

Sebastian P. Brock

Two Syriac Papyrus Fragments from the Schøyen Collection

The two small Syriac papyrus fragments presented here are from the collection of Mr M. Schøyen¹, and are published here with his kind permission.

I. MS 1644/1

This fragment measures a maximum of 10 cms (horizontal) × 9 cms (vertical). On the recto there are the beginnings of 19 lines, while on the verso there are the ends of 16 lines (lines 13-14, however, are virtually illegible). The lines are c. 0.5 cms apart, and the script is a small serto.

The fragment contains two texts;

(1) Teaching of the Apostles

Lines 1-12 of the recto contain an abbreviated selection of canons from the Syriac pseudo-Apostolic collection of canons known variously as *The Teaching of the Apostles*², or *The Teaching of the Apostle Addai* (not to be confused with the much more famous narrative text of that name, concerning the correspondence of Abgar with Christ and the mission of Addai to Edessa)³. The fragment opens with the end of canon 3, followed by canons 4, 12 and 20.

The narrative opening of the *Teaching of the Apostles*, with most of the first two canons, is to be found on a single papyrus folio preserved in Florence and published by J.-M. Saugey, 'Le fragment de papyrus syriaque conservé à Florence', *Annali dell'Istituto Universitario Orientale di Napoli* 45 (1985), pp. 1-16. A comparison of the photographs of the Schøyen fragment with those of the Florence folio in Saugey's article at once suggests that we are dealing with a single

1 Their official reference is: Oslo and London, The Schøyen Collection, MS 1644/1 and 1644/2.

2 For the Edessene origin of this document see W. Witakowski, "The origin of the *Teaching of the Apostles*", in *IV Symposium Syriacum* (OCA 229, 1987), pp. 161-171.

3 Edited with English translation by G. Phillips, *The Doctrine of Addai the Apostle* (London, 1876), and G. Howard, *The Teaching of Addai* (Chico, 1981).

manuscript, and that the Florence folio must be the folio immediately preceding that from which the Schøyen fragment comes: the recto of the Florence folio (PSI Inv. 3020) contains the beginning of the narrative text which continues on the verso, where it is followed by the first and most of the second canon (only the last two words are absent). The amount of text missing between the end of the Florence folio and the last words of canon 3, with which the Schøyen fragment begins, would fill two lines, and thus the damaged line 1 of the Schøyen fragment will represent the third line of the original folio. Thus, in a line by line translation of the papyrus text for canons 2 und 3 we have:

PSI Inv. 3020, verso, lines 22-25:

- 22 The apostles also appointed that on Sunday there should be
 23 a service and the reading of the holy Scriptures, and also the Offering, because
 24 on a Sunday Christ arose from the dead, and on Sunday
 25 he ascended to heaven⁴, and on a Sunday, again, he will be seen at the end with

Missing lines from top of next folio:

- 1 [his holy angels. [Canon 3] They also appointed that on Wednesday]
 2 there should be a service, since on it our Lord revealed]

Schøyen fragment:

- 1 (= 3 of folio) to them concerning his judgement, passion, crucifi[xion, death and resurrection;]
 2 (= 4 of folio) and the disciples were in grief because of this.

The Florence papyrus folio measures 10.8×14.2 cms, with 25 lines to the page; the area of writing is 9.5-10.0×12.3×13.0 cms. The papyrus fibres run at right angles to the writing on the recto, and parallel with it on the verso; this is also the case on the Schøyen fragment.

Sauget provides a discussion of the dating of the rather irregular serto hand and concludes that a date of 9th/10th century is likely. This seems entirely acceptable to me. The use of papyrus for Syriac texts at such a late date is most remarkable. An Egyptian provenance is likely, and one might suggest that the text

4 Canon 9 likewise specifies the commemoration of the Ascension 50 days after Easter, i.e. Sunday of Pentecost; this preserves the older tradition, before the commemoration was transferred at the end of the fourth century to the 40th day after Easter (i.e. Thursday). See, for example, T.J. Talley, *The Origins of the Liturgical Year* (Collegeville, 1986), pp. 63-68. The later tradition ("40 days") has in fact been introduced into Canon 9 of the Teaching of the Apostles in Paris Syr. 62 (L) and in many manuscripts of the Didascalia.

was produced by Syrian Orthodox monks at the Monastery of the Syrians in the Nitrian Desert: as is well known, it was at this monastery in the early tenth century that the Abbot, Moses of Nisibis, built up an extraordinarily fine collection of Syriac manuscripts, which today forms the basis of the Vatican and British Library collections of Syriac manuscripts.⁵

The Teaching of the Apostles has been published a number of times, from different manuscripts, notably:

- by P. de Lagarde, *Reliquiae Iuris Ecclesiastici Antiquissimae Syriace* (Vienna, 1856), pp. 32-44, taken from Paris Syr. 62, of the ninth century, where it is entitled ‘Teaching of Addai the Apostle’.
- by W. Cureton, *Ancient Syriac Documents* (London, 1864; repr. Amsterdam, 1967), pp. 24*-35* (text), 24-35 (translation), taken from British Library Add. 14644, of the fifth/sixth century.⁶
- by A. Vööbus, *The Synodicon in the West Syrian Tradition*, I (CSCO 367-8, *Scriptores Syri* 161-2; 1975), pp. 200-208 (text), taken from Damascus Patriarchate 8/11, of AD 1204. (The canons alone, without the narrative introduction and ending, are also interpolated into a large number of manuscripts of the Syriac Didascalia, also edited by Vööbus, vol. I (CSCO 401, *Scr. Syri* 175; 1979), pp. 41-49).⁷

Fragments of a Sogdian translation of the Teaching of the Apostles also survives, edited by N. Sims-Williams, *The Christian Sogdian Manuscript C2* (Berliner Turfantexte XII, 1985), pp. 101-109. The preserved part contains part of the introductory narrative with the first two canons, canons 5-11, 15-27, and a few lines of the narrative ending.

Translation of MS 1644/1, line by line (the section numbers have been added for convenience; no numbers are given in the manuscript; for the transcription of the Syriac text, see below).

[3. They also appointed that there should be a service on Wednesday, since on it]

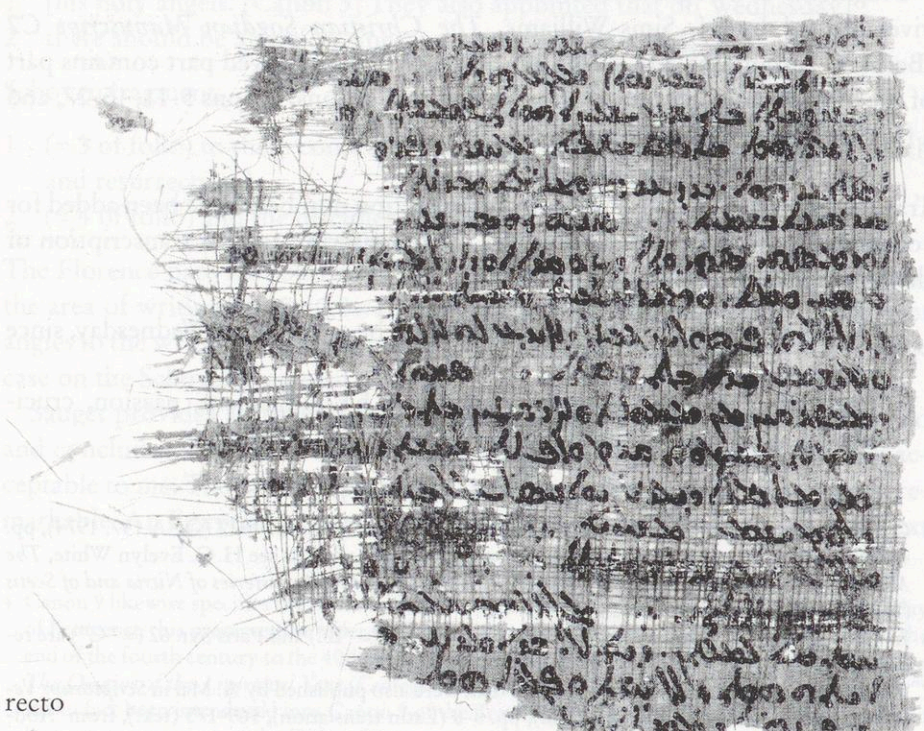
1 our Lord [revealed] to them concerning his judgement, passion, crucifixion, death and the resurrection;]

⁵ On Moses see J. Leroy, ‘Moise de Nisibe’, in *Symposium Syriacum* 1972 (OCA 197. 1974), pp. 457-470, and on the surviving manuscripts which he had collected see H. G. Evelyn White, *The Monasteries of the Wadi 'n Natrun*, Part II. *The History of the Monasteries of Nitria and of Scetis* (New York, 1932), pp. 439-458, esp. 443-445.

⁶ In the notes (on pp. 167-173) the variants of Add. 14531 (= ‘B’) and Paris Syr. 62 (= ‘C’) are recorded.

⁷ The canons, without the opening narrative text, were also published by A. Mai in *Scriptorum Veterum Nova Collectio*, 10 (Rome, 1838), pp. 3-8 (Latin translation), 169-175 (text), from ‘Abdisho’s’ collection of canons.

- 2 and the apostles were in grief because of this. 4. And the apostles also appointed
 3 that on Friday at the ninth hour there should be a service, be[cause what]
 4 was spoken of on the Wednesday concerning the passion of our Lo[rd on
 the Friday]
 5 was carried out, when the worlds and created beings quaked [and the lu-
 minaries were darkened]
 6 in the firmament, in heaven. 12. The Apostles again appointed [that he
 who swears or speaks falsely]
 7 or bears false testimony, or goes to the hou[se of sorcerers, astrologers]
 8 and diviners, and considers fates and horoscopes to be true [-something
 which is held to by those who do not know]
 9 God – he too, like a man who does not know God, [shall be ejected from the
 ministry]
 10 and shall not serve in the ministry. 20. [The apostles als]o appointed [that
 those]
 11 who strip themselves of mammon and do not run after the p[rofit of
 money,]
 12 they shall be chosen and summoned even for the ministry [of the altar].



Transcription of Syriac text

[ܠܟܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ . ܠܟܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ]

[ܠܟܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ]

1 [ܠܟܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ] 1

2 [ܠܟܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ] 2

3 [ܠܟܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ] 3

4 [ܠܟܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ] 4

[ܠܟܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ]

5 [ܠܟܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ] 5

[ܠܟܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ]

6 [ܠܟܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ] 6

[ܠܟܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ]

7 [ܠܟܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ] 7

[ܠܟܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ]

8 [ܠܟܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ] 8

[ܠܟܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ]

9 [ܠܟܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ] 9

[ܠܟܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ]

10 [ܠܟܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ] 10

11 [ܠܟܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ] 11

12 [ܠܟܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ] 12

Collation with other main witnesses to the Teaching of the Apostles.

To avoid confusion, I use the same symbols for manuscripts that are employed by Sauget in his edition of the Florence folio, i.e.:

- C = Cureton (ed.), British Library Add. 14644
- L = de Lagarde (ed.), Paris Syr. 62
- V = Vööbus (ed.), Damascus, Patriarchate 8/11

(For editions, see above).

line 1 [ܠܟܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ] = CL] ܠܟܘܢܐ V

2 ܠܟܘܢܐ = CL] ܠܟܘܢܐ V

ܠܟܘܢܐ/ܠܟܘܢܐ] tp L

ܠܟܘܢܐ = L] om C; ܠܟܘܢܐ V

4 ܠܟܘܢܐ = CV] ܠܟܘܢܐ L

5 ܠܟܘܢܐ ܕܥܘܢܐ ܕܥܘܢܐ = CV (om ܕܥܘܢܐ)] ܠܟܘܢܐ ܕܥܘܢܐ L

ܠܟܘܢܐ = CV] "ܠܟܘܢܐ L

- 6 כַּמְמֹנָא] om CLV
 אַמְמֹנָא] + אַמְמֹנָא CLV
- 7 אַמְמֹנָא] אַמְמֹנָא CLV
- 8 אַמְמֹנָא [אֲמֹנָא]] tp CLV
 [אֲמֹנָא]אֲמֹנָא] pr אַמְמֹנָא CV; pr אַמְמֹנָא L
- 9 אַמְמֹנָא = L] om CV
- 10 אַמְמֹנָא אַמְמֹנָא] om CV; אַמְמֹנָא אַמְמֹנָא אַמְמֹנָא L
 אַמְמֹנָא] + אַמְמֹנָא CLV
 [אֲמֹנָא]אֲמֹנָא = CLV] om Sogdian
- 11 אַמְמֹנָא] אַמְמֹנָא CLV

The erroneous *lamadh* for *nun* seems clear on the papyrus (thus transforming *māmōnā* ‘mammon’ into *māmōlā* ‘flood’); Vööbus records the same error in a number of manuscripts of the Didascalia (ed. Vööbus, I, p. 47, note 278).

- 12 אַמְמֹנָא = LV] אַמְמֹנָא אַמְמֹנָא C
 אַמְמֹנָא = V] אַמְמֹנָא אַמְמֹנָא C; אַמְמֹנָא L; om Sogdian
- The Didascalia manuscripts follow either C or L.
 אַמְמֹנָא] om CV; אַמְמֹנָא L

The *waw* is also present in one manuscript of the Didascalia (see ed. Vööbus, I, p. 47, note 283).

At the end *d-madbhā* (‘of the altar’) has been restored on the basis of C and the Sogdian, and this seems to fit the traces best. L has *d-mdabbrānā* (‘of the leader’, which might also be possible in the papyrus), while V has *d-‘idtā* (‘of the church’, which can hardly have been the reading of the papyrus). The Didascalia manuscripts are divided between the three readings (and add a fourth): see ed. Vööbus, I, p. 47, note 285.

The papyrus has six readings which go against C L and V (in lines 6, 7, 8, 10, 11, 12); in two of these it has support in some manuscripts, or a manuscript, of the Didascalia. The reading at the beginning of line 6, with the addition of ‘in the firmament’, is remarkable.

Where C L and V are divided, the papyrus provides the reading of L, against C and V, three times, and of L, with either C or V, a further three times. There is only one agreement with V alone, but four further ones where V is joined by either C or L. There are no agreements with C alone, but five where C is joined by either L or V. From this it can be seen that the papyrus represents an individual text tradition whose closest links are with L⁸ (which happens to be the manuscript closest in date).

8 This of course makes the restoration at the end of line 12 very uncertain. See, however, note 4 for a marked difference between the papyrus (Florence fragment) and L.

(2) John (Chrysostom?), Excerpt

Line 13 of the recto begins another text, headed ‘From the discourse of Mar Yo’anis on?’. Unfortunately the traces of the ensuing two words are not sufficiently legible to decide whether they should be read as *byt ḥš* (*bēt ḥašše*, ‘Passion’), *byt yld* (*bēt yaldā*, ‘the Nativity’), or even possibly *brt ql* (*bat qālā*, ‘the quotation’); in the transcription I have opted for the first. It is highly probable that Yo’anis is none other than John Chrysostom, but it has not proved possible to identify the work from which the excerpt has been taken, even though the combination of ‘the supplication of the tax collector’ (i.e. alluding to Luke 18:13) might have been thought sufficient to render an identification feasible: as it turns out, however, none of the references in John Chrysostom’s works listed in R. A. Krupp, *Saint John Chrysostom. A Scripture Index* (Lanham, 1984), and in the apparatus to Luke 18:13 in *The New Testament in Greek: The Gospel according to St Luke, Part II, Chapters 13-24* (Oxford, 1987) conforms to the text represented here. Nor has a search of the works of John Chrysostom on IBYCUS provided an appropriate passage.⁹

Lines 13 and 14 of the verso have been left blank apart from the repeated word *nussāyā*, ‘trial’ (sc. of ink/pen) in a lighter ink (and perhaps a different hand).

The following is a line by line translation of what can be read of the unidentified excerpt from Mar Yo’anis:

(recto)

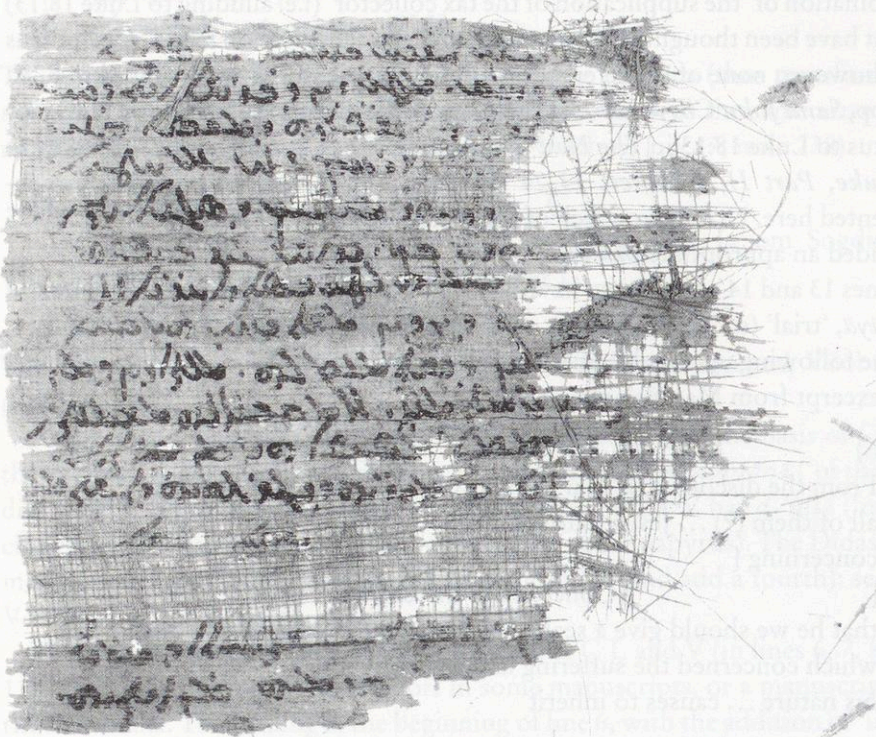
- 13 From the discourse of Mar Yo’anis on?
 14 all of them (?) ... Jesus Christ []
 15 concerning []
 16 [] Concerning, therefore,
 17 that he we should give a seal to our word(s), saying ‘It was not []
 18 which concerned the suffering and the body
 19 his nature ... causes to inherit

(verso)

- 1 he found/was able ... majority
 2 you (?) should determine. But because you are a person who loves []
 3 acquire the supplication of the tax collector
 4 have mercy on me, on a sinner
 5 that you should look at yourself, how there is much
 6 in you; for there wafts
 7 ...for the arrangement of others
 8 ...is found in life

⁹ I am most grateful to Mr J. W. Childers for making this search for me.

- 9 ... that they should obey him. But the word which is from
 10 good, not ...; (the faculty of) hearing does not accept him
 11 this springs up double from the sight
 12 ... that they should incite him so that it should be heard
 13 Trial [tr]ial
 14
 15 as I said, folly which
 16 it is before it/her



verso

Transcription of Syriac text:

[] [] 13
 [] 14
 [] 15
 [] 16
 [] 17
 [] 18
 [] [] 19

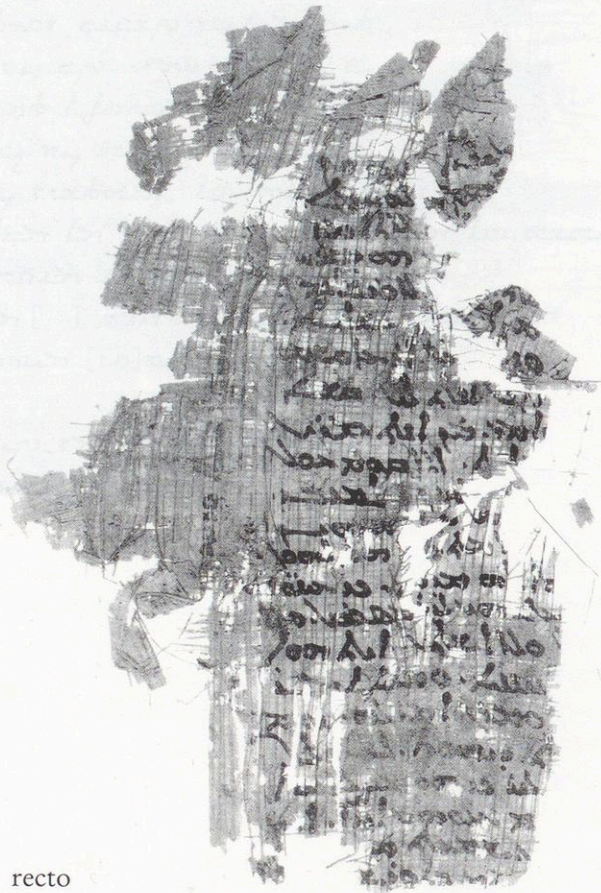
[] 1
 [] 2
 [] 3
 [] 4
 [] 5
 [] 6
 [] 7
 [] 8
 [] 9
 [] 10
 [] 11
 [] [] 12
 [] 13
 [] 14
 [] 15
 [] 16

II. MS 1644/2, Fragment of Peshitta Acts of the Apostles

The second fragment measures a maximum of 7 cms (horizontal) × 11 cms (vertical). Parts of 23 lines are preserved on both recto and verso (lines 15-19 on the verso, however, are illegible). The lines are c. 0.35 cms apart. The papyrus fibres run vertically on the recto and horizontally on the verso. The script is a small and fairly neat serto.

The hand is fairly similar to that of MS 1644/1, but the general impression is much more regular, and the scribe of 1644/2 retains more estrangela features, such as an occasional estrangela *alaph* (at the end of a line), a less rounded *beth*, and final *kaph*; the *mim* is also closer to the estrangela form. The *tau* is more regular than in MS 1644/1. Perhaps a ninth-century date might be suggested.

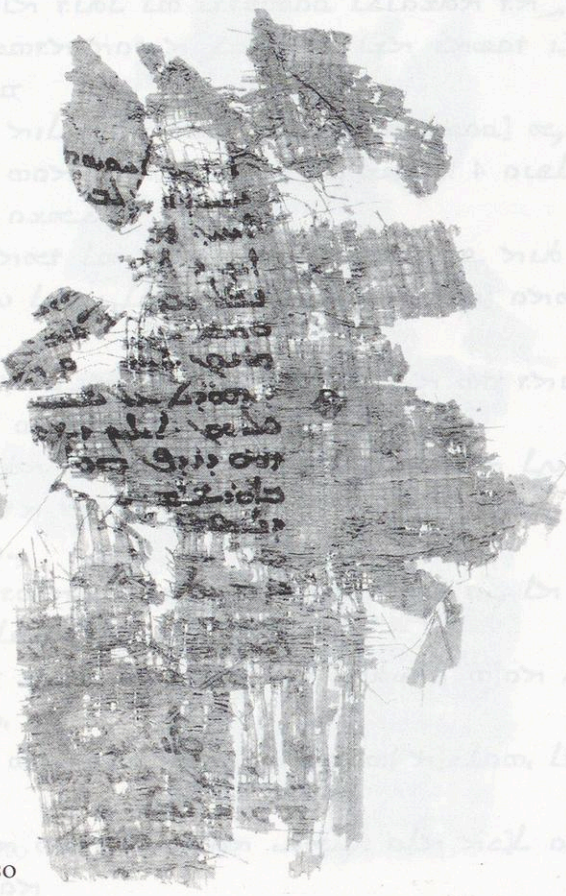
The fragment contains the standard Peshitta text of Acts 8:40 (beginning 'in all the cities, until he came to Caesarea') – Acts 9:14 (breaking off after the first



recto

- 17 [דג כח בוזכסנס דלכרעא עז דעצמא סאמא] סעלע
 ארעא ארעא
- 18 [למ בסעא. סעלע. ארעא. מא ארעא, 11] ארעא
 למ סעמ
- 19 [ול לעסע דעזעסע ארעא סעלע סעלע] ארעא דעסעסע לעסע
- 20 [דארעסע, סע, ארעא סעלע. ארעא] ארעא סע סע סע
 סע
- 21 [בסעא ארעא דעצמא סעלע דגל סעלע] ארעא, סעלע, ארעא
 ארעא
- 22 [דעזעסע סעלע, 13] ארעא סעלע, ארעא, ארעא סעלע
 [ארעא]
- 23 [גל ארעא סעלע דעצמא ארעא סעלע] ארעא
 ארעא [למ 14 סעלע]

verso



- 17 [16 ܠܘܢܠܝܟܘܢ ܘܒܢܝܢܘܬܗܘܢ ܘܒܢܝܢܘܬܗܘܢ ܘܒܢܝܢܘܬܗܘܢ] 1
 [ܡܫܘܠܡܝܝܢ]
- 2 ܡܫܘܠܡܝܝܢ ܘܒܢܝܢܘܬܗܘܢ ܘܒܢܝܢܘܬܗܘܢ ܘܒܢܝܢܘܬܗܘܢ 2
 [ܕܡܫܘܠܡܝܝܢ]
- 3 ܡܫܘܠܡܝܝܢ ܘܒܢܝܢܘܬܗܘܢ ܘܒܢܝܢܘܬܗܘܢ ܘܒܢܝܢܘܬܗܘܢ 3
 [ܕܡܫܘܠܡܝܝܢ]
- 4 ܡܫܘܠܡܝܝܢ ܘܒܢܝܢܘܬܗܘܢ ܘܒܢܝܢܘܬܗܘܢ ܘܒܢܝܢܘܬܗܘܢ 4
 [ܡܫܘܠܡܝܝܢ]
- 5 ܡܫܘܠܡܝܝܢ ܘܒܢܝܢܘܬܗܘܢ ܘܒܢܝܢܘܬܗܘܢ ܘܒܢܝܢܘܬܗܘܢ 5
 [ܡܫܘܠܡܝܝܢ]
- 6 ܡܫܘܠܡܝܝܢ ܘܒܢܝܢܘܬܗܘܢ ܘܒܢܝܢܘܬܗܘܢ ܘܒܢܝܢܘܬܗܘܢ 6
 [ܡܫܘܠܡܝܝܢ]
- 7 ܡܫܘܠܡܝܝܢ ܘܒܢܝܢܘܬܗܘܢ ܘܒܢܝܢܘܬܗܘܢ ܘܒܢܝܢܘܬܗܘܢ 7
 [ܡܫܘܠܡܝܝܢ]
- 8 ܡܫܘܠܡܝܝܢ ܘܒܢܝܢܘܬܗܘܢ ܘܒܢܝܢܘܬܗܘܢ ܘܒܢܝܢܘܬܗܘܢ 8
 [ܡܫܘܠܡܝܝܢ]
- 9 ܡܫܘܠܡܝܝܢ ܘܒܢܝܢܘܬܗܘܢ ܘܒܢܝܢܘܬܗܘܢ ܘܒܢܝܢܘܬܗܘܢ 9
 [ܡܫܘܠܡܝܝܢ]
- 10 ܡܫܘܠܡܝܝܢ ܘܒܢܝܢܘܬܗܘܢ ܘܒܢܝܢܘܬܗܘܢ ܘܒܢܝܢܘܬܗܘܢ 10
 [ܡܫܘܠܡܝܝܢ]
- 11 ܡܫܘܠܡܝܝܢ ܘܒܢܝܢܘܬܗܘܢ ܘܒܢܝܢܘܬܗܘܢ ܘܒܢܝܢܘܬܗܘܢ 11
 [ܡܫܘܠܡܝܝܢ]
- 12 ܡܫܘܠܡܝܝܢ ܘܒܢܝܢܘܬܗܘܢ ܘܒܢܝܢܘܬܗܘܢ ܘܒܢܝܢܘܬܗܘܢ 12
 [ܡܫܘܠܡܝܝܢ]
- 13 ܡܫܘܠܡܝܝܢ ܘܒܢܝܢܘܬܗܘܢ ܘܒܢܝܢܘܬܗܘܢ ܘܒܢܝܢܘܬܗܘܢ 13
 [ܡܫܘܠܡܝܝܢ]
- 14 ܡܫܘܠܡܝܝܢ ܘܒܢܝܢܘܬܗܘܢ ܘܒܢܝܢܘܬܗܘܢ ܘܒܢܝܢܘܬܗܘܢ 14
 [ܡܫܘܠܡܝܝܢ]
- 15 ܡܫܘܠܡܝܝܢ ܘܒܢܝܢܘܬܗܘܢ ܘܒܢܝܢܘܬܗܘܢ ܘܒܢܝܢܘܬܗܘܢ 15
 [ܡܫܘܠܡܝܝܢ]
- 16 ܡܫܘܠܡܝܝܢ ܘܒܢܝܢܘܬܗܘܢ ܘܒܢܝܢܘܬܗܘܢ ܘܒܢܝܢܘܬܗܘܢ 16
 [ܡܫܘܠܡܝܝܢ]
- 17 ܡܫܘܠܡܝܝܢ ܘܒܢܝܢܘܬܗܘܢ ܘܒܢܝܢܘܬܗܘܢ ܘܒܢܝܢܘܬܗܘܢ 17
 [ܡܫܘܠܡܝܝܢ]
- 18 ܡܫܘܠܡܝܝܢ ܘܒܢܝܢܘܬܗܘܢ ܘܒܢܝܢܘܬܗܘܢ ܘܒܢܝܢܘܬܗܘܢ 18
 [ܡܫܘܠܡܝܝܢ]
- 19 ܡܫܘܠܡܝܝܢ ܘܒܢܝܢܘܬܗܘܢ ܘܒܢܝܢܘܬܗܘܢ ܘܒܢܝܢܘܬܗܘܢ 19
 [ܡܫܘܠܡܝܝܢ]
- 20 ܡܫܘܠܡܝܝܢ ܘܒܢܝܢܘܬܗܘܢ ܘܒܢܝܢܘܬܗܘܢ ܘܒܢܝܢܘܬܗܘܢ 20
 [ܡܫܘܠܡܝܝܢ]
- 21 ܡܫܘܠܡܝܝܢ ܘܒܢܝܢܘܬܗܘܢ ܘܒܢܝܢܘܬܗܘܢ ܘܒܢܝܢܘܬܗܘܢ 21
 [ܡܫܘܠܡܝܝܢ]

[למג ק] חבא קבוקא [קא לזכא קא חבא חבא]

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