

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/MF 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/MF 99) have recently been made available on the website of the Sinai Palimpsests Project.¹ 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 0289.² 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, 13:13–14:19; 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.³ 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.⁵ 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.”⁶ 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”;⁷ 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

Folio before palimpsesting	Preserved text	Current location(s) in the palimpsested manuscript as designated by the Sinai Palimpsests Project
1r	Rom 8:19–26	Frg. 4v
1v	Rom 8:28–35	Frg. 4r
2r	1 Cor 2:11–3:5	Column A: Fols. 4v, 3r; Column B: Fols. 4v, 3r
2v	1 Cor 3:5–16	Column A: Fols. 4r, 3v; Column B: Fols. 4r, 3v
3r	1 Cor 3:17–4:4	Column A: Fols. 5v, 2v; Column B: Fols. 5v, 2v
3v	1 Cor 4:4–12	Column A: Fols. 5r, 2r; Column B: Fols. 5r, 2r
4r	1 Cor 13:13–14:8	Column A: Fols. 1v, 6v; Column B: Fols. 1v, 6v
4v	1 Cor 14:8–19	Column A: Fols. 1r, 6r; Column B: Fols. 1r, 6r

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#.

⁶ Philip Comfort, *Encountering the Manuscripts: An Introduction to New Testament Paleography and Textual Criticism* (Nashville: Broadman & Holman, 2005), 90–91.

⁷ Barbara Aland, “Die neuen neutestamentlichen Handschriften vom Sinai,” in *Berichte der Hermann Kunst-Stiftung zur Förderung der neutestamentlichen Textforschung für die Jahre 1982 bis 1984* (Münster: Hermann Kunst-Stiftung zur Förderung der neutestamentlichen Textforschung, 1985), 80.

5r	Phil 2:22–28	Column A: Frg. 6r, Frg. 2v, Frg. 5v ⁸ ; Column B: Frg. 3v, Frg. 5v
5v	Phil 2:28–30; 3:1–3, 6–8	Column A: Frg. 3r, Frg. 5r; Column B: Frg. 6v, Frg. 2r, (Frg. 5r)
6r	Col 3:20–22, 25; 4:1–2	Frg. 1r
6v	Col 4:6–7, 10–11	Frg. 1v

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).⁹ 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.¹⁰ Each original column consists of twenty-seven lines with twelve to sixteen characters per line.¹¹ Lines have been ruled both horizontally and vertically to adjust both line beginning and approximate ending (e.g., fols. 3v–4r).

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).¹² 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.¹³ The inner margin between the two

⁸ Frg. 5v mainly contains the last part of column B but also preserves a single letter of the first column, i.e., the last *iota* of the penultimate line (see transcription below).

⁹ Frgs. 5–6 were left unidentified by Cavallo. Cavallo’s indexing for many of the other folia and fragments on the project website can now be updated based on the present transcription. The same applies for the NT.VMR.

¹⁰ Frg. 4, however, has the overtext in the same orientation as the undertext.

¹¹ The presence of twenty-seven lines in each column has been established for all fols. except Frg. 1 (Colossians) and Frg. 4 (Romans).

¹² Mirador Viewer, unfortunately, demands a large amount of computer processing capacity.

¹³ On the project website Cavallo indicates the “typical folio dimensions in mm: height [148] x width [100],” i.e., for a folio after palimpsesting. This corresponds roughly to the measurements of “145 x 95” presented in Panayotis G Nicolopoulos, *Ta νέα ευρήματα του Σινά* (Athens: Ministry of Culture—Mount Sinai Foundation, 1998); Nicolopoulos, *The New Finds of Sinai*, trans. Athanasios Hatzopoulos (Athens: Ministry of Culture—Mount Sinai Foundation, 1999), 157 (see also pl. 108), which is only slightly less than Cavallo’s measurement. Michael Welte repeats the measuring also present in the NT.VMR as “22x19,” which must have been done by the Alands and must refer to the original folios (Michael Welte, “Die griechischen Palimpseste in den Ausgaben des Münsteraner Instituts,” in *Palimpsestes et éditions de textes: Les textes littéraires; Actes du colloque tenu à Louvain-*

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.¹⁴ 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 *nu* 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., διδακτ⁰¹⁵ 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: $\overline{\alpha\nu\omicron\iota}$, $\overline{\alpha\nu\omicron\iota\varsigma}$, $\overline{\alpha\nu\omicron\nu}$, $\overline{\alpha\nu\omicron\varsigma}$, $\overline{\theta\nu}$, $\overline{\theta\varsigma}$, $\overline{\theta\nu}$, $\overline{\theta\omega}$, $\overline{\iota\varsigma}$, $\overline{\chi\varsigma}$, $\overline{\chi\nu}$, $\overline{\kappa\omega}$, $\overline{\omicron\nu\nu\omega}$, $\overline{\pi\nu\alpha}$, $\overline{\pi\nu\alpha\tau\omega\nu}$, $\overline{\pi\nu\iota}$, $\overline{\pi\nu\iota\kappa\alpha}$, $\overline{\pi\nu\iota\kappa\omicron\iota\varsigma}$, $\overline{\pi\nu\iota\kappa\omicron\varsigma}$, $\overline{\pi\nu\iota\kappa\omega\varsigma}$, $\overline{\pi\nu\varsigma}$, $\overline{\pi\rho\epsilon\varsigma}$, $\overline{\pi\rho\iota}$, $\overline{\chi\nu}$, $\overline{\chi\varsigma}$, $\overline{\chi\nu}$, $\overline{\chi\omega}$. *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.¹⁵ The transcription follows the transcription editor guidelines.¹⁶ 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.¹⁷ 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

la-Neuve (Septembre 2003), ed. Véronique Somers, Publications de l’institut orientaliste de Louvain 56 [Louvain-la-Neuve: Université Catholique de Louvain, Institut orientaliste, 2009], 39).

¹⁴ See Guglielmo Cavallo and Paolo Fioretti, “Chiaroscuro: Oltre l’angolo Di Scrittura (Secoli I a.C.–VI d.C.),” *Scripta* 7 (2014): 29–64.

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

¹⁶ A. C. Myshrall, R. Kevern, and H. A. G. Houghton, “IGNTP Guidelines for the Transcription of Manuscripts Using the Online Transcription Editor (Version 1.2.2),” released 2020, <http://epapers.bham.ac.uk/3436>.

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 prescribed by the guidelines.¹⁸ 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.¹⁹

8. The Apparatus

All significant textual differences (i.e., excluding orthographic variation, most itacisms, etc.) to the text of NA²⁸ are presented in a negative apparatus. Thus, all places where the transcription reveals new support for the readings adopted in the text of NA²⁸ are not included in the apparatus but are mentioned in the discussion. The textual data of the apparatus derives from NA²⁸, Constantin von Tischendorf's eighth edition, and the edition of Hermann von Soden. All variants introduced from Tischendorf and von Soden have been controlled against the manuscripts (except 025, i.e., P).²⁰

9. Textual Significance

In the following, a reevaluation of the use of majuscule 0289 in NA²⁸ will be presented. All readings of majuscule 0289 recorded in NA²⁸ 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 NA²⁸

Majuscule 0289 is included in Rom 8:34 in the apparatus of NA²⁸ 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 positively support the future participle *κατακρινῶν* printed in the text of NA²⁸. 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 νεχ[ρων]*).

In 1 Cor 2:15, "0289^{vid}" is recorded as supporting the variant *μὲν πάντα*. 0289^{vid} should be changed to 0289*, and 0289^c should be added in support of the reading of the text of NA²⁸,

¹⁸ I would like to thank Amy Myshraal 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 NA²⁸. The first part of Phil 2:26 is left out in the manuscript due to parablepsis, and the verse begins with *ἰδεῖν καὶ ἀδημονῶν*.

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 NA²⁸. 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 (*χρυσιον [καὶ] ↓ αργυριον ·*). *καὶ* would, indeed, fit this space perfectly, and I confirm the judgment of NA²⁸ and the marking with “vid.”

Likewise, in 1 Cor 3:13, majuscule 0289 is attesting the omission of *αὐτό* due to limitations of the presumed space on the ending of the line now lost. *αὐτό* 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 NA²⁸ 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 φθереῖ*), which is printed as the text of NA²⁸. This must, however, be a transcription error and should be corrected. Majuscule 0289, rather, fully supports the text of NA²⁸ in this case (*φθειρει · φθερει*).

In 1 Cor 4:2, majuscule 0289 is wrongly assigned to support the reading of the text of NA²⁸ *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 NA²⁸. 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 *διερμηνεύη*. Although the word is difficult to read (*διε[ρμ]ηγευη*), the reading taken is the only possible of the six readings presented in the NA²⁸. The ending is the subjunctive (not indicative or participle), and if anything was to be included before *διερμηνεύη*, 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 *ἔτι*.

In 1 Cor 14:12, majuscule 0289^{*vid} can be added in support of *προφητεύητε* noted in the apparatus. 0289^c supports *περισσεύητε* printed in the text (the apparatus of NA²⁸ 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 NA²⁸ is, however, negative for this variation unit).

In Phil 2:24, majuscule 0289 can be added in support of the inclusion of *πρός ὑμᾶς* 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 κατὰ πάντα.

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

10. The Text²¹

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

Rom 8:19	[...]ἕως τὴν [ἀποκα]λυψιν τῶν [υἱῶν] τοῦ θ̄υ ἀπεκ- δεχεται	[...] τὴν [ἀπολυτρωσιν] το[υ σώματος ἡμῶν] Τῆ [γὰρ ἐλπίδι] ἐ[σῶθημεν ἐλπίς δὲ βλεπομένη οὐκ ἐστὶν ἐλπίς ὁ γὰρ βλέπει τίς ἐλπίζει]	v. 23
v. 20	[Τῆ γὰρ] ματαιότητι [ἡ κτι]σις ὑπεταγή [οὐ]χ ἐκούσα ἀλλὰ δι- [α τ]ὸν ὑποταξάντα	Ε[ἰ δὲ ὁ οὐ βλεπομένη] ἐ[λπίζομεν] δ̄[ι ὑπομονῆς] ἀ[πεκδεχομεθα]	v. 24
v. 21	[ἐφ] ἐλπίδι · ὅτι καὶ [αυ]τὴ ἡ κτίσις · ἐλευ- [θε]ρωθῆσεται ἀπο [τῆ]ς δουλείας τῆς [φθορ]ᾶς εἰς τὴν ε- [λευθε]ρίαν [...]	Ωσ[αυτῶς δὲ καὶ τὸ] π̄[ν̄α] [...]	v. 25
			v. 26

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	[...] $\overline{\theta\nu}$ · [παντα συνεργε]! εις [αγαθον τοις κατ]α [προθεσιν κλητο]ις	[...] τω τα πα[ντα ημιν] χαρισετα[ι] Τις εγκαλεσε[ι κατα εκ]- λεκτων $\overline{\theta\upsilon}$ [$\overline{\theta\varsigma}$ ο δι]-	v. 32
v. 29	[ουσιν οτι ους προ]- [εγνω και προω]- [ρισεν συμμο]ρ- [φους της εικονο]ς [του $\overline{\upsilon\upsilon}$ αυτου ει]ς [το ειναι αυτον προ]ω- [τοτοκον εν πολ]λοις	καιων τις ο [κατακρι]- νων · $\overline{\chi\varsigma}$ ο απ[οθα]- νων μαλλον δε[ε ε]- γερθεις εκ νεκ[ρων] ος εστιν εν δε[ξια] του $\overline{\theta\upsilon}$ ος και εντ[υγ]- χανει υπερ ημω[ν]	v. 33 v. 34
v. 30	[αδελφοις ους] [δε προωρισε]ν [...]	Τις ημας χωρισε[ι απο] της αγαπης τ[ου $\overline{\chi\upsilon}$] [θλι]ψ[ι]ς η σ[τ]ε[νοχωρια] [...]	v. 35

• **8:34** sine $\overline{\iota\varsigma}$ post $\overline{\chi\varsigma}$ cum B D K 630. 1175. 1241. 1506. 1739. 1881. 2464 m ar m sy^p sa; Ir^{lat} Ambst | [ιησους] NA²⁸ | εκ νεκρων cum ^{2.*} \aleph^b A C Ψ 33. 81. 104. 1506 co | – NA²⁸ | sine και ante εστιν εν δεξια cum \aleph^* A C 81. 629. 945. 1506 it vg^{ww} bo; Ir^{lat} | και NA²⁸

Fol. 2r (current locations: Fols. 4v, 3r). 1 Cor 2:11–3:5

1 Cor 2:11	[...]ν αυτω · ουτως [και] τα του θ̄υ ουδεις [εγ]νωκεν ει μη το [π̄]ν̄α του θ̄υ	Τις γαρ εγνω νουν κ̄υ ος συνβιβασει αυτον · ημεις δε [νουν] χ̄υ εχομεν · καγω	v. 16 ch. 3 v. 1
v. 12	[Ημ]εις δε ου το π̄ν̄α του [κ]οσμου ελαβομεν [α]λλα το π̄ν̄α το εκ του [θ̄]ῡ ινα ιδωμεν τα [υπ]ο του θ̄ῡ χαρισθεν-	αδελφοι ουκ ηδυ[νη]- θην λαλησαι υμι[ν] ως π̄νικ̄οις · αλλ [ως] σαρκιν̄οις ως ν[ηπι]- οις εν χ̄ω̄ · γ[α]λα υμας]	v. 2
v. 13	[τα] ημιν · α και λαλου- μεν ουκ εν διδακτοις [α]νθρωπιν̄ης σοφι- [ας] λογοις · αλλ εν δι- [δακ]τοις π̄ν̄ς · π̄νι- [κ̄]οις · π̄νικ̄ᾱ συνκρι- [ν]οντες	εποτισα ου [βρωμα] ουπω γαρ [εδυνασθε] αλλ ουδε ετ[ι νυν] δυνασθε · ε[τι γαρ] σαρκικοι εσ[τε]	v. 3
v. 14	[Ψ]υχικος δε αν̄ος̄ · ου [δ]εχεται τα του π̄ν̄ς [το]υ θ̄ῡ · μωρια γαρ [α]υτω εστιν · και ου δυνατε γνωναι ο- τι π̄νικ̄ω̄ς ανακρι-	Οπου γαρ εν υ[μιν] ζηλος και ερι[ς ουχι] σαρκικ[ο]! [εστε και] κατα αν̄ο[ν] περιπα]- τειτε [οταν γαρ] λεγη [τις εγω μεν] ειμι! [παυλου ετε]- ρος [δε εγω] απο[λλω]	v. 4
v. 15	γεται · ο δε π̄νι- [κ̄]ος̄ ανακρινει μεν (cor.: τα) [π]αντα · αυτος δε υ- π̄ ουδενος ανακρι- [ν]εται ·	Τι ουν εστιν απο[λ]- λως · τι δε εστ[ιν] παυλος διακογ[οι] δι ων επιστευ[σατε]	v. 5a

• 2:12 ιδωμεν cum \mathfrak{P}^{46} D F G L P 1241. 1506. 1881. 2464 *pm* | ειδωμεν NA²⁸ • 2:15 First hand: μεν παντα cum \mathfrak{N}^1 B D¹ L Ψ . 104. 1175. 1241. 1505. 1881. 2464 *m* | Corrector: τα παντα cum \mathfrak{P}^{46} A C D* 1506; Ptol^{lr} NA²⁸

Fol. 2v (current locations: Fols. 4r, 3v). 1 Cor 3:5–16

v. 5b	και εκαστω ως ο κ̄ς	νατε θειναι παρ[α τον]	
v. 6	[ε]δωκεν · εγω εφυ- [τ]ευσα απολλως ε- [π]οτισεν · αλλα ο θ̄ς	κειμενον ος ε[στιν] ις̄ χ̄ς [·] ει δε τις ε[ποι]- κοδομει επι το[ν θε]-	v. 12
v. 7	ηυξανεν · ωστε [ο]υτε ο φυτευων [ε]στιν τι ουτε ο πο- [τιζ]ων αλλ̄ ο αυξα- [νων θ̄ς]	μελιον χρυσιον [και] αργυριον · λιθους [τι]- μιους ξυλα · χορτ[ον] καλαμην · εκαστ[ου] το εργον φανερ[ον]	v. 13
v. 8	[Ο φυτευ]ων δε και ο [ποτιζω]ν εν εισιν [εκαστο]ς δε τον ιδι- [ον μι]σθον λημψε- [ται κα]τα τον ιδιον [κοπ]ον · θ̄ν γαρ εσ-	γενησεται · η γαρ [η]- μερα δηλωσει οτ[ι εν] πυρι αποκαλυπτε[ται] και εκαστου το εργ[ον] οποιον εστιν [το πυρ] δοκιμασει ·	
v. 9	[μεν σ]υνεργοι θ̄ν [γεωργιο]ν θ̄ν οικο-	Ει τινος το εργον [με]- νει ο εποικοδομ[η]-	v. 14
v. 10	[δομη εσ]τε κατα τη(ν) [χαριν του θ̄]ν την δο- [θεισαν μοι] ως σοφος [αρχιτεκτων] θεμε- [λιο]ν εθ[ηκα αλ]λος [δε] εποικοδομει [·] [εκ]αστος δε βλεπε- [τω] πως εποικοδο-	σεν μισθον λημ[ψε]- ται [·] ει τινος τ[ο] εργον κατακαησε[ται] ζημιωθησεται · [αυ]- τος δε σωθησετα[ι] ουτως δε ως δια π[υ]- ρος [·] ουκ οιδα[τε] οτι ναος θ̄ν εστ[ε]	v. 15
v. 11	[μ]ει [·] θεμελιον [γαρ] αλλον ουδεις δυ-	και το π̄να του θ̄ν [εν] υμιν οικει	v. 16

• 3:12 ut videtur χρυσιον και αργυριον cum B (sy^p); Cl † χρυσιον αργυριον & C^{vid} 630. 1175. 1506. 1739. l 249 † χρυσον αργυρον NA²⁸ • 3:13 sine αυτο post πυρ cum P⁴⁶ & D L Ψ 104. 365. 630. 1241. 1505. 1506. 1881. 2464 m latt; Cl † αυτο A B C P 6. 33. 81. 1175. 1739. l 249; Or NA²⁸ • 3:16 εν υμιν οικει cum B P 33. 630. 1175. 1739. (Tert) † 3 1-2 NA²⁸

Fol. 3r (current locations: Fols. 5v, 2v). 1 Cor 3:17–4:4

v. 17	[ει] τ̄ις τον ναον του [θ̄]ῡ φθειρει · φθερει [το]υτον ο θ̄ς · ο γαρ ναος του θ̄ῡ αγιος εστιν οιτινες εστε	ειτε απολλως ειτε κηφας ειτε κοσμος ειτε ζωη ειτε θανατος	
v. 18	υμεις [·] μηδεις ε- [α]υτον εξαπατατω [ει] τις δοκει σοφος [ε]ιγαι εν υμιν εν τω αιωνι τουτω μω- ρος γενεσθω ινα γενηται σοφος ·	ειτε ενεστωτ[α] ειτε μελλοντ[α] παντα υμων [υμεις] δε χ̄ῡ χ̄ς δε [θ̄ῡ] Ουτως ημ[ας λογιζεσ]- θω αν̄ο̄ς [ως υπη]- ρετας χ̄ῡ · κ[αι οικονο]- μους μυστ[ηριων] [θ̄ῡ ω]δε λ[οιπον] ζητειτε εν [τοις οι]- κονομ[οις] ι[να πισ]- τος τ[ις ευρεθη]	v. 23 ch. 4 v. 1
v. 19	[H] γαρ σοφια του κο[σ]- [μο]υ τουτ[ου] μ[ω]ρ[ια] [π]αρα τω θ̄ω̄ εστιν [γ]εγραπται γαρ ο δρασ- σομενος τους σο- [φ]ους εν τη πανουρ-	Εμοι δε [εις ελαχιστον] εστι[ν ινα υφ υμων] αναχ[ριθω η υπο αν]- θρω[πινης η]με[ρας] αλ[λ ουδε] εμα[υτον] ανακρινω · ουδ[εν γαρ] εμαυτω συνοι[δα] αλλ ουκ εν τουτ[ω] δεδικαιωμαι ο [δε] ανακρινων μ[ε κ̄ς]	v. 2 v. 3
v. 20	[γι]α αυτων · κα[ι] πα- [λι]γ̄ κ̄ς̄ γινωσκει [τ]ους διαλογισμους των σοφων οτι ει- σιν ματαιοι		v. 4a
v. 21	[Ω]στε μηδεις καυχασ- [θ]ω εν αν̄ο̄ις̄ παντα [γα]ρ υμων εστιν		
v. 22	[ει]τε παυλος		

• 4:2 ζητειτε cum Φ^{46} \aleph 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	<p>[εσ]τιν · ωστε μη [πρ]ο καιρου τι κρινε- [τε] εως αν ε[λ]θη ο $\bar{\kappa}\bar{\varsigma}$ [ος] και φωτισει τα [κρυ]πτα του σκοτους [και] φανερωσει τας [βου]λας των καρδιω(ν) [και] τ̄ο̄τ̄ε ο επαινος [γενησε]ται εκαστω</p>	<p>λευσατε · και οφε[λον] γε εβασιλευσατε [ι]- να και ημεις υμιν συβασ[ι]λευσωμ[εν]</p>	v. 9
v. 6	<p>[απο του $\bar{\theta}$̄]ῡ · ταυτα [δε αδελφ]οι · μετεσ- [χηματι]σα εμαυτο(ν) [και απ]ολλων $\bar{\delta}$[ι] υμας [ινα εν η]μιγ [μαθητε] [το μη] υπερ α γεγρα- [πται ι]γᾱ [μ]η εις υ- [περ του ενο]ς φυσι- [ουσθε κα]τ̄α του ε- [τερου ·]</p>	<p>Δοκω γαρ ο $\bar{\theta}\bar{\varsigma}$ ημας τους αποστολους εσχατους απεδιξε[ν] ως επιθανατιους οτι θεατρον εγεν[η]- θημεν τω κοσμ[ω] και αγγελιοις και αν- θρωποις · Ημεις μωροι δια $\bar{\chi}\bar{\nu}$ [υ]μεις δε φρονιμ[οι] εν $\bar{\chi}\bar{\omega}$ ·</p>	v. 10
v. 7	<p>[Τις γαρ σε διακρι]γει · [τι δε εχεις ο ουκ] ελα- [βες] ει δε [και ελ]αβες [τι κ]αυχασαι ως μη λα-</p>	<p>Ημεις ασθενε[ι]ς · υμ[εις] δε ισχυροι · υμεις ενδοξοι · ημεις $\bar{\delta}$[ε] ατιμοι · αχρι τη[ς] αρτι ωρας και πινω- μεν και διψωμεν και γυμνιτευομεν και κολαφ[ι]ζομεθ[α]</p>	v. 11
v. 8	<p>[βω]ν · ηδη κεκο- [ρε]σμενοι εστε · η- [δη] επλουτησατε [χ]ωρις ημων εβασ[ι]-</p>	<p>και αστατουμεν και κοπιωμεν ε[ρ]- γαζομενοι ταις ι[δι]- αις χερσιν · [...]</p>	v. 12

• 4:6 sine εις post μετεσχηματισα cum F G | εις NA²⁸

Fol. 4r (current locations: Fols. 1v, 6v). 1 Cor 13:13–14:8

v. 13	[...] [ελ]πις αγαπη · [τα τρια τ]αυ[τ]α μει- [ζων δε] τρουτων	τε μειζων δ[ε ο] προφ[η]τευων η ο λαλων γλωσ-	
ch. 14 v. 1	[η αγα]πη διωκε- [τε τ]ην αγαπην [ζηλο]υτε δε τ[α] π̄ν̄- [ικ̄α] μαλλον δε [ινα προφη]τευητ[ε]	σαις εκ[κ]τος ει μη διε[ρμ]ηγευη · ινα η εκ[κ]λησια οικο- δομ[η]ν λαβη [N]υν δε [α]δελφοι εαν	v. 6
v. 2	[ο γαρ λαλων γλωσ]ση [ουκ αν̄οις λαλ]ει [αλλα θ̄ω ου]δεις γαρ [ακουει π̄νι] δε λα- [λει μυστηρι]α :	ελθω [πρ]ος υμα[ς] γλωσσαις λαλων [τι] υμας ωφελη[σω] εαν μη υμ[ι]ν λαλη- σω η εν αποκαλ[υ]- [ψ]ει · η εν γνωσ[ει] [η εν προ]φητεια] [η εν δι]δαχη ·]	v. 7
v. 3	[Ο δε προ]φητε[υ]ω(ν) [ανθρω]πο[ι]ς λαλει] [οικοδ]ομην [και] [παρακλ]ησιν κ[αι] πα- [ραμυθι]αν ·	Ομως τα αψυ[χα φω]- νην διδοντα ειτε αυλος ειτ[ε] κιθαρα [·] ε[αν διαστο]- λην τ[οις φθογγοις] μη διδω [πως γνωσ]- θησεται το αυ[λου]- μενον · η το [κιθα]- ριζομενον ·	
v. 4	[ο λαλων] γλωσση [εαυτο]ν οικοδομει [ο] δε προφητευω(ν) [ε]κκλησιαν οικο- [δ]ομει	Και γαρ εαν αδ[ηλον] σαλπιξ φωγ[ην]	v. 8a
v. 5	[Θ]ελω δε παντας υμας λαλειν γλωσ- σαις · μαλλον δε ινα προφητευη-		

• 14:7 διδω cum D^c L P | δωτε K | δω NA²⁸

Fol. 4v (current locations: Fols. 1r, 6r). 1 Cor 14:8–19

v. 8b	[δ]ω · τις παρασκευ- [ασ]εται εις πολεμο(ν)	γλωσση · προ[σει]- χεσθω · ι[να διερμη]-	
v. 9	[ο]υτως και υμεις δια της γλωσσης εαν μη ευσημον λογον δωτε · πως γνωσθησεται το λαλουμενον εσε[σ]- θαι γαρ εις αερα λα[λ]- ουντες ·	νευη · ε[αν προσ]- ευχωμαι γλω[σση] το π̄να μου π[ροσει]- χε[τ]ται ο δε ν[ους μου] α[καρπος]ε[στιν] Τ[ι ουν εστιν προσ]- ευξομαι τω π̄νι προσ]- ευξομαι δε και τω	v. 14
v. 10	[Τ]οσαυτα ει τυχοι γε- νη φωνων εισιν [ε]ν κοσμω · και ου-	νοει [ψαλω τω π̄νι] ψαλω[δε και τω νοι]	
v. 11	[δ]εν αφωνον · ε[αν ουν μ]η ε[ιδω την] [δυναμιν της φω]- [νης] · εσομε τω λα- [λο]υ ντι βαρβαρος [και] ο [λα]λων εν εμοι [βαρβαρο]ς [·]	Επει ε[αν] ε[υλογης εν] π̄νι · ο ανα[πληρων] [τον το]πον [του ιδιω]- του · πω[ς ερει το] αμην επι τ[η ση ευ]- [χα]ριστια · [επειδη τι] [λε]γεις ου[κ οιδεν] συ μεν γαρ χ[αλως]	v. 16
v. 12	[Ου]τως και υμεις [επει ζηλ]ωται εστε [π̄να]τ̄ων · προς τη(ν) [οικ]οδομην της [εκκ]λησιας ζητει- [τε ιν]α προ[φ]ητευ- (c: περισσει-)	συ μεν γαρ χ[αλως] [ε]υχαριστις · αλλ [ο] ετερος ουκ οικο[δο]- μειται Ευχαριστω τω θ̄[ω] παντων υμων μαλλον γλωσση	v. 17
v. 13	[ητ]ε · διο ο λαλω(ν)	λαλω · αλλα εν εκ [...]	v. 18 v. 19

• 14:12 First hand ut videtur: προφητευητε cum A I; Ambst | Corrector (prob. also first hand): περισσειητε NA²⁸ • 14:14 ut videtur sine γαρ cum \mathfrak{P}^{46} B F G 0243. 1739. 1881 b sa; Ambst | γαρ \aleph A D^s K L P Ψ 048. 81. 104. 365. 630. 1175. 1241. 1505. 2464 m lat sy bo • 14:18 γλωσση cum \aleph A D^s F G 33 latt bo | γλωσσαις NA²⁸

Fol. 5r (current locations: Frgs. 6r, 2v, 5v, 3v). Phil 2:22–28

	[...]	[αναγ]χ[α]!ον [δε ηγγη]-	v. 25
	[...]	[σαμ]ην επ[α]φρ[ο]δ[ι]-	
	[...]	[το]ν τον αδελφ[ον]	
	[...]	[και] συν[ε]ργον κα[ι]	
	[...]	[σ]υστρατιωτη[ν]	
	[...]	[μο]υ υμων δε α-	
	[...]	[ποσ]τολον και λ[ει]-	
	[...]	[τουρ]γον της χρ[ειας]	
	[...]	[μο]υ πεμψαι [προς]	
	[...]	[υμα]ς επιδη επι[ι]-	v. 26
	[...]	[πο]θων ην παγ-	
	[...]	[τα]ς υμας ειδιν · χ[αι]	
	[...]	[α]δη[μο]νων · δι[ο]-	
	[...]	[τι] η[χο]υσατε ο[τι] [...]	
	[...]	[...]	
Phil. 2:22	[...]τι ως π̄ρι τε[κνον]	[...]	
	[συ]ν εμοι δο[υλευ]-	[...]	
	[σε]ν εις το εξαγγε-	[...]	
v. 23	[λι]ον · το[υτον]	[...]	
	[μ]εν ουν ελ[πιζω]	[...] [...]τ[ον ο]υ[κ αυτον δε]	v. 27
	[π]εμψε προς υ[μας]	μο[νον] αλλα [κ]α[ι εμε]	
	[ω]ς αν αφιδω τ[α πε]-	ινα μη λυτ[η]ν επι	
	[ρι] εμε εξ[αυτης]	λυτ[η]ν [σχω]	
v. 24	[Πε]ποιθα δε εν κ̄[ω]	Σπ[ουδαι]οτερως	v. 28a
	[ο]τι και αυτος τ[α]-	ου[ν ε]πεμψα αυτ[ον]	
* Iota visible	[χ]εως ελευσομ[α]ι *	ινα ειδοντε[ς αυ]-	
on Frg. 5v	[π]ρος υμας ·	τ[ο]ν παλιν χαρ[ητε]	

• 2:23 πεμψε προς [υμας] cf. 2:24, 2:25 | πεμψαι NA²⁸ • 2:24 προς υμας post ελευσομαι cum **8*** A C P 0282. 326. 629. 1241. 2464 lat sy^p sa^{mss} bo; Aug | – NA²⁸ • 2:26 παντας υμας ειδιν | παντας υμας ειδεν C | παντας υμας ιδειν **8*** A D I^{vid} 0278. 33. 81. 104. 326. 365. 1175. 1241. sy bo | παντας υμας NA²⁸

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]οσδεχε[σθε]	[...]	
	[ο]υν αυτον με[τα]	[...]	
	[π]ασης χαρας εν [κ̄ω]	[...]	
	και τους τοιο[υτους]	[...]	
	εντιμους εχ[ετε]	[...]	
v. 30	οτι δια το ερ[γον]	[...]	
	χ̄ῡ μεχρι θα[νατου]	[...]	
	[η]γγισεν π[αραβο]-	[...]	
	[λ]ευσαμενο[ς τη]	[...]	
	[ψ]υχη · ινα ανα[πλη]-	[...]	
	[ρ]ωση το υμων	[...]	
	[υ]στερημ[α τ]ης	[...]	
	[πρ]ος με λ[ειτο]υρ[γιας]	[...]	
	[...]	[...] [ζ]η[λος]	v. 6
	[...]	[διω]κων την εξ[κ]-	
	[...]	[κλ]ησιαν του θ̄[υ]	
	[...]	[κατα δ]ικαιοσυ-	
	[...]	[νην την ε]ν νομω	
	[...]	[γ]ενοσαμε-	
ch. 3 vv. 1–2	[...] [ασφαλε]ς βλεπε[τ]ε	[νο]ς ατινα η[ν]	v. 7
	[τους κ]υνα[ς] · βλεπε-	[μ]οι κερδη ταυ[τα]	
	[τ]ε τ̄ου[ς] [κα]κ[ο]υ[ς]	ηγημαι δια τον [χ̄ν]	
	εργα[τας] [βλεπ]ε-	[ζ]ημιαν αλλα μ[εν]-	v. 8
	τε την κα[τατο]μη(ν)	[ο]υγγε και ηγο[υ]-	
v. 3	[ημε]ι[ς] γαρ εσμ[εν]	[μ]αι τα παντα ζη[μι]-	
	[η] περιτομη ο[ι] π̄νι [...]	[αν] ει[ναι] δια το υ[περεχον] [...]	

• 2:29 μετα πασης χαρας εν κ̄ω | 4–5 1–3 NA²⁸ • 3:6 του θ̄υ post εκκλησιαν cum 0282. 252. 629 | θεου F G lat | – NA²⁸ | γενοσαμενος | γενομενος NA²⁸ | sine αμεμπτος post γενοσαμενος | αμεμπτος NA²⁸ • 3:7 sine αλλ ante ατινα cum $\mathfrak{P}^{46.61\text{vid}}$ \mathfrak{N}^* A G 0282. 33. 81. 1241 b d; Lcf Ambst | [αλλ] NA²⁸ • 3:8 τα παντα | παντα NA²⁸

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

[...]	[...]	[...]	
[...]	[...]	[...]	
[...]	[...]	[...]	
[...]	[...]	[...]	
[...]	[...]	[...]	
[...]	[...]	[...]	
[...]	[...]	[...]	
[...]	[...]	[...]	
[...]	[...]	[...]	
[...]	[...]	[...]	
[...]	[...]	[...]	
[...]	[...]	[...]	
[...]	[...]	[...]	
[...]	[...]	[...]	
[...]	[...]	[...]	
[...]	[...]	[...]	
[...]	[...]	[...]	
[...]	[...]	[...]	
[...]	[...]	[...]	
[...]	[...]	[...]	
[...]	[...]	[...]	
[...]	[...]	[...]	
[...]	[...]	[...]	
[...]	[...]	[...]	
[...]	[...]	[...]	
[...]	[...]	[...]	
[...]	[...]	[...]	
[...]	[...]	[...]	
[...]	[...]	[...]	
Col. 3:20	[...] εστιν ευαρεσ- [τον ε]ν $\overline{\kappa\omega}$ ·	[...] [προσωπολημψ]ια Οι $\chi\upsilon\rho\iota\omicron\iota$ [το δικαιον]	v. 25 ch. 4 v. 1
v. 21	[Οι] [π] $\overline{\rho\epsilon\varsigma}$ μη παροργι- [ζ]ετε τα τεκνα [υ]- [μ]ων ινα μη αθυ- [μ]ωσιν	κα[ι] την εισοτ[ητα] το[ι]ς δουλοις π[αρ]- εχεσθαι · ειδο[τες] οτι και υμεις ε[χε]-	
v. 22	[Οι] δουλοι υπακου- [ετ]ε κατα παντα [...]	τε $\overline{\kappa\upsilon\iota\nu}$ εν $\overline{\omicron\upsilon\iota\nu\omega}$ Τη προσευχη προ[σκαρτερειτε] [...]	v. 2

• **3:20** εστιν ευαρεστον cum F G K L | 2 1 NA²⁸ • **3:21** παροργιζετε cum \aleph A C D* F G L 075. 0198. 0278. 33. 81. 104. 365. 1175. 1241^s. 1505; Ambst | ερεθιζετε NA²⁸

Fol. 6v (current location: Frg. 1v). Col 4:6–7, 10–11

	[...]	[...]	
	[...]	[...]	
	[...]	[...]	
	[...]	[...]	
	[...]	[...]	
	[...]	[...]	
	[...]	[...]	
	[...]	[...]	
	[...]	[...]	
	[...]	[...]	
	[...]	[...]	
	[...]	[...]	
	[...]	[...]	
	[...]	[...]	
	[...]	[...]	
	[...]	[...]	
	[...]	[...]	
	[...]	[...]	
	[...]	[...]	
	[...]	[...]	
v. 6	[...] [π]ως [δει] [υ]μας ενι] εκαστω [απ]οκρινεσθα[ι] ·	[...] δεξασθαι αυ[τον] και ιησους [ο λεγο]- μενος ιουστ[ος]	v. 10 v. 11
v. 7	[Γα] κατ εμε παντα [γ]γνωρισει υμιν [τ]υχικος ο αγαπητ[ος] [α]δελφος · και π[ισ]- τος διακονος και [...]	[οι] οντες εκ πε[ρι]- τ[ο]μης · ουτοι [μο]- [ν]οι συνεργοι ει[ς] την βασιλιαν τ[ου] ἡ̅ οἰτινες ε[γενηθησαν]	