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A Composite Christian Arabic Manuscript in the Köprülü Library

Ms. Istanbul, Köprülü, Mehmed Âsım Bey, 1 bis

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Abstract

This notice presents the first detailed description of Ms. Istanbul, Köprülü Library, Mehmed Âsım Bey 1 *bis*, a composite Christian Arabic manuscript hitherto known only through a minimal catalog entry. The codex consists of numerous fragmentary units copied by different hands and brought together without a codicological plan. Its contents include multiple independent Arabic New Testament witnesses – fragments of three distinct Gospel manuscripts, Acts, the Pauline Epistles, and the Minor General Epistles, in addition to a lectionary for the fourth week of Lent – as well as Christian Arabic doctrinal, legal, and canonical texts, including a previously unknown textual witness to *Aḥkām al-ʿAtīqa*, *Kitāb al-Hudā*, and a canon law collection attributed to Michael of Damietta. A detailed analysis of the script, layout, chapter division systems, marginalia, and paratextual features demonstrates that the volume is an ad hoc aggregation rather than a deliberate miscellany. All identifiable Gospel witnesses belong to the Arabic Vulgate tradition (family K), though they display divergent chaptering systems and paratextual practices. This notice further reconstructs the manuscript's

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modern provenance through *waqf* stamps and ownership marks, situating its binding in the first half of the eighteenth century and tracing its later transmission into the Köprülü Library via Mehmed Âsım Bey. Beyond its textual content, the manuscript provides important evidence of the circulation, fragmentation, and reassembly of Christian Arabic books in the Ottoman period, as well as of the precarious survival of Christian Arabic materials within Islamic library collections.

Keywords

Christian Arabic manuscripts – Arabic New Testament – *Kitāb al-Hudā* – *Aḥkām al-ʿAtīqa* – *Kitāb al-Qawānīn al-Rasūliyya wa-l-Aḥkām al-Dīniyya* – Köprülü Library – Hafız Ahmed Paşa – Mehmed Âsım Bey – composite manuscripts – Arabic Gospels Vulgate (family K) – Gospel chapter divisions – Ottoman manuscript culture – Christian canon law – Michael of Damietta – manuscript provenance

Introduction

Ms. Istanbul, Köprülü Library, Mehmed Âsım Bey 1 *bis* is a composite Christian Arabic manuscript composed of several originally independent and largely fragmentary manuscripts. The codex brings together biblical, doctrinal, and legal materials copied by different hands and exhibiting distinct paratextual systems. Despite its rich contents, the manuscript has so far received only a minimal catalog description, essentially limited to an Arabic title (ترجمة الأناجيل الأربعة الى اللغة العربية / Translation of the four Gospels into the Arabic language), the incipit of the first folio, the last phrase of the last folio, and some physical data: *naskh* script over 173 leaves, 17 × 24.8 (12 [*sic*]) cm, seventeen lines per page. The catalog dates the fragments to the ninth century AH (ca. fifteenth century CE), on unclear grounds.[1] To our knowledge, the codex has never been consulted by scholars working on any of the textual materials included in it.

The present notice offers a preliminary description and identification of the manuscript's constituent parts. The manuscript shows no evidence of a unified binding plan. Differences in script, layout, and chapter division systems indicate that the codex is an ad hoc compilation of bindings rather than

1 Şeşen, İzgi, and Akpınar, *Catalogue of Manuscripts in the Köprülü Library*, vol. 3, p. 5. Our study is based on a digital surrogate of the codex; we did not have access to the original manuscript and could not verify some of the physical data provided by the catalog.

a deliberately designed miscellany. Whoever put it together either had no knowledge of Christian Arabic literature or had no interest in grouping the folios by script or content, at least.

Two stamps recur throughout the codex. The first (fig. 1) indicates that the codex was endowed by the vizier Abū l-Khayr Aḥmad, the son of the grand vizier Numan Paşa, who served in this position for three months in 1710. Numan Paşa, in turn, was the son of grand vizier Fâzıl Mustafa Paşa (in office 1689–1691) and the grandson of grand vizier Mehmed Paşa (in office 1657–1661). Abū l-Khayr Aḥmad can be identified as Hafız Ahmed Paşa (d. 1769), who donated close to 500 codices to the Köprülü family library in Ṣafar 1172/October 1758.[2] The stamp is found on twelve folios (fols. 1r, 4r, 26r, 39r, 68r, 82r, 94r, 130r, 141r, 165r, 170r, 173v), and it reads as follows:

قد وقف هذه النسخة الوزير أبو الخير
الحاج أحمد بن الوزير الأعظم الفاضل نعمان
بن الوزير الأعظم العلامة الصدر الشهيد مصطفى
بن الوزير الأعظم النحرير أبي عبد الله محمد
عرف بكوبريلي أقال الله عثارهم

The second, briefer stamp (fig. 2) occurs eleven times (fols. 1r, 15r, 41r, 56r, 64r, 87r, 101r, 127r, 143r, 160r, 173v) and conveys the same message. It reads as follows:

هذه مما وقفه الوزير أبو الخير الحاج أحمد بن
الوزير الأعظم نعمان

As the manuscript's shelf mark indicates, the codex entered the Köprülü library as part of the legacy of Mehmed Âsım Bey (d. 1816), who donated a portion of his manuscript collection, 350 volumes, to the library in 1813. This suggests that the codex did not reach the library through its former owner, Hafız Ahmed, in October 1758 but rather had first come into the possession of Mehmed Âsım Bey, who donated it to the Köprülü library in 1813 (or later). If so, Hafız Ahmed

2 Sağir, "Köprülüzade Hafız Ahmed Paşa'nın Kuzguncuk'taki Vakıfları." For an analysis of the various *waqf* donations made by the members of the Köprülü family, including Hafız Ahmed and Mehmed Âsım Bey, see Sağir, "Osmanlı Arşiv Belgelerine ve Vakfiyelerine Göre Köprülü Ailesi Vakıfları."

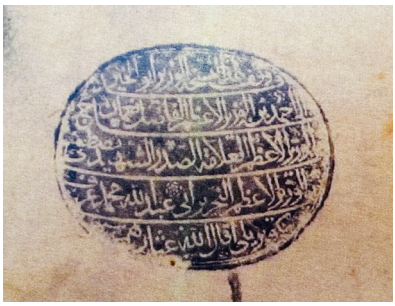


FIGURE 1
Hafız Ahmed Paşa's longer endowment stamp



FIGURE 2
Hafız Ahmed Paşa's shorter endowment stamp

would have obtained the codex between 1758 and 1769, when he died. As will be seen below, the codex has numerous features indicating that its segments originated in a Coptic environment. It thus seems likely that Hafız Ahmed obtained the codex during the last year of his life, when he served as governor of Egypt. That both stamps are found throughout the codex further suggests that the fragments it contains were bound together before it came into the possession of Hafız Ahmed; if our assumption that Hafız Ahmed obtained it while in Egypt is correct, this would mean that the codex was assembled before 1768.[3]

1 New Testament Material

The largest portion of the manuscript consists of fragmentary Arabic New Testament texts, which derive from multiple independent witnesses. Three distinct Gospel manuscripts can be identified on the basis of their script, line count, text sequence, and chapter division system: G^1 and G^2 have fifteen lines per page, and G^3 has seventeen lines per page. Further, in G^1 and G^2 chapter headings are continuous with the preceding and following text, whereas in G^3 chapter headings are placed for the most part on separate lines.[4] The

3 For the history of the Köprülü library, see also the introduction (*muqaddima*) to Şeşen, İzgi, and Akpınar, *Catalogue of Manuscripts in the Köprülü Library*, vol. 1, pp. 1–22. For the earlier history of the Köprülü family and household, see also Bekar, "The Rise of the Köprülü Family"; a portion of the dissertation was published as Bekar, "The Rise of the Köprülü Household."

4 This is the case on fols. 148v, 149r, 149v, 150v, 151r, 151v, 152r, 152v, 153r, 153v, 154r, 154v, 6r, and 6v. The chapter heading on fol. 172v is an exception, as it is placed on the same line as the final two words of the previous chapter.

chapter numbering of G¹ consists of cursive Coptic numerals followed by the written-out number, e.g., ١٤. الاصحاح السابع عشر. In G³ the end of a *faṣl* is further indicated with a symbol shaped like the letter *hāʾ*, with or without a dot inside.

The scribe of G³ is clearly different from that of G¹ or G². The hands of G¹ and G² are very similar, and both may have been written by the same scribe. That G¹ and G² are nonetheless two distinct copies of the Gospels is indicated by the fact that the text of G² breaks off at the end of fol. 30v with the final words of Matt 8:5–6 (ولما دخل الى كفر ناحوم جاء اليه قايد ماية وطلب اليه قايلا), but fol. 14r of G¹, the first preserved leaf of this witness, begins a few verses later with the final words of Matt 8:15 (وقامت تخدمهم). Moreover, G¹ uses the term أصحاح for chapters, whereas the two others (G² and G³) employ فصل, a variation that strongly suggests different exemplars or systems of chapter division.

The chapter (*aṣḥāḥ*) division in G¹ agrees with the κεφάλαια as attested in Greek manuscripts of the NT Gospels, notably the Codex Alexandrinus,[5] and the same is true of the chapter (*faṣl*) division in G². By contrast, G³, which contains only fragments from the Gospel of Matthew, follows a different chapter division system that originates in the Coptic tradition and is also found, for example, in Ms. Vienna, Austrian National Library, Cod. A. F. 97 and Ms. Istanbul, Süleymaniye, Hamidiye 13. In this system, the Gospel of Matthew is divided into 110 chapters (see also below).

The Gospels of John and Luke in G¹ are preceded by tables of contents. In G¹, the Gospel of John is further preceded by an introduction that agrees verbatim with that found in other witnesses of the Arabic Vulgate, such as Ms. Vienna, Cod. A. F. 97,[6] and the same introduction is part of the paratextual material that al-Asʿad Ibn al-ʿAssāl included in his Gospel translation, which was completed in 1253 CE.[7] Moreover, the two tables found at the beginning of John and Luke in G¹ agree verbatim with those preserved in witnesses θ, ζ, δ, and γ consulted by Ṣamūʾīl Muʿawwaḍ [Samuel Moawad] for his edition of Ibn al-ʿAssāl's Gospels translation.[8] Close comparison with other witnesses of the Gospels

5 See Goswell, "Early Readers of the Gospels"; Snapp, "Kephalaia"; Swanson, *New Testament Greek Manuscripts*.

6 See de Lagarde (ed.), *Die vier Evangelien*, p. vi, lines 7–32.

7 Ibn al-ʿAssāl, *al-Tarjama al-ʿarabiyya li-l-anājīl al-arbaʿa*, pp. 479–480. The paratextual material consists of a general introduction to the NT Gospels, the ten Eusebian canons, and four introductions, one for each of the four NT Gospels; see Wadi (ed.), "Al-Asʿad Ibn al-ʿAssāl, Introduzione"; Monier and Dege-Müller, "The Journey of Ibn al-ʿAssāl's *Introduction*."

8 See Moawad's introduction to Ibn al-ʿAssāl, *al-Tarjama al-ʿarabiyya li-l-anājīl al-arbaʿa*, pp. 290–292 (Luke), 480–481 (John).

shows that all three Gospel manuscripts, G[1], G[2], and G[3], represent witnesses of the Arabic Vulgate, or "family K" according to Hikmat Kashouh's classification.[9]

In addition to the NT Gospels, the codex preserves fragments of the Acts of the Apostles, the Pauline Epistles, and the Minor General Epistles. All seem to be in the same hand as G[1] (and perhaps G[2]).

1.1 *Gospels*

1.1.1 Gospel G[1]

Contents

Matt 8:15–13:6 (fols. 14–23), Mark 14:68–15:17 (fol. 63), Luke 1:1–1:75 (fols. 126, 173 [table of contents], 165, 39, 169, 38), Luke 2:14–5:4 (fols. 31, 8–13), Luke 6:29–44 (fol. 37), Luke 8:35–48 (fol. 32), Luke 11:51–12:48 (fols. 33, 168, 171), Luke 17:6–20:30 (fols. 34, 24–29, 5), Luke 24:24–46 (fol. 166), John 1:1–3:29 (fols. 66 [introduction], 127 [table of contents], 1–4, 104, 7), John 10:29–11:6 (fol. 170), John 14:24–15:25 (fols. 65, 64)

Divisions (Main Text) [corresponding to the κεφάλαια indicated in square brackets]

Matt 8:16 (fol. 14r) *al-aṣḥāḥ al-tāsiʿ* [θ (9)]
Matt 8:19 (fol. 14r): *al-aṣḥāḥ al-ʿāshir* [ι (10)]
Matt 8:23 (fol. 14r) *al-aṣḥāḥ al-ḥādī ʿashar* [ια (11)]
Matt 8:28 (fol. 14v): *al-aṣḥāḥ al-thānī ʿashar* [ιβ (12)]
Matt 9:1 (fol. 15r): *al-aṣḥāḥ al-thālith ʿashar* [ιγ (13)]
Matt 9:9 (fol. 15v): *al-aṣḥāḥ al-rābiʿ ʿashar* [ιδ (14)]
Matt 9:18 (fol. 16r): *al-aṣḥāḥ al-khāmis ʿashar* [ιε (15)]
Matt 9:20 (fol. 16r): *al-aṣḥāḥ al-sādis ʿashar* [ις (16)]
Matt 9:27 (fol. 16v): *al-aṣḥāḥ al-sābiʿ ʿashar* [ιζ (17)]
Matt 9:32 (fol. 16v): *al-aṣḥāḥ al-thāmin ʿashar* [ιη (18)]
Matt 10:1 (fol. 17r): *al-aṣḥāḥ al-tāsiʿ ʿashar* [ιθ (19)]
Matt 11:1 (fol. 19r): *al-aṣḥāḥ al-ʿishrūn* [κ (20)]
Matt 12:9 (fol. 21r): *al-aṣḥāḥ al-ḥādī wa-l-ʿishrūn* [κα (21)]
Matt 12:22 (fol. 21v): [*al-aṣḥāḥ al-thānī wa-l-ʿishrūn*] [κβ (22)]
Matt 12:38 (fol. 22v): *al-aṣḥāḥ al-thālith wa-l-ʿishrīn* [*sic*] [κγ (23)]
Matt 13:1 (fol. 23v): *al-aṣḥāḥ al-rābiʿ wa-l-ʿishrūn* [κδ (24)]

Luke Inscriptio (fol. 165v): بشارة القديس لوقا الحكيم احد السبعين تلميذا

9 Kashouh, *The Arabic Versions of the Gospels*, pp. 205–257 and passim; for a collation of selected passages from G[1], G[2], and G[3], see Schmidtke, "The Arabic Vulgate."

Luke 2:22 (fol. 31r): *al-aṣḥāḥ al-thālith* [γ (3)]
Luke 2:36 (fol. 8r): *al-aṣḥāḥ al-rābiʿ* [δ [4]]
Luke 3:1 (fol. 9r): *al-aṣḥāḥ al-khāmis* [ε (5)]
Luke 3:12 (fol. 9v): *al-aṣḥāḥ al-sādis* [ϛ (6)]
Luke 4:1 (fol. 11r): *al-aṣḥāḥ al-sābiʿ* [ζ (7)]
Luke 4:33 (fol. 12v): *al-aṣḥāḥ al-thāmin* [η (8)]
Luke 4:38 (fol. 13r): *al-aṣḥāḥ al-tāsiʿ* [θ (9)]
Luke 4:40 (fol. 13r): *al-aṣḥāḥ al-ʿāshir* [ι (10)]
Luke 5:4 (fol. 13v): *al-aṣḥāḥ al-ḥādī ʿashar* [ια (11)]
Luke 8:40 (fol. 32r): *al-aṣḥāḥ al-khāmis wa-l-ʿishrīn* [*sic*] (in margin) [κε (25)]
Luke 8:43 (fol. 32v): *al-aṣḥāḥ al-sādis wa-l-ʿishrīn* [*sic*] [κϛ (26)]
Luke 12:2 (fol. 33r): *al-aṣḥāḥ al-rābiʿ wa-l-arbaʿūn* [μδ (44)]
Luke 12:13 (fol. 33v): *al-aṣḥāḥ al-khāmis wa-l-arbaʿūn* [με (45)]
Luke 12:16 (fol. 168r): *al-aṣḥāḥ al-sādis wa-l-arbaʿūn* (in margin) [μϛ (46)]
Luke 12:45 (fol. 171r): ~~*al-aṣḥāḥ al-tāsiʿ wa-l-arbaʿūn*~~
Luke 12:45 (fol. 171v): *al-aṣḥāḥ al-sādis* [*sic*] *wa-l-arbaʿūn* [μζ (47)]
Luke 17:11 (fol. 34r): *al-aṣḥāḥ al-sittūn* [ξ (60)]
Luke 18:1 (fol. 24v): *al-aṣḥāḥ al-ḥādī wa-l-sittūn* [ξα (61)]
Luke 18:9 (fol. 25r): *al-aṣḥāḥ al-thānī wa-l-sittūn* [ξβ (62)]
Luke 18:15 (fol. 25r): *al-aṣḥāḥ al-thālith wa-l-sittūn* [ξγ (63)]
Luke 18:18 (fol. 25v): ~~*al-aṣḥāḥ al-rābiʿ wa-l-sittūn*~~
Luke 18:35 (fol. 26r): *al-aṣḥāḥ al-rābiʿ wa-l-sittūn* [ξδ (64)]
Luke 19:1 (fol. 26v): *al-aṣḥāḥ al-khāmis wa-l-sittūn* [ξε (65)]
Luke 19:12 (fol. 27r): *al-aṣḥāḥ al-sādis wa-l-sittūn* [ξϛ (66)]
Luke 19:13 (fol. 27r): *al-aṣḥāḥ al-sābiʿ wa-l-sittūn* [ξζ (67)]
Luke 19:28 (fol. 28r): *al-aṣḥāḥ al-thāmin wa-l-sittūn* [ξη (68)]
Luke 20:1 (fol. 29r): *al-aṣḥāḥ al-tāsiʿ wa-l-sittūn* [ξθ (69)]
Luke 20:9 (fol. 29v): *al-aṣḥāḥ al-sabʿūn* [ο (70)]
Luke 20:20 (fol. 5r): *al-aṣḥāḥ al-ḥādī wa-l-sabʿūn* [οα (71)]
Luke 20:27 (fol. 5v): *al-aṣḥāḥ al-thānī wa-l-sabʿūn* [οβ (72)]

John Inscriptio (fol. 1v): بدو بشارة الرسول يوحنا بن زبدي حبيب سيدنا يسوع المسيح احد الاثني عشر الرسل بركاته وصلواته تكون معنا امين

John 2:1 (fol. 4r): *al-aṣḥāḥ al-awwal* [α (1)]
John 2:13 (fol. 4v): *al-aṣḥāḥ al-thānī* [β (2)]
John 3:1 (fol. 104r): *al-aṣḥāḥ al-thālith* [γ (3)]
John 3:22 (fol. 7v): *al-aṣḥāḥ al-rābiʿ* [δ (4)]
John 11:1 (fol. 170v): *al-aṣḥāḥ al-ḥādī ʿashar* [ια (11)]

Divisions (Marginalia)

Throughout the copy, additional chapter divisions are provided in the outer margins. The first system is indicated in Coptic numerals, which are for the most part overlined with a straight black line and occasionally underlined with the same straight line (fig. 3). This system of chapter division reflects the "larger" chapters according to the Coptic tradition (*fuṣūl kibār fī l-nuskha al-qubṭiyya* in some of the colophons of Ibn al-ʿAssāl's translation of the Gospels), in which the Gospel of Matthew is divided into 101 chapters, the Gospel of Mark into 54 chapters, the Gospel of Luke into 86 chapters, and the Gospel of John into 46 chapters:[10]

Matt 8:28 (fol. 14v): ⲕ (20)
Matt 9:1 (fol. 15r): ⲕⲁ (21)
Matt 9:9 (fol. 15v): ⲕⲃ (22)
Matt 9:14 (fol. 15v): ⲕⲅ (23)
Matt 9:18 (fol. 16r): ⲕⲇ (24)
Matt 9:27 (fol. 16v): ⲕⲉ (25)
Matt 9:35 (fol. 17r): ⲕⲍ (26)
Matt 10:11 (fol. 17v): ⲕⲋ (27)
Matt 10:24 (fol. 18r): ⲕⲏ (28)
Matt 10:34 (fol. 18v): ⲕⲑ (29)
Matt 11:1 (fol. 19r): [ⲗ (30)] (leaf heavily damaged on the outer margin)
Matt 11:20 (fol. 20r): ⲗⲁ (31)
Matt 11:25 (fol. 20v): ⲗⲃ (32)
Matt 12:1 (fol. 20v): ⲗⲅ (33)
Matt 12:9 (fol. 21r): ⲗⲇ (34)
Matt 12:22 (fol. 21v): ⲗⲉ (35)
Matt 12:38 (fol. 22v): ⲗⲍ (36)
Matt 13:1 (fol. 23v): ⲗⲋ (37)
Luke 1:26 (fol. 39v): ⲃ (2)
Luke 1:39 (fol. 169v): ⲅ (3)
Luke 1:57 (fol. 38r): ⲇ (4)
Luke 2:21 (fol. 31r): ⲍ (7)
Luke 2:40 (fol. 8r): ⲏ (8)
Luke 3:1 (fol. 9r): ⲑ (9)
Luke 3:21 (fol. 10r): ⲓ (10)
Luke 4:1 (fol. 11r): ⲓⲁ (11)
Luke 4:14 (fol. 11v): ⲓⲃ (12)

10 See also Moawad's introduction to Ibn al-ʿAssāl, *al-Tarjama al-ʿarabiyya li-l-anājīl al-arbaʿa*, p. xlv.

Luke 4:31 (fol. 12v): ⲓⲅ (13)
Luke 5:1 (fol. 13v): ⲓⲇ (14)
Luke 6:39 (fol. 37v): ⲕⲁ (21)
Luke 8:40 (fol. 32r): ⲗⲁ (31)
Luke 12:13 (fol. 33r): ⲙⲍ (47)
Luke 12:22 (fol. 168r): ⲙⲏ (48)
Luke 12:32 (fol. 171r): ⲙⲑ (49)
Luke 18:1 (fol. 24v): ⲝⲅ (63)
Luke 18:9 (fol. 25r): ⲝⲇ (64)
Luke 18:15 (fol. 25r): ⲝⲉ (65)
Luke 18:31 (fol. 26r): ⲝⲍ (66)
Luke 19:1 (fol. 26v): ⲝⲍ (67)
Luke 19:11 (fol. 27r): ⲝⲏ (68)
Luke 19:28 (fol. 28r): ⲝⲑ (69)
Luke 20:1 (fol. 29r): ⲟ (70)
Luke 20:9 (fol. 29v): ⲟⲁ (71)
Luke 20:27 (fol. 5v): ⲟⲃ (72)
John 1:1 (fol. 1v): [ⲁ (1)]
John 1:18 (fol. 2r): ⲃ (2) (leaf heavily damaged on the outer margin)
John 1:35 (fol. 3r): ⲅ (3) (leaf heavily damaged on the outer margin)
John 2:1 (fol. 4r): ⲉ (5)
John 2:12 (fol. 4v): ⲍ (6)
John 11:1 (fol. 170v): ⲕⲉ (25)
John 14:26 (fol. 65r): ⲗⲁ (31)
Additionally, the numbers of the "shorter" chapters according to the Coptic tradition as well as the numbers of the relevant Eusebian canons are indicated in cursive Coptic numbers in the outer margin of G^1 (fig. 4).[11] These are, as a rule, overlined with a red, slightly curved line. Moreover, a four-dotted mark ⁘ indicates the end of each shorter chapter.

Running Head

A running head on the recto pages indicates the name of the respective Gospel (Mattā, Marqus, Lūqā, Yūḥannā), possibly written by a different hand.

11 The "shorter" chapters according to the Coptic tradition as well as the Eusebian canon numbers are indicated in Moawad's edition of Ibn al-ʿAssāl's translation of the NT gospels. For the Eusebian canons in Arabic Bible manuscripts, see Monier, "The Eusebian Canons in Arabic Gospel Manuscripts"; Coogan, *Eusebius the Evangelist*, pp. 133–134.

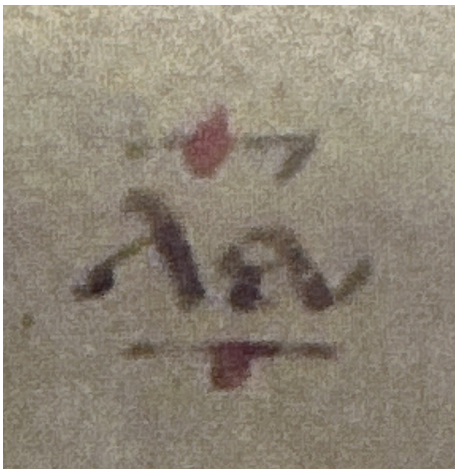


FIGURE 3
Margin indication for the beginning of a "larger" chapter according to the Coptic tradition (fol. 23v)

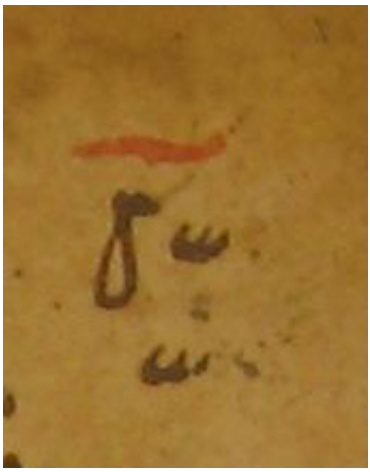


FIGURE 4
Margin indication for the beginning of a "shorter" chapter according to the Coptic tradition, with indication of the relevant Eusebian canon below (fol. 17v)

Foliation

G[1] is foliated throughout with cursive Coptic numerals placed in the outer upper corner of every recto page. In some cases, the numerals are only partly or even no longer visible because of damage to the respective leaves on the upper and outer margin; to the extent that these numbers could be reconstructed, they are indicated in the following list in square brackets. The list provides a precise picture of what is missing from the codex and gives an idea of the overall size of the original codex. In the upper outer corner of fol. 168r–that is, fol. *161* in the original foliation – the beginning of a new quire is signaled (the mark is only partly visible, but the second line seems to read "*sābiʿa*"). This suggests that the original codex consisted of quinions.

Fragment I: fol. 14r (current foliation) = fol. *31* (cursive Coptic foliation), 15r = *32*, 16r = *33*, 17r = [*34*], 18r = *35*, 19r = *36*, 20r = *37*, 21r = *38*, 22r = *39*, 23r = *40*

Fragment II: 63r = *118*

Fragment III: 126r = *124*, 173r = *125*, 165r = *126* , 39r = *127*, 169 = *128*, 38r = *129*

Fragment IV: 31r = [*131*], 8r = *132*, 9 = *133*, 10 = *134*, 11 = *135*, 12 = *136*, 13 = *137*

Fragment V: 37r = [illegible because of damage to the leaf]

Fragment VI: 32r = *149*

Fragment VII: 33r = *160*, 168r = *161*, 171r = *162*

Fragment VIII: 34r = *172*, 24r = *173*, 25r = *174*, 26r = *175*, 27r = *176*, 28r = *177*, 29r = *178*, 5r = *179*

Fragment IX: 166r = [*180*]
Fragment X: 66r = *192*, 127r = *193*, 1r = [*194*], 2r = *195*, 3r = *196*, 4r = *197*, 104r = *198*, 7r = *199*
Fragment XI: 170r = *220*
Fragment XII: 65r = [illegible because of damage], 64r = [illegible because of damage]

1.1.2 Gospel G²

Contents
Matt 7:14–8:6 (fol. 30)

Divisions (Main Text) [corresponding to the κεφάλαια indicated in square brackets]
Matt 8:1 (fol. 30v): *al-faṣl al-sādis* [ϛ (6)]
Matt 8:5 (fol. 30v): *al-faṣl al-sābiʿ* [ζ (7)]

Running Head and Marginalia
Fol. 30 is heavily damaged on the upper and outer margins and has undergone repair. Whether there was a running head is no longer visible. The numbers of the "shorter" chapters according to the Coptic tradition as well as the number of the relevant Eusebian canon are indicated on fol. 30v in cursive Coptic numbers in the outer margin. These are written in red ink and overlined with a red, slightly curved line. Moreover, at the end of each shorter chapter, there is a four-dotted mark ⁘ indicating its end. Since the same four-dotted mark is also found on fol. 30r, where no remnants of Coptic numerals are visible anymore due to the heavy damage of the leaf, it is likely that the "shorter" chapters were indicated here as well in the original manuscript. The four-dotted mark ⁘ is placed before the following text units: Matt 7:15–16 (*fa-ʿārifūhum* being the final word in this unit), 7:16–17, 7:18–20, 7:21, 7:22–23, 7:24–27, 7:28, 8:1–4, 8:5–? (text breaks off at the end of the leaf).

Original Foliation
That only a single leaf of this copy of the gospel is preserved in the codex suggests that the original quires and bifolios were taken apart and perhaps cut into individual leaves.

1.1.3 Gospel G³

Contents
Matt 5:30–10:37 (fols. 172 [damaged in the margins], 148–154, 6)

Divisions
Matt 6:1 (fol. 172v): *al-faṣl al-ʿāshir*
Matt 6:19 (fol. 148v): *al-faṣl al-ḥādī ʿashar*
Matt 6:23 (fol. 148v): *al-faṣl al-thānī ʿashar*
Matt 6:34 (fol. 149r): *al-faṣl al-thālith ʿashar*
Matt 7:13 (fol. 149v): *al-faṣl al-rābiʿ ʿashar*
Matt 8:1 (fol. 150v): *al-faṣl al-khāmis ʿashar*
Matt 8:5 (fol. 150v): *al-faṣl al-sādis ʿashar*
Matt 8:14 (fol. 151r): *al-faṣl al-sābiʿ ʿashar*
Matt 8:19 (fol. 151v): *al-faṣl al-thāmin ʿashar*
Matt 8:23 (fol. 151v): *al-faṣl al-tāsiʿ ʿashar*
Matt 8:28 (fol. 152r): *al-faṣl al-ʿishrūn*
Matt 9:1 (fol. 152r): *al-faṣl al-ḥādī wa-l-ʿishrūn*
Matt 9:9 (fol. 152v): *al-faṣl al-thānī wa-l-ʿishrūn*
Matt 9:14 (fol. 152v): *al-faṣl al-thālith wa-l-ʿishrūn*
Matt 9:18 (fol. 153r): *al-faṣl al-rābiʿ wa-l-ʿishrūn*
Matt 9:27 (fol. 153v): *al-faṣl al-khāmis wa-l-ʿishrūn*
Matt 9:36 (fol. 154r): *al-faṣl al-sādis wa-l-ʿishrūn*
Matt 10:11 (fol. 154v): *al-faṣl al-sābiʿ wa-l-ʿishrūn*
Matt 10:24 (fol. 6r) *al-faṣl al-thāmin wa-l-ʿishrūn*
Matt 10:34 (fol. 6v): *al-faṣl al-tāsiʿ wa-l-ʿishrūn*

Running Head and Marginalia

A running head on the recto pages reads متى, possibly written by a different hand. In the digital surrogate at our disposal, a fair number of leaves are cut off at the top margin, leaving only the lower portion of the header visible. Throughout the preserved leaves of this codex, the "smaller" chapters according to the Coptic tradition (Matthew 355 | Mark 233 | Luke 342 | John 232) are indicated in the margins in cursive Coptic numerals (42 through 95).

Foliation

The codex is foliated with cursive Coptic numerals in the upper outer margins of the recto pages. These, however, are barely legible in the digital surrogate we consulted, and some leaves are damaged in the upper and outer margins. It appears, however, that the pages run from fol. *11* through fol. *19*, suggesting that G^3 constitutes the second quire of this copy minus one leaf, assuming the codex consisted of quinions.

1.2 *Acts of the Apostles*

1.2.1 Acts A[1]

Contents

Acts 7:14–35 (fol. 44), 13:18–41 (fol. 45), 13:41–14:10 (fol. 40)

Divisions

Acts 7:35 (fol. 44v) *al-faṣl al-ḥādī wa-l-ʿishrīn*
Acts 13:26 (fol. 45r) *al-arbaʿūn*
Acts 14:8 (fol. 40v) *al-ḥādī wa-l-arbaʿūn*

Running Head

A running head on the recto pages reads الا برکسیس, written in a different hand.

Original Foliation

It is almost certain that fols. 45 and 40 constituted one bifolium in the source manuscript. This means that the original bifolia were already cut in half before the current binding took place. The textual distance between fol. 44 and fol. 123 means that they belonged to different bifolia in the original manuscript. The original foliation is still faintly visible in the upper outer margin of all three leaves: fol. 44 = *149* [reading uncertain]; fol. 45 = *172*; fol. 40 = *173*.

1.2.2 Acts A[2]

Contents

Acts 19:6–19 (fol. 123)

This fragment comes from a different copy of the Acts. The leaf has sixteen lines per page, in contrast to seventeen lines per page on fols. 44, 45, and 40. The hand also looks slightly different, and the hand that added the foliation is certainly a different one. Moreover, the folio number in the upper outer margin of the recto page (*158*) is placed lower than that found in the Acts A[1] above.

1.3 *Pauline Epistles*

1.3.1 Epistles P[1]

Contents

1 Cor 14:12–15:15 (fols. 35–36)
2 Cor 11:29–12:15 (fol. 42)
Gal 4:12–5:4 (fol. 46); 5:4–6:1 (fol. 47); 6:2–18 (fol. 48)
Eph 1:1–3:21 (fol. 49–51); Eph 5:15–6:9 (fol. 52); 6:9–24 (fol. 53)
Phil 1:1–20 (fol. 54)

2 Thess 3:12–18 (fol. 124r)
1 Tim 1:1–2:8 (fol. 124v–125)
1 Tim 5:4–23 (fol. 43)
Heb 2:10–3:8 (fol. 167)

Divisions
1 Cor 14:18 (fol. 35r) *al-faṣl al-thāmin ʿashar*
1 Cor 15:1 (fol. 36r) *al-faṣl al-tāsiʿ ʿashar*
Gal 4:12 (fol. 46r) *al-faṣl al-khāmis*
Gal 5:16 (fol. 47r) *al-faṣl al-sādis*

Gal Subscriptio (fol. 48v): كملت رسالة غلاطيا وكان كتب بها من رومية وبعث بها مع طيطوس تلميذه والسبح لله دايما ابدا

Eph Inscriptio (fol. 49r): رسالته الى اهل افسس وهي من العدد الخامسة

Eph 2:8 (fol. 50r) *al-faṣl al-thānī*
Eph 4:1 (fol. 51v) *al-faṣl al-thālith*
Eph 6:10 (fol. 53r) *al-faṣl al-sādis*

Eph Subscriptio (fol. 53): كملت رسالته الى افسس وكان كتب بها من روميه وبعت بها مع طيخيقوس والمجد لله دايما ابدا

2 Thess Subscriptio (fol. 124r): كملت رسالة تسالونيقي الثانيه بعون الله تعالى لذكره السجود وكان كتب بها من لادقيا وبعتها مع طيخيوقوس والمجد لله دايما ابدا سرمدا

1 Tim Inscriptio (fol. 124v): الرسالة الاولى الى طيماتاوس وهي من العدد العاشره

1 Tim 1:12 (fol. 125r) *al-faṣl al-thānī*
1 Tim 2:1 (fol. 125v) *al-faṣl al-thālith*

Phil Inscriptio (fol. 54r): رسالته الى اهل فيلبوسيوس وهي من العدد السادسة

Foliation
The majority of the leaves have cursive Coptic numbers in the upper outer margin of the recto pages. These indicate the sequence of the letters in the original codex. Alas, the only leaf with a fragment from Hebrews has no foliation, and its position within the original codex remains uncertain. On fol. 49 (i.e., fol. *72* of the original codex), a new quire starts with "*thāmina*," indicating that the codex consisted of quinions.[12]

12 Hebrews were the only segment of the Pauline Epistles whose position differed in the Arabic manuscript tradition; see Schulthess, *Les manuscrits arabes*, pp. 154–155; Zaki, *The Pauline Epistles*, passim.

Fragment I*:* fols. 35–36 (1 Cor 14:12–15:15) = *45, 46*
Fragment II: fols. 46–51 (Gal 4:12–Eph 3:21) = *69–74* (the cursive Coptic numbers are clearly visible on fols. 47 through 51 but not on fol. 46; however, the sequence of the text indicates that this must have been fol. *69* in the original codex)
Fragment III: fols. 52–54 (Eph 5:15, Phil 1:1–20) = *77–79*
Fragment IV*:* fols. 124–125 (2 Thess 3:12–18, 1 Tim 1:1–2:8) = *95–96*
Fragment V: fol. 42 (2 Cor 11:29–12:15) = *99*
Fragment VI: fol. 167 (Heb 2:10–3:8) = [illegible because of damage to the leaf]

1.3.2 Epistles P²

Contents

Gal 5:21–6:18 (fol. 41)

Divisions

Gal Subscriptio (fol. 41v): كملت الرسالة الى اهل غلاطيا وكان كتب بها من روميه وبعث بها من طيطوس تلميذه والشكر لله دايما مستمرا

Marginalia

The text is divided into smaller units separated from one another by a four-dotted mark ∴ and numbered in cursive Coptic numerals that have been added to the margin in black ink overlined with a red, slightly curved line. The numerals run from 23 through 31.

1.4 *Minor General Epistles*

Contents

2 John 5–13 (fol. 55r), 3 John (fols. 55v–56r), Jude 1–8 (fols. 56r–56v)

Divisions

2 John Subscriptio (fol. 55r): كملت رسالة يوحنا الثانية والمجد لله دايما
3 John Inscriptio (fol. 55v): رسالة يوحنا الثالثة وهي من العدد السادسة
3 John Subscriptio (fol. 56r): كملت رسالة يوحنا الثالثة والسبح لله دايما
Jude Inscriptio (fol. 56r): رسالة يهودا اخو يعقوب وهي من العدد السابعة وهي كمال القتاليقون

Jude 1 (fol. 56ʳ) *al-faṣl al-awwal*
Jude 9 (fol. 56ᵛ) *al-faṣl al-thānī*

Running Head

The header يوحنا, followed by the cursive Coptic number 3 (ⲥ), is found at the top of fol. 56r.

Original Foliation

What remains of the Minor General Epistles is one bifolium of the source manuscript, fols. 55 and 56 in the current binding. In the upper outer margins, the cursive Coptic foliation (fols. 55 = *145*, 56 = *146*) is still visible on both leaves. It supports our conclusion that the folios constitute a bifolium and that this was the innermost bifolium, assuming that the codex consisted of quinions.

1.5 *Lectionary*

A lectionary appears in a continuous text over folios 105 to 114. It covers the daily readings for the fourth week of Lent, from the Monday reading (whose beginning is not preserved) to the Saturday reading (whose end is not preserved). For each day, readings are given in the following order: Gospel for the morning (denoted by باكر or باكر الانجيل followed by the Gospel name), Paul (denoted by البولس followed by the epistle name), the Catholic Epistles (denoted by القثاليقون followed by the epistle name), Acts (denoted by الابركسيس), and a second (evening?) Gospel (denoted only by الانجيل followed by the Gospel name). The lectionary follows the Coptic liturgical system.

Divisions

The individual units are further identified with the following numerals (all given in cursive Coptic):
fol. 105r (Paul: Romans): ⲓ (10)
fol. 105r (Catholic Epistles: James): ⲙⲍ (44)
fol. 105v (Acts): ⲉⲙⲍ (147)
fol. 106r (Gospel of Luke): ⲣⲉ (190)
fol. 106v (Gospel for the morning: Matthew): ⲉⲥⲟ (182)
fol. 107r (Paul: Ephesians): ⲇⲥ (63)
fol. 107v (Catholic Epistles: 2 Peter): ⲇⲥ (63)
fol. 108r (Acts): ⲛⲉ (150)
fol. 108v (Gospel of Luke): ⲏ (8)
fol. 108v (Gospel for the morning: Luke): ⲉ (100)
fol. 109r (Paul: Ephesians): ⲇⲍ (67)
fol. 109v (Catholic Epistles: James): ⲥⲥ (23)

fol. 110r (Gospel of Mark): ڒعڍ (157)
fol. 110v (Gospel for the morning: Mark): ڜڒ (27)
fol. 110v (Paul: 1 Corinthians): ڍڡ (61)
fol. 111r (Catholic Epistles: James): ڜڲ (29)
fol. 111r (Acts): [reading uncertain]
fol. 111v (Gospel of Luke): ڌڎ (201)
fol. 112r (Gospel for the morning: Luke): ڜڜ (23)
fol. 112v (Paul: Hebrews): ڟڠ (58)
fol. 113r (Catholic Epistles: 1 John): ڤڒ (34)
fol. 113r (Acts): ڒڍڍ (167)
fol. 113v (Gospel of Matthew): ڒعڍ (157)
fol. 114r (Gospel for the morning: Luke): ڤڥڍ (149)
fol. 114v (Paul: Philippians): ڍڟ (68)

Monday:

Morning Gospels: Luke 14:15 (the beginning of the reading is missing) (fol. 105r)

Pauline Epistles (البولس روميه): Rom 8:12–16 (fol. 105r)

General Epistles (القباليقون يعقوب [*sic*]: Jas 5:16–20 (fol. 105r)

Acts (الابركسيس): 11:2–8 (fol. 105v)

Gospels (الانجيل لوقا): Luke 16:1–9 (fol. 106r)

Tuesday (يوم الثلثا من الجمعه الرابعة من الصوم, fol. 106v):

Morning Gospels (باكر متى): Matt 18:12–22 (fol. 106v)

Pauline Epistles (البولس افسس): Eph 4:1–4 (fol. 107r)

General Epistles (القثاليقون بطرس الثانية): 2 Pet 2:1–8 (fol. 108r)

Acts (الابركسيس): 27:1–3 (fol. 108r)

Gospels (الانجيل لوقا): Luke 9:57–62 (fol. 108v)

Wednesday (يوم الاربعا من الجمعه الرابعة من الصوم المقدس, fol. 108v):

Morning Gospels (باكر الانجيل لوقا): Luke 14:16–24 (fol. 109r)

Pauline Epistles (البولس افسس): Eph 4:17–19 (fol. 109v)

General Epistles (القثاليقون يعقوب): Jas 3:13–16 (fol. 109v)

Acts (الابركسيس): 11:26–30 (fol. 110r)

Gospels (الانجيل مرقس): Mark 4:35–41 (fol. 110v)

Thursday (يوم الخميس من الجمعه الرابعة من الصوم المقدس, fol. 110v):

Morning Gospels (باكر الانجيل مرقس): Mark 3:7–12 (fol. 110v)

Pauline Epistles (البولس قورنثية الاولى): 1 Cor 12:31–13:3 (fol. 111r)

General Epistles (القثاليقون يعقوب): Jas 4:11–12 (fol. 111r)

Acts (الابركسيس): 3:1–8 (fol. 111r)

Gospels (الانجيل لوقا): Luke 17:11–19 (fol. 111v)

Friday (يوم الجمعة من الجمعه الرابعة من الصوم, fol. 112r):

Morning Gospels (باكر الانجيل لوقا): Luke 4:31–37 (fol. 112r)

[Pauline] Epistles (البولس للعبرانيين): Heb 13:7–10 (fol. 112v)

General Epistles (القثاليقون يوحنا الاولى): 1 John 4:7–14 (fol. 113r)

Acts (الابركسيس): 22:17–20 (fol. 113r)

Gospels (الانجيل متى): Matt 15:21–31 (fol. 113v)

Saturday (السبت الرابع من الصوم المقدس, fol. 114r):

Morning Gospels (باكر الانجيل لوقا): Luke 12:16–21 (fol. 114r)

Pauline Epistles (البولس فيلبوسيوس): Phil 4:4–8 (fol. 114v; the reading probably extended to 4:9)

Foliation

The leaves are numbered 50 through 59 (the 5 is not always visible):
Fols. 105r = [ܢ?], 106r = ܢܕ, 107r = ܢܘ, 108r = [ܢ]ܙ, 109r = [ܢ]ܚ, 110r = [ܢ]ܐ, 111r = [ܢ]ܒ, 112r = [ܢ]ܓ, 113r = ܢܒ, 114r = ܢܘ.

2 Canonical Collection of the Council of Nicaea

Fol. 155r preserves the end of *Qawānīn* pertaining to the council of Nicaea. The text can be found in a number of manuscripts, Paris, Bibliothèque nationale de France (BnF) arabe 251, fol. 153; Vat. ar. 149, fol. 188r; and Mardin (Syriac Orthodox Church of the Forty Martyrs) 311, fols. 380v–381r.[13] Two editions of this text are being prepared, one by Rocio Daga Portillo and Daniel Vaucher

13 For cataloguing information, see https://archivesetmanuscrits.bnf.fr/ark:/12148/cc895275 (BnF arabe 251); https://digi.vatlib.it/view/MSS_Vat.ar.149 (Vatican ar. 149); https://w3id.org/vhmml/readingRoom/view/503661 (Mardin, Church of the Forty Martyrs 311). Cf. Graf, *Geschichte der christlichen arabischen Literatur*, vol. 1, pp. 586–593.

based on the Coptic recension and the other by Habib Ibrahim based on the Melkite recension. In our manuscript, the text is directly followed on fol. 155v with *Aḥkām al-ʿAtīqa* discussed below.

3 *Aḥkām al-ʿAtīqa*

This unit (fols. 155v–164, 59, 115–122, 60) consists of a fragment of the Christian Arabic treatise *Aḥkām al-ʿAtīqa*. The work was edited and translated by B. R. Sanguinetti in *Journal Asiatique* ("Aḥkām al-ʿatīqa: Ou les préceptes de l'ancien testament") and surveyed by Georg Graf (*Geschichte der christlichen arabischen Literatur*, vol. 1, pp. 584–585). A facsimile edition of the text as preserved in Ms. Milan, Ambrosiana, E96 sup. has been published with an Italian translation by Giovanni Galbiati and Sergio Noja in *Precetti e canoni giuridico morali per arabi cristiani*, vol. 1; see also the review by Hubert Kaufhold in *Oriens Christianus*. The Köprülü manuscript adds another, previously unknown textual witness. The title given on fol. 155v is the following:

هذه الأحكام موضوعين الرسل السليحين الاطهار مجموعة من العتيقة وهي مدوّنة من تابيد روح القدس، وهي احد وخمسون قانونا

Foliation

The fragment contains the complete text of the *Aḥkām al-ʿAtīqa*, with the exception of a few missing leaves at the end. The end of fol. 60v, where the text breaks off, corresponds to p. 59 line 10 in Sanguinetti's edition. The fragment included in the present codex derives from a composite volume that consisted of at least two works. The fragment is foliated throughout with the number of the quire spelled out in letters in the upper right margin of each recto page and the number of the folio within the quire indicated underneath it: د ثالثه (fol. 155r), س ثالثه (fol. 156r), ש ثالثه (fol. 157r), و ثالثه (fol. 158r), ع ثالثه (fol. 159r), ع ثالثه (fol. 160r), ز ثالثه (fol. 161r), ط ثالثه (fol. 162r), ح ثالثه (fol. 163r) ا ثالثه (fol. 164r), د رابعه (fol. 59r), س رابعه (fol. 115r), ש رابعه (fol. 116r), و رابعه (fol. 117r), رابعه [ع] (fol. 118r), ع رابعه (fol. 119r), ز رابعه (fol. 120r), ط رابعه (fol. 121r), ح رابعه (fol. 122r) ا رابعه (fol. 60r). This numbering indicates that the composite volume consisted of quinions; that the first two quires are lost whereas quires 3 and 4 are completely preserved in the Köprülü codex; and that the composite volume consisted of more than four quires.

4 *Kitāb al-Hudā*

Another unit is composed of four fragments of the Maronite doctrinal work *Kitāb al-Hudā*, which has been published in an edition prepared by Buṭrus Fahd (*Kitab al-Huda, ou Livre de la direction*).

All but one of the manuscripts used by Fahd are written in Garshuni and belong to Syriac collections (Mss. Vat. sir. 133, Vat. sir. 220, BnF Syr. 223, Angelica Syr. 64). The only manuscript that seems to be in the Arabic script includes only a few extracts of *Kitāb al-Hudā* within a larger collection of *Qawānīn* by al-Ṣafī Abū l-Faḍā'il Ibn al-'Assāl (Vat. ar. 41). The Köprülü fragments belong to a manuscript written in Arabic script, probably intended for readers unfamiliar with Syriac.

Contents
Fol. 61 (ed. Fahd, pp. 34:13–36:9)
Fol. 62 (ed. Fahd, pp. 52:10–54:10)
Fols. 69–78 (ed. Fahd, pp. 71:11–92:5)
Fols. 79–88 (ed. Fahd, pp. 190:6–221:15)

Foliation
The fragments are foliated throughout with cursive Coptic numerals placed in the outer upper corner of every recto page, but on some leaves the foliation is no longer visible because of damage.
Fragment I: fol. 61 = [illegible because of damage to the leaf]
Fragment II: fol. 62 = [illegible because of damage]
Fragment III: fols. 69–78 = *51–60*
Fragment IV: fols. 79–88 = *111–120*

Quire numbers are found on fols. *51* (خامسة) and *111* (حادية عشر), indicating that the original codex consisted of quinions.

5 *Kitāb al-Qawānīn al-Rasūliyya wa-l-Aḥkām al-Dīniyya*

The manuscript also contains fragments of a Christian canon law collection that is also preserved in Ms. Berlin, Diez A quart. 117,[14] entitled *Kitāb al-Qawānīn al-Rasūliyya wa-l-Aḥkām al-Dīniyya*. The differences between the

14 See Ahlwardt, *Verzeichniss*, vol. 9, pp. 532–539 no. 10180; see also https://www.qalamos.net/receive/DE1Book_manuscript_00003568 (with access to a digital surrogate of the manuscript).

Köprülü and Berlin witnesses are significant; the Köprülü fragment appears to be an abridged version of the work, and the text's sequence often disagrees with that of the Berlin witness.

The text is attributable to the Copto-Arabic author Michael of Damietta (12th–13th century CE). For the author and the work, see Swanson, "Michael of Damietta." The Köprülü manuscript is not mentioned by Swanson and seems to represent an otherwise undocumented witness.

Contents

Fols. 128–133 (Ms. Diez A quart. 117, fols. 127r:10–137v:7)
Fols. 140–147 (Ms. Diez A quart. 117, fols. 140r:10–152r:9)
Fol. 58 (Ms. Diez A quart. 117, fols. 181v:3–8, 180v:15–181v:3, 181v:9–182r:12)
Fols. 135–138 (Ms. Diez A quart. 117, fols. 203v:8–209r:7)
Fol. 139 (Ms. Diez A quart. 117, fols. 227v:9–228r:9, 229r:12–229v:1, 228v:3–229r:8)
Fol. 103 (Ms. Diez A quart. 117, fols. 263v:14–265r:7)
Fols. 68, 57 (Ms. Diez A quart. 117, fols. 301r:4–303r:14, 304v:1–308v:9)
Fol. 134 (Ms. Diez A quart. 117, fols. 320r:14–321v:11)
Fols. 95–96, 89–94 (Ms. Diez A quart. 117, fols. 324v:9–338r:15)
Fols. 97–102 (Ms. Diez A quart. 117, fols. 343r:8–352v:1)
Fol. 67 (Ms. Diez A quart. 117, fols. 370v:9–372v:7)

Foliation

With the exception of the partly damaged folios 67, 97, and 98–101 of the Köprülü codex, all leaves carry foliation in the upper outer margin of the



FIGURE 5

recto page of each leaf. The following fragments with original foliation can be identified:
Fragment I: fols. 128–133 = *63–68*
Fragment II: fols. 140–147 = *72–79*
Fragment III: fol. 58 = *100*
Fragment IV: fol. 139 = *130*
Fragment V: fols. 135–138 = *164–167*
Fragment VI: fol. 103 = [illegible because of damage to the leaf]
Fragment VII: fols. 68, 57 = *181–182*
Fragment VIII: fol. 134 = *189*
Fragment IX: fols. 95–96, 89–94 = *192–199*
Fragment X: fols. 97–102 = *203–208*]
Fragment XI: fol. 67 = [illegible because of damage]
Moreover, there is a partially preserved quire number on fol. 68 (*181* in the original Coptic foliation) that presumably reads [*tāsi*]*ʿa ʿashar*, suggesting that the codex consisted of quinions.

Hands and Original Manuscripts

Fig. 5 provides a comparison of the scripts used in the above fragments for the purpose of determining how many individual manuscripts lie behind the Köprülü composite manuscript. A larger PDF version of the table can be downloaded from the Albert digital repository of the Institute for Advanced Study at https://albert.ias.edu/20.500.12111/10087.

The chart makes it clear that Gospel G^1, Acts A^2, and Epistles P^2 were written by the same scribe and constitute one manuscript.

Gospel G^2 belongs to a second manuscript. Note, for instance, that G^2 uses a v-shaped diacritic as an *ihmāl* symbol, whereas G1 uses a tilde-shaped diacritic.

Gospel G^3 clearly derives from a third manuscript source.

The script of Pauline Epistle P^1 resembles the script of the Minor General Epistle of Jude (the lower portions of fol. 56r), though the upper writing seems to be in a different hand. Note, for example, the similarity in the phrase يسوع المسيح on fol. 54r (lines 4, 5, 7, 12, and 15) of P^1 and on fol. 56r (penultimate line) of the Minor General Epistle.

It is difficult to situate Acts A^1 (whose distinctive features include the backward *ʾalif* in وقال in fol. 45r, line 6, and the backward *yā* in الذي in the penultimate line). If it belongs to the same source manuscript as P^1 and the Minor

General Epistles, its foliation dictates that it must have been placed *after* the General Epistles: first P^1 on original folios 45–99, then Minor General Epistles on original folios 145–146, and then Acts A^1 on original folios 149, 172, and 173. Therefore, we have placed Acts A^1 after the Minor General Epistles in our reconstruction.

The lectionary is clearly in a distinct hand and belongs to a manuscript of its own.

As for the nonbiblical texts, it is quite clear that *Aḥkām al-ʿAtīqa* and *Kitāb al-Hudā* were written by the same hand, but the fact that their foliation differs indicates that the two texts came from distinct manuscripts. By contrast, *Kitāb al-Qawānīn al-Rasūliyya wa-l-Aḥkām al-Dīniyya* is in a different hand.

If we assume that distinct hands created distinct manuscripts (notwithstanding the possibility of multiple hands in a single manuscript, as in the Minor General Epistles manuscript), the Köprülü codex can be divided into its original manuscripts as follows:

1. Gospels G^1, Acts A^2, and Epistles P^2
2. Gospels G^2
3. Gospels G^3
4. Pauline P^1, the Minor General Epistles, and A^1
5. the lectionary
6. *Qawānīn* of Nicaea and *Aḥkām al-ʿAtīqa*
7. *Kitāb al-Hudā*
8. *Kitāb al-Qawānīn al-Rasūliyya wa-l-Aḥkām al-Dīniyya*

We have digitally reconstructed the manuscript in its original form(s) before the current binding in a PDF under the Creative Commons license CC BY-NC-SA. See "Reconstructing the Disiecta Membra of Köprülü, Mehmed Âsım Bey, 1 *bis*" at https://albert.ias.edu/20.500.12111/10126.

Concluding Remarks

Ms. Köprülü, Mehmed Âsım Bey, 1 *bis* is best characterized as a manuscript dossier that preserves remnants of multiple Christian Arabic textual traditions within a single physical volume. Its significance lies in the evidence it provides of the circulation, reuse, and aggregation of Christian Arabic manuscripts in the Ottoman period, as well as of the coexistence of multiple Arabic New Testament traditions within one codex. It further exemplifies the rare and precarious preservation of Christian Arabic manuscripts within larger Islamic collections. With this notice, we hope to bring the texts of the codex to the attention of scholars.

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