

3. THE ARABIC TEXT OF ROMANS 1:1–9A; 24B–29 IN SINAI GREEK NEW FINDS MAJUSCULE 2

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There has been a recent surge in scholarship on the Arabic versions in the last decade and a half, including the published PhD dissertations of Hikmat Kashouh on the Arabic versions of the Gospels, Sara Schulthess on the text of Vatican Arabic 13 (hereafter VA13) in 1 Corinthians and Vevian Zaki on the Arabic versions of the Pauline Epistles, articles by Monferrer-Sala on Matthew 13 and Philemon in VA13, Vevian Zaki on what she calls three recensions of the Pauline Epistles and on Sinai Arabic 151 (hereafter SA151), and Jack Tannous's short article on Sinai Greek New Finds Majuscule 2 (hereafter MG2).¹ However, in the introductions to the

* I give my sincerest thanks to Emanuele Scieri, Andrew Patton, and to the anonymous readers for their helpful suggestions and corrections, and to Hugh Houghton for organising the Birmingham Colloquium. Any remaining errors are my own.

¹ Hikmat Kashouh, *The Arabic Versions of the Gospels: The Manuscripts and Their Families* (Berlin: De Gruyter, 2012); Sara Schulthess, *Les manuscrits arabes des lettres de Paul: État de la question et étude de cas (1 Corinthiens dans le Vat. Ar. 13)* ANTF 42 (Leiden: Brill, 2018); Vevian Zaki, *The Pauline Epistles in Arabic: Manuscripts, Versions, and Transmission*, *Biblia Arabica* 8 (Leiden: Brill, 2022); Juan Pedro Monferrer-Sala, 'An Early Fragmentary Christian Palestinian Rendition of the Gospels into Arabic from Mār Sābā (MS Vat. Ar. 13, 9th c.)', *Intellectual History of the Islamicate World* 1 (2013), pp. 69–113; Juan Pedro Monferrer-Sala, 'The

standard critical text of Nestle-Aland and the United Bible Societies, currently NA28 and UBS5, there is no reference to the Arabic versions, nor are they cited in the apparatus of the Pauline Epistles.² A note in the introduction to UBS3 mentions that it cites the Arabic versions rarely, but even that note (and presumably the rare citations of the Arabic versions) is absent from UBS5.³ Scholarly interest in the Arabic versions has increased, but much work remains to be done to identify Greek variants behind Arabic translations for these manuscripts to gain a hearing for their testimony to the history of the New Testament text.⁴

MG2 is the only known bilingual Greek-Arabic manuscript of the Pauline Epistles and is written in two columns. The Greek column has been assigned Gregory-Aland number 0278 and is one of the consistently cited witnesses in NA28, though not in UBS5.⁵ This paper examines the remaining fragments of Romans contained in the first two folios of MG2.⁶ In his 2019 article Tannous examines fifteen test passages throughout the entire

Pauline Epistle to Philemon from Codex Vatican Arabic 13 (Ninth Century CE) Transcription and Study', *JSS* 60.2 (2015), pp. 341–371; Vevian Zaki, 'The Textual History of the Arabic Pauline Epistles: One Version, Three Recensions, Six Manuscripts', in *Senses of Scripture, Treasures of Tradition: The Bible in Arabic among Jews, Christians and Muslims*, ed. Miriam L. Hjälms, *Biblia Arabica* 5 (Leiden: Brill, 2017), pp. 392–424; Vevian F. Zaki, 'A Dynamic History: MS Sinai, Arabic 151 in the Hands of Scribes, Readers, and Restorers', *Journal of Islamic Manuscripts* 11 (2020): pp. 200–259; Jack Tannous, 'A Greco-Arabic Palimpsest from the Sinai New Finds: Some Preliminary Observations,' in *Heirs of the Apostles: Studies on Arabic Christianity in Honor of Sidney H. Griffith*, ed. David Bertaina et al., *Arabic Christianity* 1 (Leiden: Brill, 2019), pp. 426–445.

² NA28, pp. 23*–34* and 67*–77*; UBS5, pp. 30*–35*.

³ UBS3, pp. xxxii and xxxvi.

⁴ Most of these studies concern themselves with establishing *Vorlagen* of the Arabic manuscripts and do not refer to Greek variants at all. Although MG2's exemplar has a Syriac *Vorlage*, for several variants below MG2 could be cited as supporting Greek readings.

⁵ NA28, pp. 20*–22* and 63*–65*; UBS5, pp. 16*–23*.

⁶ I have used the digital images from the Sinai Palimpsest Project to transcribe the Greek and Arabic text of Romans in MG2 at <https://sinai.library.ucla.edu/viewer/ark:%2F21198%2Fz1862z2p>.

Pauline corpus in MG2 comparing the Arabic to the Greek columns and to the Syriac Peshitta, tentatively concluding that it follows the Peshitta relatively literally, but noting that there are several places where it might have been corrected against the Harklean Syriac version.⁷ From the fragments of Romans, only Romans 1:3 is included in his test passages and the present study examines the entire extant text of Romans to determine its relationship to the Greek column and its *Vorlage*.

The primary focus of the manuscript is clearly the Greek column, which is written in majuscule script. There are more rubrics in Greek both in the title on the first folio, *πρὸς ῥωμαίους· παύλου ἐπιστολή*, which runs the width of the page across both columns, and the *κεφάλαια* markings which are only in Greek letters usually next to the Greek column. Each *κεφάλαιον* begins with a large capital Greek letter. There is an Arabic header across from the Greek one above the title, most likely indicating lections, but the beginning is lacunose due to a hole in the page. The Greek letters at the beginning of each epistle are a numbering system of the order of the Pauline Epistles, so that *α* in the margin below the large capital Π in Παῦλος designates Romans as the first letter in the Pauline letter collection contained in this manuscript.⁸ Fol. 3v does have *κεφάλαιον ε* at 1 Corinthians 8:1 next to a large capital letter, which shows that the *κεφάλαια* start anew with each epistle. The *ἀρχ(ή)* above and to the left of Παῦλος indicates the beginning of a lection, which is described at the top of the page as *ἀνάγνω(σμα) τῇ κυρια(κῇ)]* *εν συνα(ξάριω)* ('the reading of the Sunday ... in the Synaxarion') but the folio is lacunose at the point where it would specify which Sunday it is. The heading is very similar to the one in Ephesians on fol. 24r, which has *ἀνάγνω(σμα) τῇ κυρια(κῇ) τῷ(ν) βαϊῶν ἐν συναξ(άριω)* ('the reading of the Sunday of the Palms in the Synaxarion'), which is also the Palm Sunday reading in VA13 (*βαϊῶν εὐλογιτ[ῶν]*). The extant *κ* for *κυρια(κῇ)* is present in the heading for Romans and is written in the same way as the one for

⁷ Tannous, 'A Greco-Arabic Palimpsest', pp. 426–445.

⁸ This is further confirmed by other numbers for Epistles in this manuscript where the beginning is extant, *δ* for Galatians on fol. 7r, *ε* for Ephesians on fol. 24r, *η* for 1 Thessalonians on fol. 58v, *θ* for 2 Thessalonians on fol. 72r, and *ι* for Hebrews on fol. 79r.

Ephesians, which makes it clear that Romans 1:1 began a Sunday reading, possibly according to the Jerusalem lectionary, because it should be a Tuesday reading according to the Byzantine lectionary.⁹ MG2 follows the same lectionary system found in VA13, which has Romans 1:1 as the beginning of a Sunday reading, albeit without a description.

There are some important limitations of Arabic which mean that certain features of the text found in MG2 must not be used to support variant readings. Among these are the presence or absence of the definite article in Arabic. As one example of many, not a single Greek word in Romans 1:1 has the definite article, but in Arabic, most are made definite either because they have the definite article or because they are part of a construct phrase that makes them definite. These are عبد (construct) for δοῦλος, المسيح for Χριστοῦ, المدعو for κλητός, الرسول for ἀπόστολος, أنجيل (construct) for εὐαγγέλιον and الله for θεοῦ. As in the Peshitta, the word order for variants involving divine names such as Ἰησοῦ Χριστοῦ or Χριστοῦ Ἰησοῦ cannot be determined reliably from their Arabic translation.¹⁰ In MG2 and the Arabic manuscript tradition in general, the translation يسوع المسيح ('Jesus the Christ'), with some variant spellings of the name Jesus, is commonly found. Only a few isolated manuscripts such as VA13 and BNFc17¹¹ read المسيح يسوع ('the Christ, Jesus') in the few cases where the order Χριστοῦ Ἰησοῦ appears in the Greek or ⲡⲕⲥⲓⲛⲥ in the Coptic text.¹² A third type of Greek

⁹ See Sebastià Janeras, 'Les lectionnaires de l'ancienne liturgie de Jérusalem', *Collectanea Christiana Orientalia* 2 (2005), pp. 71–92, for a study of the Jerusalem Lectionary and its manuscripts. See also Samuel Gibson, *The Apostolos: The Acts and Epistles in Byzantine Liturgical Manuscripts*, TS(III) 18 (Piscataway, NJ: Gorgias Press, 2018), pp. 45–47 which discusses the influence of the Jerusalem Lectionary on the Byzantine rite, and 258 for this reading in the latter.

¹⁰ Peter J. Williams, 'An Evaluation of the Use of the Peshitta as a Textual Witness to Romans', *TC: A Journal of Biblical Textual Criticism* 13 (2008): p. 2.

¹¹ This is a bilingual Coptic-Arabic manuscript in the BnF: see Table 1 below.

¹² To demonstrate further, in Ephesians 1:1 on fol. 24r where the Greek column has $\overline{\chi\rho\iota}\iota\sigma\tau\overline{o}\ \iota\omega$, the Arabic column has أيسوع المسيح, and again at the end of the verse where the Greek column has $\epsilon\nu\ \overline{\chi\rho\iota}\iota\sigma\tau\overline{o}\ \iota\omega$, the Arabic column has يسوع المسيح. This does not necessarily indicate disagreement from the Greek

variant which cannot be rendered in Arabic translations is θεοῦ, which if it refers to ‘God’ and not ‘a god’ is always الله (‘the God’) in MG2. For κατὰ πνεῦμα ἁγιωσύνης in Romans 1:4, the Arabic column has بروح القدس, ‘by the Spirit of Holiness’ or simply, ‘by the Holy Spirit,’ which is the standard Arabic rendering of Holy Spirit, even occurring in this form in the Qur’an at 2:253.

Acknowledging these limitations, what follows is an analysis of the extant portion of Romans in MG2, beginning with the Greek variant readings and analysing the differences between the Greek and Arabic columns.¹³ Next is a comparison of MG2 to the Syriac Peshitta and other Arabic manuscripts to determine the source of the differences. The analysis concludes with a discussion of its unique readings and the reasons these might have been created, either by the scribe or in the exemplar. Table 1 lists the sigla used in this study with the shelfmark, date and, where available, websites with digital images for all of the Arabic manuscripts that were consulted for comparison to the text of MG2.

Siglum	Shelfmark	Date	Website for Images
460 ^{a,g,l}	Venice, BNM, Gr. Z. 11 (Arabic, Greek, Latin) ¹⁴	13 th cent. CE	http://www.internetculturale.it
A39K	Aleppo, Syriac Orthodox Archdiocese N. 39 (k)	1479 CE	https://www.vhmml.org/readingRoom

column so much as it demonstrates how fixed this form had become in most Arabic manuscripts.

¹³ Appendix A has a full transcription of the Greek and Arabic columns for the extant part of Romans and Appendix B has a table with the singular and subsingular Greek variant readings.

¹⁴ 460 is the Gregory-Aland number for the Greek column of this trilingual Greek-Latin-Arabic manuscript. For simplicity, I have used g for Greek, l for Latin, and a for Arabic to designate the columns.

ADul	Duluth, Minnesota, Kathryn A. Martin Library, (no number)	15 th cent. CE	
ANS327	St Petersburg, NLR, Arabic New Series 327	892 CE	
BNFa6274	Paris, BnF, Arabe 6274	18 th cent. CE	https://gallica.bnf.fr
BNFa6725	Paris, BnF, Arabe 6725	918 CE	https://gallica.bnf.fr
BNFc17	Paris, BnF, Copte 17	13 th cent. CE	https://gallica.bnf.fr
BNFs50	Paris, BnF, Syriac 50	1187 CE	https://gallica.bnf.fr
COP13-7	Cairo, Coptic Orthodox Patriarchate, Bible 154	1253 CE	https://archive.org
E1625	Madrid, El Escorial, Ar. 1625 (Cas 1620)	18 th cent. CE	
H1	Homs, Archdiocese of the Greek Orthodox, 1	not dated	https://www.vhmml.org/readingRoom
JSM263	Jerusalem, St. Mark Syrian Orthodox Monastery, 263	16 th cent. CE	https://www.vhmml.org/readingRoom
LA2	Leiden, Univ., Acad. 2	14 th cent. CE	https://digitalcollections.universiteitleiden.nl

MG2	Sinai Greek NF MG2	9 th cent. CE	https://sinai.library.ucla.edu
MO4	Venice, BNM, Or. 4	16 th cent. CE	
RC867	St Peters- burg, Insti- tute of Ori- ental Man- uscripts Russian Academy of Sciences, C 867	13 th cent. CE	
SA147	Sinai, SCM, Arabic 147	13 th cent. CE	https://sinaimanuscripts.library.ucla.edu
SA151	Sinai, SCM, Arabic 151	867 CE	https://sinaimanuscripts.library.ucla.edu
SA155	Sinai, SCM, Arabic 155	9 th cent. CE	https://sinaimanuscripts.library.ucla.edu
SA156	Sinai, SCM, Arabic 156	1316 CE	https://www.loc.gov/item
SA158	Sinai, SCM, Arabic 158	1232 CE	https://sinaimanuscripts.library.ucla.edu
SA164 ^L	Sinai, SCM, Arabic 164	1238 CE	https://sinaimanuscripts.library.ucla.edu
SA167	Sinai, SCM, Arabic 167	1255 CE	https://sinaimanuscripts.library.ucla.edu
SA168	Sinai, SCM, Arabic 168	1238 CE	https://sinaimanuscripts.library.ucla.edu
SA175 ^L	Sinai, SCM, Arabic 175	1225 CE	https://sinaimanuscripts.library.ucla.edu
SA436	Sinai, SCM, Arabic 436	10 th cent. CE	https://www.loc.gov

VA13	Vatican, BAV, Vat. ar. 13	10 th cent. CE	https://digi.vatlib.it
VA28	Vatican, BAV, Vat. ar. 28	1271 CE	https://digi.vatlib.it
VBA63 ^L	Vatican, BAV, Borg. ar. 63	1741 CE	https://digi.vatlib.it
WG32	Wolfen- büttel, Herzog- August Bibliothek, Gud. Gr. 32	16 th cent. CE	

Table 1. Arabic Manuscripts Consulted

Though any conclusions about the *Vorlage* of MG2 remain tentative because such a small portion of Romans is extant, I consider the suggestions of Tannous and provide further evidence regarding its relationship to the Peshitta, but also show that, *contra* Tannous, in Romans it does not correct the Arabic text to that of the Harklean Syriac.

GREEK VARIANTS

Rather than beginning by comparing the Arabic column to the Syriac in places where it disagrees with the Greek column, it is necessary first to establish how the Arabic text of MG2 relates to the entire Greek textual tradition in places where there is known textual variation, so that one does not assume that differences between the Arabic and Greek columns are due to a different *Vorlage* without further analysis. In the extant portion of Romans in MG2, there are forty-eight instances of variation in Greek manuscripts depending on how one determines a variation unit—excluding spelling variations. I have presented a table of the genetically significant Greek variants with the critical text of NA28 as the first reading, followed by known variant readings with the Greek manuscripts and versions that support them in subsequent columns. Instead of listing all manuscripts and versions that agree

with the critical text in each variant, I have used the following method. Where there are 15 Greek manuscripts or fewer I have listed all of them with the critical text. If more than 15 Greek manuscripts agree with the critical text I have used the Latin abbreviation *rell.* to indicate that all Greek manuscripts except for the ones listed for other variant readings agree with the critical text. I included 0278, MG2 and the Syriac versions, commenting on other versions in the analysis of the variant readings when relevant. I consulted the apparatus of NA28 and UBS5, *Das Neue Testament auf Papyrus*, von Soden's critical edition and textual commentary, and, occasionally, Swanson's edition of Romans to locate variant readings.¹⁵ I verified von Soden's readings using images from the NTVMR when possible. For the text of the Syriac Peshitta and the Harklean version I used Aland and Juckel's *Das Neue Testament in Syrischer Überlieferung*.¹⁶ Though not included in the table, for the other versions I consulted Horner's edition and Kneip's unpublished M.A. thesis for the Sahidic Coptic, Horner's edition for the Bohairic Coptic, Houghton's edition for the Latin versions, Abraha's edition for the Ethiopic, and my own transcriptions for other Arabic manuscripts.¹⁷

¹⁵ Klaus Junack et. al., eds., *Das Neue Testament auf Papyrus. II. Die Paulinischen Briefe*, 2 vols., ANTF 12 (Berlin: De Gruyter, 1989–1984); Hermann Freiherr von Soden, *Die Schriften des Neuen Testaments in ihrer ältesten erreichbaren Textgestalt*, 4 vols. (Göttingen: Vandenhoeck & Ruprecht, 1911–1913), 1:2. Reuben Swanson, ed., *New Testament Greek Manuscripts: Romans* (Wheaton, IL: Tyndale House; and Pasadena: William Carey International University Press, 2001).

¹⁶ Barbara Aland and Andreas Juckel, eds., *Das Neue Testament in Syrischer Überlieferung. II. Die Paulinischen Briefe*, 3 vols., ANTF 14, 23, 32 (Berlin: De Gruyter, 1991–2002).

¹⁷ George William Horner, ed., *The Coptic Version of the New Testament in the Southern Dialect, Otherwise Called Sahidic and Thebaic*, 7 vols. (Oxford: Clarendon Press, 1920; repr. Osnabrück: Zeller, 1911–1924); David Kneip, 'The Text of Romans in Sahidic Coptic' (unpubl. diss., Abilene Christian University, 2004); George William Horner, ed., *The Coptic Version of the New Testament in the Northern Dialect, Otherwise Called Memphitic and Bohairic*, 4 vols. (London: Clarendon Press, 1905; repr. Osnabrück: Zeller, 1969), 3; H.A.G. Houghton et. al., eds., *The Principal Pauline Epistles: A Collation of Old Latin Witnesses*, NTTSD 59 (Leiden: Brill, 2019); Tedros

Variant	Romans	Critical Text	Reading B	Reading C
1	1:1	Χριστοῦ Ἰησοῦ ⲫ ¹⁰ 03 81	Ἰησοῦ Χριστοῦ 0278 <i>rell.</i> syr ^{p,h,pal} MG2	
2	1:3	τοῦ γενομένου 0278 61 ^c <i>rell.</i> syr ^{h,pal}	τοῦ γεννωμένου 51 ^{(*)c} 61* 441 syr ^(p) MG2	
3	1:4	κυρίου 0278 ^{vid} <i>rell.</i> MG2 460 ^a	θεοῦ 323 460 ^{g,l} 1738	
4	1:7	ἐν Ῥώμῃ ἀγαπητοῖς θεοῦ 0278 <i>rell.</i> syr ^{p,h,pal} MG2	ἐν ἀγάπῃ θεοῦ 012	
5	1:8	περί 01 02 03 04 06* 018 0151 33 81 104 630 1505 1506 1739 1881 syr ^{p,h}	ὑπέρ 06 ² 010 020 025 044 049 056 0142 0278 1175 1241 2464 MG2	
6	1:9	μου ¹ ⲫ ^{26vid} 01 02 03 04 06 ² 018 020 025 0151	μοι 06* 010 044 056 0142 424 1505 1506 syr ^{p vid,h} MG2 ^{vid}	lac. 0278
7	1:24	αὐτοῖς ⲫ ^{40vid} 01 02 03 04 06* 81 104 1881* syr ^{p,h} MG2 ^{vid}	ἐαυτοῖς 06 ² 010 018 020 025 044 049 056 0142 0151 0278 33 365 630 1175 1241 1505 1506 1739 1881 ^c 2464	
8	1:25	τῇ κτίσει <i>rell.</i>	τὴν κτίσιν 025 ^c (025* κτησιν) (0278 τὴν κτη[σ]ειν) (999 τὸν κτίσιν)	
9	1:26	φύσιν 0278 <i>rell.</i> syr ^h	φύσιν χρῆσιν 06* 012 syr ^(p) MG2 ^{vid}	

Abraha, *La lettera ai Romani: Testo e commentari della versione Etiopica*, Äthiopistische Forschungen 57 (Wiesbaden: Harrassowitz, 2001).

10 ¹⁸	1:27	τε 01 03 06 ¹ 018 020 049 ^c 056 0151 81 365 1175 1241 1836 2464 syr ^p vid	δέ 02 06* 012 025 044 33 104 630 1505 1739 1881 syr ^h MG2 ^{vid}	om. 04 049* 0278 1827
11	1:27	ἐαυτοῖς 0278 rell. syr ^{p,h} MG2	αὐτοῖς 03 018 0151 104* 1506	
12	1:28	ὁ θεός 0278 rell. syr ^{p,h} MG2	om. 01* 02 0172* 1827 1845 2815	
13 ¹⁹	1:29	πονηρία πλεονεξία κακία 03 0172 ^{vid} 6 424 ^c 1739 1881	πορνεία πονηρία πλεονεξία κακία 020 044 049 056 0142 0278 ^{vid} 88 256 263 365 424* 429 436 460 917 1175 1241 1245 1319 1573 1962 2127 2200 2464 2492 syr ^h (MG2)	(πορνεία πονηρία κακία πλεονεξία syr ^p)

Table 2. Genetically Significant Greek Variants

There are 13 genetically significant variants in the extant portion of MG2. The Greek and Arabic columns agree in seven of them, two cannot be determined and they disagree four times. For the agreements, in Romans 1:7 I have combined what NA28 lists as two separate variants to show that MG2 and 0278 do not agree with the omission of ἐν ᾧ as in 012. In Romans 1:28 neither lacks ὁ θεός, omitted in 01* 02 0172* 1827 1845 2815 and in the

¹⁸ The majority of Greek manuscripts are split between the critical text and reading B so that I have only listed the consistently-cited witnesses in NA28 for each of those readings

¹⁹ There are at least ten other readings and the syr^p reading does not exist in any Greek manuscript; however, I have included these for comparison and analysis between MG2 and 0278.

Arabic manuscripts SA155 and BNFa6725. Romans 1:29 is a complicated variant that has at least twelve variant readings in Greek, but MG2 clearly agrees with the order of the Greek column. In Table 2, I only list three readings for this variant, one of which I created from the order of the Peshitta, ܠܗܘܢ ܠܥܝܢܐ ܠܥܡܥܐ ܠܥܝܢܐ, in what would be the reading of its Greek *Vorlage* if one existed. Despite an itacism and two incorrect circumflex accents, the order of 0278 is certain. MG2 agrees with this order, reading وزني وشراره وشره وفسق, except that it has the added conjunction و before each of the terms like the Peshitta, both Coptic versions, and some Arabic manuscripts of the same recension with a Greek *Vorlage*, namely SA175^L, SA158, SA168, H1, and VBA63^L. The apparatus of UBS5 and NA28 list syr^(p) for the same reading as 0278 and MG2 in parentheses most likely due to the difference in word order for πλεονεξία and κακία. The Peshitta has ܠܥܝܢܐ, meaning ‘bitterness; harshness, cruelty’ after the word for πορνεία and has the word for πλεονεξία at the end after κακία.²⁰ If ܠܥܝܢܐ translates πονηρία syr^p would still not belong with this reading, but should have its own, separate reading with the order πορνεία πονηρία κακία πλεονεξία.²¹ Although this order is not a known Greek variant, the Arabic manuscripts A39K, ADul, WG32, JSM263, and BNFa6274 agree exactly with the Peshitta, while BNFa6725, SA436, and SA159 have the same word order without the added conjunction و before each of the terms. Unfortunately, P.J. Williams does not reference this verse in his article on the Peshitta in the NA27 apparatus;²² however, whether the Peshitta’s word order derives from a Greek manuscript is inconsequential to the point that MG2 does not agree with the Peshitta in this variant.

²⁰ Jessie Payne Smith, ed., *A Compendious Syriac Dictionary Founded upon the Thesaurus Syriacus of R. Payne Smith*, D. D. (Winona Lake, IN: Eisenbrauns, 1998), p. 301b.

²¹ Aland-Juckel have this word by itself with no parallel in syr^h so that they do not seem to consider it to be a translation of πονηρία. However, when one compares 1 Corinthians 5:8, ἐν ζύμῃ κακίας καὶ πονηρίας, syr^p has ܠܥܝܢܐ ܠܥܡܥܐ ܠܥܝܢܐ, which seems to indicate that the translator of the Peshitta did use ܠܥܝܢܐ to translate πονηρία.

²² Williams, ‘An Evaluation’, p. 3.

While there is some uncertainty with the variants in Romans 1:1, 4, and 8, it seems clear the Greek and Arabic columns do agree in these readings. In Romans 1:1, the Greek and Arabic columns agree in the order Ἰησοῦ Χριστοῦ with most of the rest of the Greek manuscript tradition as well as most versional evidence against the reading of the critical text of NA28, although what MG2 has is the standard Arabic for this name. The form could show influence from the Syriac, which has ܝܫܘܥ ܡܫܝܚ in all five locations in the extant text of Romans in MG2, but one should not make too strong a connection without further evidence. For the variant concerning κυρίου or θεοῦ in Romans 1:4, 0278 has the top right corner of what is probably a K visible since there is no middle line that would indicate a Θ like the one in line 4 of this page, ΘΥ, so the columns agree on the variant κυρίου. In Romans 1:8, which involves the substitution of a preposition, deciding whether MG2 agrees with the Greek must remain tentative because prepositions rarely have an exact equivalence between the source and target languages. However, based on a comparison of prepositions used in Romans 1:3 where there is no textual variation, here in 1:8, and Ephesians 6:18–19 it seems probable that both Syriac versions agree with περί and MG2 with ὑπέρ for this verse. In Romans 1:3, the Greek column has περί and in 1:8 ὑπέρ, while the Arabic column also changes prepositions with على in 1:3 and عن in 1:8. MG2 has عن in Ephesians 6:18 and 6:19 for ὑπέρ in the Greek column of both verses, though the NA28 apparatus does not note the reading of ὑπέρ for 0278 in Ephesians 6:18 even though it is one of the consistently cited witnesses. For the Syriac versions in Romans 1:3 and 1:8 each has the same preposition both times. Syr^p has ܠ and syr^h has ܠܗ, the latter of which is back-translated both times as περί in Aland-Juckel.²³ It is reasonable to suggest that since the Peshitta also has the same preposition for both verses, and since Romans 1:3 has περί with no textual variation, that this also translates περί in Romans 1:8 against 0278 and MG2.

The two variants for which one cannot determine agreement are that of the first μου and the variant μοι in Romans 1:9, and the

²³ Aland and Juckel, *Das Neue Testament in Syrischer Überlieferung*, p. 560.

accusative τῇ κτίσει in 0278 in Romans 1:25 with 025 999 against the dative τῇ κτίσει in the rest of the Greek manuscripts. For the variant in Romans 1:9, there is a hole in the Greek column where the variant would be, but the Arabic column is readable. It follows the reading μοι with قد يشهد لي, 'he might witness to me,' or 'he indeed witnesses to me'. There are two possibilities because the normal use of قد with the imperfect means, 'sometimes, at times; perhaps, or English "may", "might"'.²⁴ However, Lane notes that it could have the sense of certainty, with the meaning 'indeed'.²⁵ In the latter case MG2 would agree with the emphasis present in the Peshitta reading, ܠܗ ܐܡܪ ܕܗܝܬ ܐܠܗܐ ܕܥܝܢܐ ܕܝܬܐ ܕܝܬܐ, which has the sense of emphasis, 'for it is God who is the witness to me', or the Harklean ܠܗ ܐܡܪ ܕܗܝܬ ܐܠܗܐ ܕܥܝܢܐ ܕܝܬܐ ܕܝܬܐ, which is nearly the same as the Peshitta except it has the emphatic form of the participle and ܐܡܪ instead of ܐܡܪ. Arabic does not have a dative case, so one cannot be certain whether it agrees with the accusative case in 0278 for the variant in Romans 1:25, but it does have the plural الخلق ('the creatures') like the Peshitta where the Greek has the singular.

For the four disagreements, in Romans 1:3 the Arabic column reads المولود ('the one born') with the Greek manuscripts 51^{(*)c} 61* 441, against τοῦ γενομένου of the Greek column. GA 51 corrects the vowel from γεννομένου to γεννωμένου, but this could be significant because the word breaks across the line as γεν-νομένου. If the original scribe accidentally wrote a second ν to start the next line, one could suggest the original text reads with the rest of the Greek manuscripts with a mistaken additional ν, but is corrected to γεννωμένου with the vowel change instead of being corrected to γενομένου by deleting the second ν. The crux of the problem is how one understands the meaning of τοῦ γενομένου here, which Tannous in his article on MG2 simply translates as 'who was born', without further comment.²⁶ It is clear from various Greek lexica, such as LSJ and BAGD, that one of the possible meanings of γίνομαι is 'to be

²⁴ Cowan, *Arabic-English Dictionary*, p. 872.

²⁵ E. W. Lane, *An Arabic-English Lexicon*. 8 vols. (London: Williams and Norgate, 1863, repr. Beirut: Librairie du Liban, 1968), p. 2491a.

²⁶ Tannous, 'A Greco-Arabic Palimpsest', p. 434.

²⁷ LSJ, s.v. γίγνομαι; BAGD s.v. γίγνομαι.

²⁸ Four in Old Testament quotations (9:29; 10:20; 11:9, 34), ten in the phrase *μὴ γένοιτο* (3:4, 6, 31; 6:2, 15; 7:7, 13; 9:14; 11:1, 11) and 20 other instances (2:25; 3:4, 19; 4:18; 6:5; 7:3 (2x), 4, 13 (2x); 11:5, 6, 17, 25; 12:16; 15:8, 16, 31; 16:2, 7) where it tends to have the sense of 'to become' or 'to be'.

²⁹ Romans 1:3 is in the supplementary folios that were later added to replace the beginning of SA151, but it does not seem to have a close relationship to this manuscript. However, see Zaki, 'A Dynamic History', p. 232, where she calls MG2 a recension of the original text of SA151. In a more recent publication, she posits that the supplementary folios were translated from Greek.

However, it is more likely that MG2's text derives from the Peshitta, as it does in other places, but changes the form to a participle to match its Greek column.

Only part of Romans 1:24 is extant and there is one Greek variant in which MG2 agrees with the reading *αὐτοῖς* against *ἐαυτοῖς* of the Greek column. Although the last letter of the Arabic word is mostly missing due to a hole in the manuscript, it clearly does not have the same word *بادبارهم* which translates *ἐαυτοῖς* in Romans 1:27. Instead it appears to read *ها*, the Arabic preposition *ب* with the feminine singular enclitic pronoun which in Arabic can have an impersonal plural noun as its referent, followed by a dot in a circle as punctuation. However, the referent for the Greek pronoun *αὐτοῖς* can only be either *τὰ σώματα*, neuter plural, or *αὐτούς*, masculine plural, and cannot be the feminine plurals *ταῖς ἐπιθυμίαις* or *τῶν καρδιῶν*. Because *ἐν αὐτοῖς* follows directly after *τὰ σώματα αὐτῶν*, the referent is most likely the ones God gave over, so 'in them' or 'among them', is intended, which does not differ much in meaning from the variant with *ἐαυτοῖς* in the Greek column. The problem with the Arabic text is, even though the text of the previous part of the verse is not extant, the feminine singular enclitic pronoun cannot refer to the third-person plural direct object of the main verb *αὐτούς* in Greek, because that refers to people and so would have to be the third-person plural *هم*.³⁰ Depending on how it was translated in the missing Arabic text, the referent could be the desires, their hearts, uncleanness, or their bodies. Like the Greek, due to the proximity of *اجسادهم* to *ها* it is redundant to refer to their bodies again immediately and would seem to be a nonsense reading if that was intended. It must

³⁰ If one compares the way the scribe wrote *هم* with the previous word *اجسادهم* in the line immediately above this one to what is written here, most of the *م* would be visible because it extends below the line, but there is nothing visible below the line here and only the top part of this line has a hole in it. If we also compare the attached *ها* two lines down in the word *وعبدوها* we see that the scribe, when attaching the *ا* to the *ه*, makes a slight downward stroke then starts the *ا* from the top instead of one smooth stroke as he does in the following line with *خالقها*. This makes the reading *ها* nearly certain, but the missing part of the verse makes it extremely difficult to determine the Arabic referent for the enclitic pronoun.

refer to one of the other three nouns, which means it cannot translate either of the Syriac versions, both of which read ܐܬܡܢܐ, which can only refer to ܐܬܡܢܐ, 'them', or ܐܬܡܢܐ ܕܥܡܐ, 'their bodies'. The reading could go back to a Greek manuscript with αὐταῖς instead of αὐτοῖς or an Arabic translator could have misread it as αὐταῖς, whether in MG2's exemplar or in a comparison with another Greek manuscript. The Coptic versions seem to be more open to interpretation since the third-person plural does not distinguish between masculine and feminine. In Horner's edition of the Sahidic Coptic, for ⲛⲉⲕⲏⲧⲟⲩ he translates 'in them (i.e. the lusts)'.³¹ However, for the same word in his Bohairic edition, ⲛⲉⲕⲏⲧⲟⲩ, he translates, 'among them', indicating the referent is the object of the verb ⲁⲓⲧⲏⲧⲟⲩ (the ones whom God delivered) but either interpretation is possible in both versions.³² While the Coptic versions may explain the referent in MG2, this manuscript does not have any significant relationship with the Coptic versions. ANS327 and SA147, which have many readings in common with MG2, read وشهوات قلوبهم الدنسه ('the unclean desires of their hearts') in the part of the verse that is missing in MG2 and the same verb as MG2, where the referent must be either 'the unclean desires' or 'their hearts'. There is an interesting reading that Aland and Juckel cite for Bar Hebraeus ܐܬܡܢܐ ܕܥܡܐ ܐܬܡܢܐ ܕܥܡܐ, of which MG2's text could be a literal translation, including Arabic لكي for ܐܬܡܢܐ, which is not in the Peshitta or Harklean version, and ܬܐ for ܐܬܡܢܐ.³³ However, identifying a versional source for the Arabic reading at Romans 1:24 cannot be determined conclusively. No matter the source of the Arabic ܬܐ and whatever the intended referent, MG2 does not agree with the Greek text ἐαυτοῖς in 0278.

For the Greek variant φύσιν in Romans 1:26, NA28 lists 06* 012 as φύσιν χρεῖσιν against the rest of the Greek manuscript tradition. Though von Soden indicates the entire Latin tradition supports the longer reading, Houghton shows AMst^{var} and PEL^B do not have the addition.³⁴ MG2 has a different grammatical struc-

³¹ Horner, *The Coptic Version of the New Testament in the Southern Dialect*, p. 11.

³² Horner, *The Coptic Version of the New Testament in the Northern Dialect*, p. 9.

³³ Aland and Juckel, *Das Neue Testament in Syrischer Überlieferung*, p. 97.

³⁴ Houghton, *The Principal Pauline Epistles*, p. 41.

addition or omission of words, and singular/plural substitutions where it follows the Peshitta or is clearly influenced by it. For grammatical differences between the columns, in Romans 1:1 the Arabic text has الذي أفرز, the relative pronoun plus the perfect passive for the Greek participle ἀφωρισμένος. Although this is a legitimate and widespread means of translating a Greek participle into Arabic, twenty-four Arabic manuscripts transcribed for this study use a participle here.³⁶ MG2's verb is a consonantal cognate both of the Peshitta ܐܰܦܪܝܰܣܰܡܰܢܰܝܰܐ and the Greek ἀφωρίζω, but matches the form of the Peshitta, which also has a passive form of the verb with the relative particle. However, the Sahidic πενταγορη and the Bohairic ⲡⲏ ⲉⲧⲁⲅⲟⲗⲟⲩ have the relative with the perfect passive forms. Therefore, though this seems an important difference between the Arabic and Greek columns, it is inconclusive and could simply be a non-literal translation of the Greek column without using the participial form. In Romans 1:28, for ποιεῖν of the Greek column, MG2 has what is very difficult grammatically in Arabic كي يكونوا يعملون, the particle to show purpose followed by two third-person plural verbs, the first one in the subjunctive and the second in the imperfect, that must mean, 'so that they are doing'. It is an attempt to translate literally ܠܝܰܬܰܡܰܢܰܐ ܕܰܡܰܥܰܠܰܡ in syr^p, the ܰܝܰܬܰܡܰܢܰܐ indicating purpose with the third-person plural imperfect verb, but followed by the masculine plural participle, functioning as a verb. Both emphasize the ongoing aspect of the Greek present infinitive. ANS327 and BNFS50, فصاروا يعملون, have a more coherent translation of this Syriac construction with the perfect followed by the imperfect which can be translated 'so that they got to the point that they are doing'.

There are several differences in word order where MG2 follows the reading of the Peshitta. In Romans 1:3, MG2 transposes the Greek κατὰ σάρκα, Arabic بالجسد, before the Greek ἐκ σπέρματος Δαυὶδ, which agrees with the Peshitta's word order. In Romans 1:5 for εἰς ὑπακοὴν πίστεως ἐν πᾶσιν τοῖς ἔθνεσιν ὑπὲρ τοῦ ὀνόματος αὐτοῦ, MG2 restructures this entire clause in word order

³⁶ VA13, SA155, BNFA6725, SA159, SA175^L, SA158, SA168, H1, MO4, VBA63^L, 460^a, SA151^{supp}, ANS327, SA147, BNFC17, SA167, VA28, A39K, ADu1, WG32, JSM263, BNFA6274, RC867 and COP13-7.

syr^p ܡܢ ܒܝܬ ܡܬܝܬܝܡ ('from the house of the dead ones'). As seen in Romans 1:3, they are related without MG2 literally translating the Peshitta.⁴⁰ In Romans 1:25, for οἵτινες μετήλλαξαν, MG2 has وَبَدَّلُوا ('and they exchanged'), leaving out any translation of οἵτινες, which agrees with syr^p ܡܬܠܥܗ. MG2 has added an object suffix to the masculine singular participle خالقتها for τὸν κτίσαντα, which is not required by Arabic grammar but follows the Peshitta ܠܚܝܬܝܬܐ with SA151^{supp}, BM4950 and COP13-7. For ὅς ἐστιν εὐλογητός the Arabic has الذي له التسيحات ('who to him [are] the glorifications'), a reading that follows the first part of the Peshitta ܠܡܠܟܐ ܕܝܫܥܝܐ, but then drops the doublet 'and the blessings', due to influence from the Greek column. The final addition in Romans 1:25 is الى ابد الابد ('to the age of the ages') which has the added phrase 'the age of', as in the Peshitta ܠܚܠܝܬ ܠܚܠܝܬ, along with ANS327, SA151^{supp}, BNFs50 and COP13-7, where the Greek has εἰς τοὺς αἰῶνας. In Romans 1:28, MG2 has لم يحكموا على انفسهم ان يعرفوا الله ('they did not judge upon themselves that they should know God') for the Greek οὐκ ἔδοκίμασαν τὸν θεὸν ἔχειν ἐν ἐπιγνώσει in agreement with the Peshitta ܠܡܠܟܐ ܕܝܫܥܝܐ ܠܡܠܟܐ ܕܝܫܥܝܐ. It is possible that both agree with the addition of ἐν ἑαυτοῖς in 1836, but in MG2 one would expect the preposition ب not على. The Greek is difficult grammatically and is made easier to understand in both the Arabic and Syriac translations. Rather than agreeing with the singular reading of 1836, it is more likely that the phrase is added because the verb يحكموا 'to judge' meant to translate the Greek verb ἔδοκίμασαν was not specific enough to translate it and needed 'in themselves' to represent more accurately the semantic range of the Greek verb. MG2 literally translates the Peshitta reading, but it uses the correct Arabic grammar and the preposition that the Arabic verb requires instead of using the Syriac cognate.⁴¹

⁴⁰ Although VA13 and SA159 have different forms for the plural of dead, they and ANS327, SA147, BNFs50, RC867, and COP13-7 have the same expression as MG2 in this verse.

⁴¹ The Arabic manuscripts H1, ANS327, BNFs50, COP13-7 and E1625 all have a form of the added phrase, and all use the same Arabic verb. Most Arabic manuscripts have verbs that mean 'to test' or 'to try', including يَجْرِبُوا in SA155, BNFa6725, SA436 and SA159, يَجْتَبِرُوا in SA158, MO4 and

MG2 has two instances where there is a singular noun for a Greek plural and three with a plural for a Greek singular, all of which agree with the Peshitta. For the singular Arabic and plural Greek, both examples are in Romans 1:27 where MG2 has الذكر على الذكر for ἄρσενες ἐν ἄρσεσιν, following the Peshitta ܕܠܝܬܝܢ ܥܠܝܬܝܢ, and for εἰς ἀλλήλους, it reads واحدٌ على واحدٌ following ܡܢ ܕܠܝܬܝܢ in the Peshitta. MG2 has plural for singular in Romans 1:25 الخلائق for τὴν κτῆσιν following the Peshitta's ܠܚܬܝܬܐ,⁴² الاناث for τῆς θηλείας in Romans 1:26 following ܠܡܬܬܝܬܐ in the Peshitta, and in Romans 1:29 فكر رديه for κακοθείας following ܡܬܬܝܬܐ ܡܬܬܝܬܐ found in the Peshitta. All of these agreements between MG2 and the Peshitta against the Greek column reveal that the text of MG2's exemplar is a translation of the Peshitta.

ARABIC AGREEMENTS

MG2 has several readings that are not related to the Syriac or Greek but are common in the Arabic manuscript tradition. In Romans 1:1, MG2 begins with the word من before Paul ('from Paul') which is not found in Greek, Latin, Syriac, Coptic, or Ethiopic versions, but is in many Arabic manuscripts including ones with Greek, Coptic, Latin, and mixed Syriac-Coptic *Vorlagen*.⁴³ However, it is not found in manuscripts translated from the Peshitta.⁴⁴ For the preposition διὰ in Romans 1:2 MG2 has على السن ('on the tongues of') which is also in BNFa6725, 460^a, ANS327, SA167^c, BNFs50, RC867 and COP13-7, but this does not have a definitive relationship to another *Vorlage*. Both Syriac versions have ܡܢ, which is the equivalent of Sahidic εἰς χεῖρας and Bohairic εἰς χεῖρας, and the Arabic manuscripts VA13, SA155 and SA159 على يدي, all of which mean 'by the hand(s) of'.

VBA63^L, and بمحنوا in 460^a, without the added phrase, which would not be required of these verbs to translate the meaning of the Greek ἐδοκίμασαν.

⁴² This agrees with the Arabic manuscripts VA13, 460^a, ANS327, SA147, SA151^{supp}, SA167, BNFs50 and COP13-7.

⁴³ Greek: the family of manuscripts including SA175^L, SA164^L, SA158, SA168, SA156, MO4, H1, VBA63^L; Coptic: VA28; Latin: 460^a; mixed: A39K, LA2, ADul, WG32, JSM263, BNFa6274.

⁴⁴ These include SA151^{supp}, ANS327, SA147 and BNFs50.

The other Arabic translation for $\delta\acute{\iota}\alpha$ is ب, found in SA158, H1, MO4 and VBA63^L, closer in meaning to ‘through’ in the sense of agency. In Romans 1:3 MG2 has بالجسد (‘in the body’) for $\kappa\alpha\tau\grave{\alpha}$ $\sigma\acute{\alpha}\rho\kappa\alpha$, which seems to be a common translation for this Greek expression and is also the reading of VA13, SA155, BNFa6725, SA159, ANS327, SA151^{supp}, SA147, BNFs50, RC867 and COP13-7.⁴⁵ The Syriac has either the absolute ܕܡܝܬܐ in the Peshitta or the emphatic ܕܡܝܬܐ in the Harklean and Palestinian versions. Comparing this with the sixteen extant uses of the word $\sigma\acute{\alpha}\rho\kappa\acute{\iota}$ in Galatians in MG2, only twice does it use an Arabic word for ‘flesh’ (لحم).⁴⁶ In the other fourteen occurrences, whether singular or plural, the Arabic column has the word جسد (‘body’).⁴⁷ In these occurrences in Galatians, the Peshitta always has a form of ܕܡܝܬܐ, and both the Harklean and the Peshitta have ܕܡܝܬܐ for all twenty-six uses of $\sigma\acute{\alpha}\rho\kappa\acute{\iota}$ in Romans, where one might expect ܕܡܝܬܐ if the Arabic were translating the Syriac literally with the word جسد. MG2 then has the Arabic word to translate $\sigma\acute{\alpha}\rho\kappa\acute{\iota}$ that fits the context, much like the other eleven Arabic manuscripts that use the same word in Romans 1:3. MG2 has a transposition of من بين الاموات, Greek $\nu\epsilon\chi\rho\acute{\alpha}\nu$, after ‘Jesus Christ our Lord’ in Romans 1:4, which seems to be a stylistic grammatical change in Arabic to bring the object of the verbal action to the position right after the verbal form, in this case the Arabic *maṣḍar*—verbal noun—a form that does not exist in Greek, English or Syriac, but can often be translated with the English gerund, ‘raising’ in this case. VA13, SA155, BNFa6725, SA159, SA158, H1, MO4, VBA63^L, 460^a, RC867 and COP13-7 all have this transposition, even though most of these have Greek *Vorlagen* and the last two have a mixed text that derives from a Syriac *Vorlage*. The three Arabic manuscripts without the transposition, ANS327, SA147 and BNFs50, have a Peshitta *Vorlage* and none of the Syriac or Coptic versions has the transposition. In Romans 1:25, MG2 has a transposition of the

⁴⁵ The only Arabic manuscripts that use a different word are SA158, H1, MO4 and VBA63^L that use البشرة (‘the skin’) and 460^a that uses the literal Arabic word for ‘flesh’ (اللحم).

⁴⁶ Galatians 1:16 and 2:16.

⁴⁷ Galatians 2:20; 3:3; 4:13, 14, 23, 29; 5:13, 16, 17 (twice), 19, 24; 6:8, 12, and 13.

phrase *وعبدوها* ('and served them') to the position after *الخالق* ('the created things') which then requires the added object suffix *ها* to provide a direct object for 'they served' with the Arabic manuscripts SA158, H1, MO4 and VBA63⁴⁸, though they have the singular *البرية*, and with 460^a, ANS327, SA147, BNFs50 and COP13-7 that have the plural. In Romans 1:28, MG2 adds *حق* ('truth of his knowledge') after *ان يعرفوا الله* with SA147 and ANS327 the latter of which has the added preposition *ب* with *بحق*. One could make the case that it is a theologically-motivated addition that reflects the doctrinal differences of the time, whether that was the inner-Christian conflict between the Melkites, Jacobites and Nestorians on the nature of Christ or, perhaps more likely with the Qur'anic vocabulary used in this Arabic text, the Muslim challenges to Christian Trinitarian beliefs. This addition is not found in the Syriac, Latin, or Coptic versions, nor is it in any other Arabic manuscript.

UNIQUE READINGS OF MG2

MG2 has some unique readings not found in any other manuscripts or versions that clarify the meaning of certain expressions or are influenced by the Greek column. The first is in Romans 1:4 where MG2 has the addition *حيا* ('alive') in the phrase *لأنبعث يسوع المسيح ربنا حيا من بين الاموات* ('by the raising of Jesus Christ our Lord alive from among the dead ones'). This could be a theologically-motivated addition, and it is clearly meant to clarify *إنبعث*, but several other Arabic manuscripts have a form of this verb without the addition.⁴⁸ In Romans 1:8 there is a large capital Π to begin the verse because it starts a new *κεφάλαιον*, which the scribe includes here in the margin in red, *κεφάλ[αιον]* *ā*, next to the capital Π. The Arabic column reflects this *κεφάλαιον* marking in its translation of this verse. Where the Greek column has *Πρῶτον μὲν*, the Arabic column has *أما بعد فاني أولاً* ('now then, so first I') an addition of *أما بعد* where *فاني أولاً* is sufficient to translate the Greek, and it does not translate the Peshitta's *ܡܕܡܬܐ* or *ܡܕܡܬܐ* in the Harklean version. Hans Wehr defines *أما بعد* as '(a

⁴⁸ These are SA158, H1, MO4, VBA63⁴⁸, ANS327, SA147, RC867 and COP13-7.

formular phrase linking introduction and actual subject of a book or letter, approx.:) now then..., now to our topic:...'.⁴⁹ MG2, then, apparently adds **اما بعد** to indicate the beginning of the κεφάλαιον, which is marked in red in the Greek column. Romans 1:27 has two additions in MG2 that clarify the meaning in the context. For the Greek ἐξεκαύθησαν ἐν τῇ ὀρέξει αὐτῶν, MG2 has **وشبقوا بالشهوه وهاج** ('and they lusted in the desire, and they got excited'), the first part of which follows the Peshitta ܠܕܠܥܡܪܝܬܗܡ in omitting the third-person plural object suffix to translate αὐτῶν, adding the conjunction **و**, and having the same meaning of the verb 'and they lusted', instead of the Greek 'they were inflamed'. MG2 adds the verb **وهاج** to include the full semantic range of the Greek verb ἐξεκαύθησαν. Later in the verse MG2 has **الذي كان ينبغي ان يقبلوه** ('which it was appropriate that they receive it') for the Greek ἣν ἔδει, an addition of the clarifying phrase **ان يقبلوه**, where, comparing this addition to the next, the scribe of MG2 finds it necessary to add a clarifying verbal phrase to this particular Arabic verb. MG2 has **ما لا ينبغي فعله** ('what is not appropriate to do it') in Romans 1:28 for the Greek τὰ μὴ καθήκοντα, an addition of **فعله** unique to this manuscript. The Bohairic **τὰ μὴ καθήκοντα** ἵνα τοῦτο μὴ ποιῶντες αὐτὰ 'the things which are not fit to do' is very similar to the Arabic but does not have the object suffix. These differences between the Arabic and Greek columns show an influence from the Arabic manuscript tradition but also demonstrate that there was a certain freedom with this translation where one could add words for clarification.

CONCLUSION

After examining thirteen genetically significant Greek variants and differences between the Greek and Arabic columns, comparing them to the Syriac, other Arabic manuscripts, and looking at unique readings, the results indicate that MG2 is a complicated text. The scribe of this exemplar clearly knew both Greek and Arabic, as the columns and folios maintain strict alignment in the Greek and the Arabic translation—even ending

⁴⁹ J Milton Cowan, ed., *Arabic-English Dictionary: The Hans Wehr Dictionary of Modern Written Arabic*, 4th ed. (Ithaca, NY: Spoken Language Services, Inc., 1994), p. 32.

Romans 1:5 at the same general location in both columns despite the transposition in the Arabic column. The volume of significant, word-for-word agreements with the Peshitta suggests that a manuscript of this version was the *Vorlage* of MG2's exemplar. However, there are significant readings where it follows the word order and grammar of the Greek column against the Peshitta, which suggest that the scribe did not copy the exemplar's text exactly but occasionally altered it to create a more accurate translation of the Greek column. Additionally, it is obvious the scribe knew the readings of other Arabic manuscripts which can be seen in the transpositions and various unique translations of certain words like *σάρξ*, along with the use of several prepositions that are common only in the Arabic manuscript tradition. There are other places where MG2 has a unique reading that clarifies the meaning of the Greek or reflects a *κεφάλαιον* marking in the Greek column. Some readings seem to be theologically motivated and reflect the history of the controversies of the time in which this text was copied. MG2, therefore, is not an original translation from the Greek column into Arabic. Rather the Arabic column's exemplar was translated from the Peshitta. The scribe is influenced by the Greek column or another Greek manuscript and occasionally alters the readings deriving from its exemplar's Syriac *Vorlage* to conform to it. MG2 shows knowledge of other Arabic manuscripts and a freedom to add to the text to clarify Greek phrases that might be difficult to understand. Although it agrees with the Harklean Syriac version in nearly all instances of definite versus indefinite nouns against its Greek column, this can be explained by other means: there are too many disagreements with this version to suggest that the Harklean had any influence on the Arabic column of this manuscript. In agreement with Tannous, in the fragmentary text of Romans the exemplar of MG2 is a translation from a Syriac *Vorlage*, the Peshitta, which sometimes uses Qur'anic language and is at an earlier stage of transmission in the same family as the Arabic manuscripts ANS327, dated 892 CE, and SA147. Using an Arabic exemplar, the scribe has at times corrected the text not to the Harklean version but to the Greek column, and occasionally some other Greek and Arabic manuscripts.

APPENDIX A: FULL TRANSCRIPTION OF GREEK AND ARABIC COLUMNS⁵⁰

Greek column (0278)

Arabic column (MG2)⁵¹

[fol. 1ra] ἀναγνω(σις) τῇ κυ[ριακῇ]ν ἐν συνα(ξαρῖον)

Κυριευλογησον
και συ[..]ογησον

[...] سيد برك وأعن [fol. 1rb]

πρὸς Ῥωμαίους· Πᾶυλου. ἐπιστολῇ

αρχ¹ Παῦλος δοῦλος Ἰϋ Χϋ.

ᾱ κλητὸς ἀπόστολος·

ἀφ' ὠρισμένος ἐῖς

ἐυαγγέ[λιον]ν θν. ² δ,

πρὸ ἐπη[γγε]ῖλατο διὰ

τῶν προφ[η]τῶν

αὐτοῦ. [ἐν] γραφῆις

ἀγίαις ³ περι [τ]οῦ νιν

αὐτοῦ. τοῦ γενομέ-

νου ἐκ σπέρματος

Δαδ κατὰ σάρκα

¹ من بولس عبد يسوع

المسيح المدعو الرسول

الذي أفرز لأنجيل الله

² الذي وعد من قبل على

السن انبيائه في

الكتب المقدسه ³ على

ابنه المولود بالجسد

[م]ن ⁵² ذرية ال داود

⁵⁰ The Greek text is written in majuscule but I have transcribed it using the standard script in the critical editions to make it easier to read. I have used capital letters to begin names or where there is a large capital in the margin of the manuscript. Text in brackets, whether Greek or Arabic, is a conjecture based on the critical text for the Greek column and, for the Arabic, comparison to the scribe's orthography and to other Arabic manuscripts. Where the missing text is too uncertain to make a conjecture, each dot represents a letter, and three dots represent a whole word.

⁵¹ There are many letters without diacritics and there are very few vowel markings. For readability, I have added diacritical points to distinguish letters and have only retained the vowel markings that are present in the manuscript. Because the scribe very rarely writes a *hamza* with an *alif* and it is always above it, one cannot say for certain that for a word like *لأنجيل* in line three that a *fatha* is intended.

⁵² Part of the letter ن curves under the د of the next word, as in the third line from the bottom, so that this letter is certain.

⁴ Τοῦ ὁρισ[θ]έντ[ος] υἱῷ
 θῦ. ἐν δυνά[μει/μι] κα-
 τὰ πνᾶ ἀγιω[συν]ης.
 ἐξ ἀναστάσεω[ς ν]ε-
 κρῶν ἱν̄ Χῦ τ[ου] χ̄ῡ
 [ἡμῶν]. ⁵ δι' [ου] ἐ-
 [λαβο]μεν χάριν καὶ
 [ἀποσ]τολῇν εἰς ὑπ' ἀ-

[fol. 1va] [κοῖν]ν πίστεως. ἐν
 [πά]σιν τοῖς ἔθνεσιν.
 ὑπὲρ τοῦ ὀνόματος
 αὐτοῦ. ⁶ ἐν οἷς ἐ-
 στὲ καὶ ὑμεῖς κλη-
 τοῖ ἱν̄ Χῡ.
⁷ πᾶσιν τοῖς ὄυσιν ἐν
 Ρῶμῃ ἀγαπητοῖς
 θῡ. κλητοῖς ἁγίοις.
 Χάρις ὑμῖν καὶ εἰρή-
 νη ἀπὸ θῡ πρς ἡμῶ[ν]
 καὶ κῡ ἱν̄ Χῡ.

⁸ κεφαλ[αιον] ᾱ Πρῶτον μὲν εὐχα-
 ριστῶ τῷ θῡι μου
 [δ]ιὰ ἱν̄ Χῡ. ὑπὲρ πάν-
 [τ]ων ὑμῶν. ὅ-
 [τ]ι ἡ πίστις ὑμῶν
 [κ]ατ' ἀγγέλλετ[αι ε]ν
 [ο]λῳ τῷ κόσ[μῳ].
⁹ Μάρτυς γὰρ μ[ου/ι] ἐστ[ι]
 ὁ θς. ὃ λατρ[εύ]ω
 ἐν τῷ πνι μ[ου].
 ἐν τῷ εὐαγγελίῳ
 τοῦ υἱῷ αὐτοῦ.

⁴ [...]ف⁵³ انه ابن الله بالقوه
 بروح القدس لأنبعث
 يسوع المسيح ربنا
 حيا من بين الأموات
⁵ الذي به لنلنا النعمه
 والرساله في جميع

[fol. 1vb] الأمم كي ينقادوا
 لأيمان اسمه
⁶ الذين انتم منهم انتم مدعوون
 بيسوع المسيح.
⁷ الى جميع من بروميّه من احبا
 الله المدعوين الاط[هار]
 النعمه والسلام معكم [من]
 الله ابينا ومن ربنا يسوع المسيح

⁸ أما بعد فاني اولا اشكر
 لاهي بيسوع المسيح عن جميعكم
 من اجل ان ايمانكم قد ذاع
 في العالم باسره
⁹ لانه قد يشهد لي الله
 [...] بالروح
 [بانجيل ابن] ه

⁵³ When one compares how the scribe writes the final ف in the fragment attached to the side in the image of fol. 7r this is a ف. The ف here looks exactly like that one, so there is no doubt when identifying this letter.

[fol. 2ra]^{24b} τοῦ ἀτιμάζεσθ[αι τα] σώματ[α] αὐτῶν ἐν
 ἐαυτοῖς·
²⁵ Ὅτινες μετ' ἡλλαξᾶ
 τὴν ἀλήθειαν τοῦ
 θυ ἐν τῷ ψεύδει·
 καὶ ἐσεβάσθησαν
 καὶ ἐλάτ[ρε]υσαν
 τὴν κτη[σ]εῖν παρὰ
 τὸν κτίσ[α]ντα.
 ὅς, ἐστὶν ἐ[υ]λογητος
 εἰς τοὺς αἰ[ω]νας
 ἀμήν·

[fol. 2rb]^{24b} لكي يفضحوا أجسادهم
 به [أ] .²⁵ وبَدَّلُوا
 حق الله بالكذب
 واتَّقوا الخلاق وعبدوها
 دون خالقها
 الذي له التسليحات
 إلى ابد الابد امين

²⁶ Δια τοῦτο παρέδωκε
 αὐτοὺς ὁ θεὸς εἰς πά-
 θη ἀτιμίας· αἱ τε
 γὰρ θήλειαι αὐτῶν.
 μετ' ἡλλαξαν τὴν
 φυσικὴν χρη[σι]ν
 εἰς τὴν παρα [φυσ]ι·
²⁷ [Ὁ]μοίως καὶ δι α[ρσ]ε-
 νε[ς] ἀφέντες [τ]ὴν
 [φυσ]ικὴν χρῆσιν
 [τῆς] θηλείας.

²⁶ من اجل هذا اسلمهم
 [أ] له إلى الادوا الفاضحه
 [....] ان اناثهم ابدلن
 [سن]⁵⁴ طبعهن واستعملن
 ما ليس طبيعيا
²⁷ وايضا فان ذكورهم هكذا
 تركوا استعمال طبع الاناث

[fol. 2va] ἐξεκαύθησαν ἐν τῇ
 ὀρέξει αὐτῶν εἰς
 ἀ[λλ]ήλους· ἄρσε-
 νες ἐν ἄρσεσιν τὴν
 ἀσχημοσύνην κα-
 τ' ἐργαζόμενοι·
 Καὶ τὴν ἀντιμισθίαν
 ἣν ἔδει τῆς πλάνης
 αὐτῶν. ἐν ἑαυτοῖς
 ἀπολαμβάνοντες·

[fol. 2vb] وشبقوا بالشهوة
 وهاج واحد [ل] و[أ] احد
 الذكر على الذكر
 عملا خزيا
 والجزا الذي كان ينبغي ان
 يقبلوه في غوايتهم قبلو [ه/هم]

⁵⁴ This could also be فعله.

²⁸ Καὶ καθ' ὧς οὐκ' ἐδοκί-
μασαν τὸν θν̄ ἔχῃ
ἐν ἐπιγνώσει. παρ̄ε-
δωκεν αὐτοῦς δ̄ θς
εἰς ἀδόκημον νοῦν.
[π]οιεῖν τὰ μὴ καθή-
[κ]οντα·
²⁹ [πε]πληρωμένους πά-
[ση α]δικεία· πορν[ε]ία·
[πο]νηρία· πλεο[νεξ]εῖα·
κακεῖα· μεστ[ους]
φθόνου· φόν[ου]·
ἔρειδος· δόλου[·]
κακοηθείας· ψιθυριστᾶς·
³⁰ κατάλαλους·

بادبارهم^{28 55} وكما لم يحكم [وا]
على انفسهم ان يعرفوا [الله]
حق معرفته وكلهم الله الى
علم الباطل كي يكونوا يعملون
ما لا ينبغي فعله²⁹ اذ هم
مُتلبون كل اثم وزني
وشراره وشره وفسق
[و]ح[س]د وقتل ومرا
[...]
فكر رديه وتدمر
³⁰ [....] مه

APPENDIX B: SINGULAR AND SUBSINGULAR GREEK VARIANTS

Variant	Romans	Reading A/D	Reading B/E	Reading C
1	1:3	κατὰ σάρκα 0278 <i>rell.</i> MG2	τὸ κατὰ σάρκα 88 915	
2	1:4	ἁγιοσύνης 0278 <i>rell.</i> MG2	ἁγιοσύνης ἐν δυνάμει 1836	
3	1:4	Ἰησοῦ Χριστοῦ 0278 460 ^{g,1} <i>rell.</i> MG2	Ἰησοῦ 57 460 ^a	
4	1:5	ὑπέρ 0278 <i>rell.</i> MG2	διὰ 88	

⁵⁵ One might expect بآدبارهم here, ‘in their bodies’, instead of ‘in their backsides’, which might be a mistaken transposition of letters in copying from an Arabic exemplar. However, the ى could not be mistaken for a ر because it would have been joined to the ا.

5	1:5	αὐτοῦ 0278 <i>rell.</i> MG2	<i>om.</i> 1518 <i>sec.</i> von Soden	
6	1:5-6	αὐτοῦ, ⁶ ἐν οἷς ἐστε καὶ ὑμεῖς κλητοί 0278 <i>rell.</i> MG2	<i>om.</i> ϐ ¹⁰	
7	1:6	ὑμεῖς 0278 <i>rell.</i> MG2	ἡμεῖς 489	
8	1:7	τοῖς <i>rell.</i>	τούς ϐ ¹⁰	
9	1:7	ὑμῖν <i>rell.</i>	ἡμῖν ϐ ¹⁰	
10	1:7	ἡμῶν <i>rell.</i>	<i>om.</i> 0142	ὑμῶν 517
11	1:7	Ἰησοῦ Χριστοῦ <i>rell.</i>	Χριστοῦ Ἰησοῦ ϐ ¹⁰	
12	1:8	μου <i>rell.</i>	<i>om.</i> 241 <i>sec.</i> von Soden	
13	1:8	διὰ Ἰησοῦ Χριστοῦ <i>rell.</i>	<i>om.</i> 01* (1518 <i>sec.</i> von Soden)	<i>om.</i> διὰ Ἰησοῦ Χριστοῦ περὶ πάντων ὑμῶν 1270
14	1:9a	γάρ 88 ^c <i>rell.</i>	<i>om.</i> 88*	
15	1:25	τοῦ θεοῦ 910 ^c <i>rell.</i>	αὐτοῦ 2815 <i>sec.</i> von Soden	<i>om.</i> 910*
16	1:26	διὰ τοῦτο <i>rell.</i>	διὸ καὶ 018 88	
17	1:26	αὐτούς <i>rell.</i>	αὐτός 1912	
18	1:26	ὁ θεός <i>rell.</i> MG2 ^{vid}	<i>om.</i> 1836	
19	1:26	ἀτιμίας <i>rell.</i>	ἀτιμίας τοῦ ἀτιμασθῆναι τὰ σώματα αὐτῶν ἐν ἐαυτοῖς 1319	
20	1:26	αἶ τε <i>rell.</i>	εἴτε 330	lac. MG2
21	1:26	θῆλειαι <i>rell.</i>	θηλεῖ 020* (330 θηλεῖ)	

22	1:26	αὐτῶν <i>rell.</i>	ἐαυτῶν 330	<i>om.</i> 242 sec. von Soden
23	1:26	χρῆσιν <i>rell.</i> MG2 ^{vid}	κτίσιν 06*	χρῆσιν τῆς θηλείας 823 1243 2815
24	1:27	οἱ 489 ^c <i>rell.</i>	<i>om.</i> 020 489*	
25	1:27	χρῆσιν <i>rell.</i>	φύσιν 33	χρῆσιν εἰς τὴν 489
26	1:27	τῆς θηλείας (τῆς θηλείας 33 ^c) 1836 ^c <i>rell.</i>	τῆς θησθηλείας 33*	<i>om.</i> 1836*
27	1:27	ἐξεκαύθησαν <i>rell.</i>	εἰς τὴν παρὰ φύσιν ἐξεκαύθησαν εἰς τὴν παρὰ φύσιν 1836	
28	1:27	ἐν ¹ 226* <i>rell.</i>	<i>om.</i> 201 226 ^c 664	
29	1:27	ἀλλήλους <i>rell.</i>	αὐτούς 88	
30	1:27	ἀπολαμβάν- οντες <i>rell.</i>	ἀντιλαμβάνοντες 012	
31	1:28	ἐδοκίμασαν <i>rell.</i>	ἐδοκιμάσαμεν 823	
32	1:28	τὸν θεὸν ἔχειν <i>rell.</i>	ἔχειν τὸν θεόν 049	τὸν θεὸν ἔχειν ἐν ἐαυτοῖς 1836
33	1:29	φθόνου φόνου ἔριδος 018 ^c <i>rell.</i>	φθόνου ἔριδος φόνου 02	φθόνου φόνων ἔριδας 012
		φθόνου ἔριδος 018* 81	φόνου φθόνου ἔριδος 33	
34	1:29	δόλου <i>rell.</i>	<i>om.</i> 02	
35	1:30	καταλάλους 0278 <i>rell.</i>	κατατάλος 0142	κακολάλους 06 ^s