον]

v. 46 [τ]αι κα]τα του ιδιον

v. 47 [κο]π[σ]ν + δυ γαρ εσ-

v. 48 μερα δηλωσε οτ[ι]ν εν [ι]ν πυρι

v. 49 [π]οιεσέν + του ιδι-

v. 50 [θ]εμελιον χρυσιον και αργυριον · η γαρ εσ-

v. 51 [μ]ε[ι]νεροι δυ νυαροι γι [υ]νεροι [ι]νο-

v. 52 το εργον φανερ [ον]

v. 53 [τ]αι κα]τα του ιδιον

v. 54 [κο]π[σ]ν + δυ γαρ εσ-

v. 55 μερα δηλωσε οτ[ι]ν εν [ι]ν πυρι

v. 56 [π]οιεσέν + του ιδι-

v. 57 [θ]εμελιον χρυσιον και αργυριον · η γαρ εσ-

v. 58 [μ]ε[ι]νεροι δυ νυαροι γι [υ]νεροι [ι]νο-

v. 59 το εργον φανερ [ον]

v. 60 [τ]αι κα]τα του ιδιον

v. 61 [κο]π[σ]ν + δυ γαρ εσ-

v. 62 μερα δηλωσε οτ[ι]ν εν [ι]ν πυρι

v. 63 [π]οιεσέν + του ιδι-

v. 64 [θ]εμελιον χρυσιον και αργυριον · η γαρ εσ-
Fol. 3r (current locations: Fols. 5v, 2v). 1 Cor 3:17–4:4

v. 17 [εἰ] τίς τον ναον του
[θ]υ φθειρει · φθειρει
tο[ν] o δς · o γαρ
γας του δω αγιος
estin oitines estet
[ει]τε απολλως
eeite κηφας
eite κοσμος
eite ζωη
eite θανατος

v. 18 μης [·] μηδεις ε-
a[τ]ο εξαπατατω
eite melloνt[a]
eite dokheis[s] v. 23
μη[·]κα ενι μη en to
[ν]οιν τουτω μω-
Outev ημας λογιζεσ
ch. 4 v. 1
roσ γενεσθω να
θω ανος [α]ς υπη
γενηται σοφος ·
retas χυ · x[ai oiovo]

v. 19 [Η] γαρ σοφia του κο[σ]
mouσ μυστ[ηριον]
[θω] oδ η[τ]ου εστιν
[χρ]ηραται γαρ o δρασ-
θων μου τους σο-
τοσ τ[ις ευρεθη]
[φ]ους εν τη πανου-
Emou δε [εις ελαχιστον]
v. 3
[γι]α αυτων · κα[ι] πα-
est[e]ν ινα υφ υμων
[λι]γ χς γινωσκει
anαχριβω η υπο αν-
[τ]ους διαλογισμους
[θρ]οπηνης ημερας
των σοφων στη ei-
al[λ ουδε] ema[υτου]
sin ματαιοι
anakrinoν · ουδεν[εν γαρ]
v. 4a

v. 21 [Ω]στε μηδεις καινας-
emantov synoνo[ν]
[θ]ω en ανοις παντα
all oux en tou[τ]
[γα]ρ υμων εστιν
dedikaiomae φ [δε]
v. 22 [ει]τε παυλος
anakrinoν μ[ε κε]

• 4:2 ζητειται cum Ψ46 Ν A C D F G P 6. 33. 104. 365. 1505. 1739. 1881. 2464 | ζητειται NA28
Fol. 3v (current locations: Fols. 5r, 2r). 1 Cor 4:4–12

vv. 4b–5

[es]τιν · ὁστε μη
[πρ]ο καίρου τι κρινε-
[τε] εις αν ε[λ]η ο κξ
[ος] και φωτισει τα
[κρυ]πτα του σκοτους

[v. 6]

[και] φανερωσει τας
[βου]λας των καρδιων
[και] της ο επαινος
[γενηθ]ει ται εκαστω
[απο του δι]ου · ταυτα
[δε αδελ]φοι · μετεσ-
[χηματ]ια εμαυτον

[vv. 4b–5] λευστε · και οφε[λον]
[

[v. 6] γε εβασιευστε [i]-

na και ημεις υμιν

[vv. 4b–5]

γε εβασιευστε [i]-

[v. 6]

ως επιθανατους

[vv. 4b–5]

οτι θεατρον εγενη

[v. 6]

στι θεατρον εγενη[η]-

[vv. 4b–5]

και φωτισει τα

[v. 6]

τους αποστολους

[vv. 4b–5]...

[v. 6]...
\[1\text{ Cor 13:13–14:8}\]

| v. 13 | [\ldots] | \text{[ελ]πις αγαπη ·} | \text{τε μειζων δ[ε e o]} |
| ch. 14 v. 1 | | \text{προφ[η]τευων} |
| | | \text{η \ ο λαλοι γλωσ-} |
| | | \text{ςαις ε[ι]κτος ει μη} |
| | [ζηλο] | \text{διε[ρμ.]γνωσ[η] τα ει} |
| | \text{ινα} | \text{να κ[λ]ησια οικο-} |
| | \text{ικα μαλλον δ} | \text{δομ[η]υ λαβη} |
| | \text{ον προφητευητε[ε]} | \text{[N]υν δε [α]ξελο[α]ι εαν} |
| v. 2 | | \text{v. 6} |
| | \text{o γαρ λαλων γλωσ]ης} | \text{ελ[β]ω [πρ]ος υμα[ς]} |
| | \text{οικ \ αυτος λαλ[ε]ι} | \text{γλωστας λαλουν} |
| | [αλα δω ou]δεις γαρ | \text{[τι] υμας \ φελη[σω]} |
| | [ακουει πνι δ]ις λα- | \text{εας μη ψ(ι)υ λαλη-} |
| | \text{[λαι μυστηρια]ς} | \text{σω δε εν αποκαλυ-[υ]} |
| v. 3 | \text{[O δε προ]φητετ]ευ[σ]ω} | \text{[ψ]ει εν γνωσ[ει]} |
| | \text{[αρθρω]πρις λαλει] | \text{[η εν προ[φ]θεια]α} |
| | \text{οικοδ}[ι]μην [και] | \text{[η εν διδαχη ·]·} |
| | \text{[παρακλησις και] αι} | \text{\textit{Ομως τα αψυ[να φω]-}} |
| | \text{[ραμυθιαν]} | \text{υ[ην διδοντα} |
| v. 4 | \text{O λαλων} | \text{γλωσ]η} |
| | \text{ειτε αυλος \ ειτ[ε]} | \text{ειτε αυλος \ ειτ[ε]} |
| | \text{και[δο]μη[ει]ι} | \text{και[δο]μη[ει]} |
| | \text{ο δε προφητεων(υ)} | \text{λην τ[οις φουγγος]} |
| | \text{ε[κ]κλησιαν οικο-} | \text{μη διδω [πως γνωσ]} |
| | \text{[δ]ομει} | \text{θησεται το αψα[λου]-} |
| v. 5 | \text{[Θ]ε]λω δε παντας} | \text{\textit{ον σε \ η το[κιβα]-}} |
| | [υμας λαλειν γλωσ-] | \text{μενον \ η το [κιβα]-} |
| | \text{ςαις μαλλον δε} | \text{ριζομενον \ η} |
| | \text{ινα προφητευη} | \text{και γαρ εαν αδ[ηλυν]} |
| | | \text{v. 8a} |

\textit{14:7 \textit{διω} cum D\textsuperscript{c} L P | δωτε K | δω NA\textsuperscript{28}}
Fol. 4v (current locations: Fol. 1r, 6r). 1 Cor 14:8–19

v. 8b
[δ]ω · τις παρασκευ-·
[αχ]ται εἰς πολέμο(ν)

v. 9
[ο]υτος καὶ υμεις

v. 10
[Τ]ραυτα εἰ τυχοι γε-

v. 11
[δ]ἐν αφώνον · ε[αν
οιν μ]η εἰ[δω την]
[διαμ]μι τῆς φω[ν]
[νης] · εσομε τω λα-
[λο]ν ντι βαρβαρος
[kαι] 0 [λα]λων εν εμοι
[bαρβαρο].ς  ['·]

v. 12
[Ουτως και] υμεις

v. 13
[ητ]ε · διο ο λαλω(ν)

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• 14:12 First hand ut videtur: προφητευητε cum A I; Ambst | Corrector (prob. also first hand): περισσευητε NA28 • 14:14 ut videtur sine γαρ cum Ἄ 46 B F G 0243. 1739. 1881 b sa; Ambst | γαρ Ν Α ΔΦ Κ L Ψ 048. 81. 104. 365. 630. 1175. 1241. 1505. 2464 m lat sy bo • 14:18 γλωσση cum Ν Α ΔΦ G 33 latt bo | γλωσσαις NA28
Fol. 5r (current locations: Frgs. 6r, 2v, 5v, 3v). Phil 2:22–28

[...] [αναγ]:ξ[α]δρ[δε] [δε γη]-
[...] [συμ]:ην [επιε]π[φρ]:[δε]-
[...] [το]:ν [την αδελφ[ον]
[...] [και]: συν[ε]γιν[και]
[...] [σ]:υστρατιωτη:ν]
[...] [μ]:υ[υμων δε α]-
[...] [ποσ]:τζολου και λ[ει]-
[...] [τουρ]:γον της χρ[ειας]
[...] [μο]:υ πεμψαι [προς]
[...] [υμα]:ξ επιδη ηπ[ι]-
[...] [πο]:[βων γη παν--
[...] [τα]:ξ υμας ειδιν · χ[αι]
[...] [α]:[θη][μ]ο[νων · δι[ο]-
[...] [τι]:[η]μο[σφετε φ[τι] [...] [...)
[...] [...]

Phil. 2:22

[...]τι ως πρι τε[κνον] [...]
[σε]ν εις τε [ευαγγε]- [...]
[...] [...]

v. 23

[λι]:[φω · το]:[ντο]
[...] [...]
[μ]:[εν σου ελ[πιζω]
[...] [...][τον ο]ν[κ αυτου δε]
[π]:[εμψε προς υ[μας]
[μ]:[ο][νων · αλλ[ε]}...
[ [...]]

v. 24

[Πε]:[νθα δε εν χ[ω]
[σ]:[π]ουδαι στρέφωs [...]

v. 25

[2:26] παντας υμας ειδιν | παντας υμας ειδειν C | παντας υμας ιδειν N* A D Γ α: 0278. 33. 81. 104. 326. 365. 1175. 1241. sy bo | παντας υμας NA28

* Iota visible

[χ]:[εως ελευσομαι] [α]:[ι]+

on Frg. 5v

[π]:[ρος υμας ·
[τ]:[ο]ν παλιν χαριθη]
Fol. 5v (current locations: Frgs. 3r, 5r, 6v, 2r). Phil. 2:28–30; 3:1–3, 6–8.

v. 28b  καγω | αλυπο[τε]- 

v. 29  [ρος] ω [πρ]οσδεξη[σθε] 

v. 30  οτι δια το ερ[γον] 

[η]γησεν π[αραβο] 

[λ]ευσαμενο[ς τη] 

[ψ]υχη . ινα ανα[πλη] 

[ρ]ωση το υμων 

[υ]στερημ[α της] 

[πρ]ος με λ[ειτο]υρ[γιας] 

[...] [ζη[λος] v. 6 

[...] [διω]κων την ε[κ]- 

[...] [κλ]ησιαν του δ[υ] 

[...] [κατα δ]ικαιοσυ- 

[...] [νην την ε]ν νομω 

[...] [γ]ενοσαμε- 

ch. 3 vv. 1–2 [...] [ασφαλε]ς βλεπε[τε]- 

[τους κ]λων[ς] . βλεπε- 

[τ]ος [και][ο]μου 

[εργατος] [βλεπ]ε- 

[τε την και[τατο]μης(υ)] 

[...] [μ]αι τα παντα ζη[μι]- 

Fol. 6r (current location: Frg. 1r). Col 3:20–22, 25; 4:1–2

Col. 3:20

[...] εστιν ευαρεστον εν κω

Col. 3:21

v. 21 [Οι] πάροργιζετε τα τεκνα υπακουετε κατα παντα

v. 22 [Οι] δουλοι υπακουουσιν εις προσωπολημψιαν

• 3:20 εστιν ευαρεστον cum F G K L 21 NA28 • 3:21 παροργιζετε cum N A C D* F G L 075. 0198. 0278. 33. 81. 104. 365. 1175. 1241. 1505; Ambst ἐρεθιζετε NA28
Fol. 6v (current location: Frg. iv). Col 4:6–7, 10–11

v. 6
[...] [π]ος [δει] [...]
[υμας ενι] εκαστω [...]
[απ]οχρινεσθαι[ι] ... [...]
και ιησους [ο λεγο]- [...]
ως ενι εκαστω [...]
υμας ενι εκαστω [...]
[Τα] κατ εμε παντα [...]

to διακονος και [...] [...]

v. 7
[ι]γιωριζει υμιν [...]
[τ]ο [υ]ξικος ο αγαπητος [...]
[α]δελφος και π[ισ]- [...]
[τ]ην βασιλιαν [του] [...]

του ριτινες ε[γενηθησαν] [...]

v. 10
[...] δεξισθαι αυτον [...]
και ιησους [ο λεγο]- [...]
μονος ιουστος [...]

v. 11
[οι] οι [μης · ουτοι [...]
[ν]οι [συνεργοι εις [...]
[τ]ην βασιλιαν [του] [...]
μης εκ περι- [...]