

EMIP 112 – Weiner Codex 21**Psalter, ቋዊት፡**

Parchment, 225 x 205 x 78 at spine and 58 at fore edge mm, four Coptic chain stitches attached with bridle attachments to rough-hewn boards formerly covered by tooled leather with the traditional patterns (a small patch of the tooled leather is still attached to the front cover, a large patch is still attached to the back cover), protection sheet + 22 full quires, ii + 180 folios, 220 x 201 mm, top margin 28–31 mm, bottom margin 49 mm, fore edge margin 32–35 mm, gutter margin 19 mm, ff. 1r–163r one column, ff. 163v–179r two columns, quires 1–10 19 lines, quires 11 and following 20 lines, Gə‘əz, eighteenth century.

Quire descriptions: protection sheet and quires 1–19, 21 balanced; quires 20 and 22 unbalanced. Navigation system: red yarn is sewn into the corner of folios 54, 87 and 133 to mark the location of content; marginal notation throughout.

Major Works:

- Ff. 1r–179r: Psalter, *Dawit*, ቋዊት፡. For the contents of the *Dawit* see EMIP 106.
1. Ff. 1r–140r: Psalms of David.
 2. Ff. 140r–154r: Biblical Canticles.
 3. Ff. 154v–161r: Song of Songs, with interlinear insertions from the variant form of Song of Songs known as *ፄbərayəst*, or Hebraic version.
 4. Ff. 163v–174v: Praises of Mary, *Wəddase Maryam*, ውዳሴ፡ ማርያም፡, arranged for the days of the week (Monday, f. 163r; Tuesday, f. 164r; Wednesday, f. 166r; Thursday, f. 168r; Friday, f. 170v; Saturday, f. 172r; Sunday, f. 173r).
 5. Ff. 174v–179r: Gate of Light [*Anqäṣä Bərhan*], incomplete at the end.

Miniatures, all in twentieth-century hand, written over the top of text:

1. F. ir: The Annunciation.
2. F. iv(erso): The Visitation (the meeting of Mary and Elizabeth).
3. F. iir: The Holy Family and the three Magi.
4. F. iiv(erso): King David playing the harp (no strings on harp).
5. Ff. 161v and 162r: Eight panels (four per page) containing the Ethiopian warrior saints. See Stanislaw Chojnacki, “Ethiopian Warrior Saints in 18th-Century Miniatures and their Significance in the Cultural History of Ethiopia,” in *The Indigenous and the Foreign in Christian Ethiopian Art: On Portuguese-Ethiopian Contacts in the 16th and 17th Centuries*, Papers from the Fifth International Conference on the History of Ethiopian Art (Arrábida, 26–30

November 1999), edited by Manuel João Ramos and Isabel Boavida (Aldershot, UK: Ashgate, 2004) 73–82 and plate 3. None of the illuminations contain text. Based on the iconography, panel 7 seems to show St. Philoteus spearing a brown bull. Based on the presence of a sainted figure to the right of the scene, panel 8 may be depicting St. Mercurius spearing Julian the Apostate and being blessed by St. Basil. His horse is painted black “which corresponds to the text of the *Synaxarion*” (Chojnacki, p. 75).

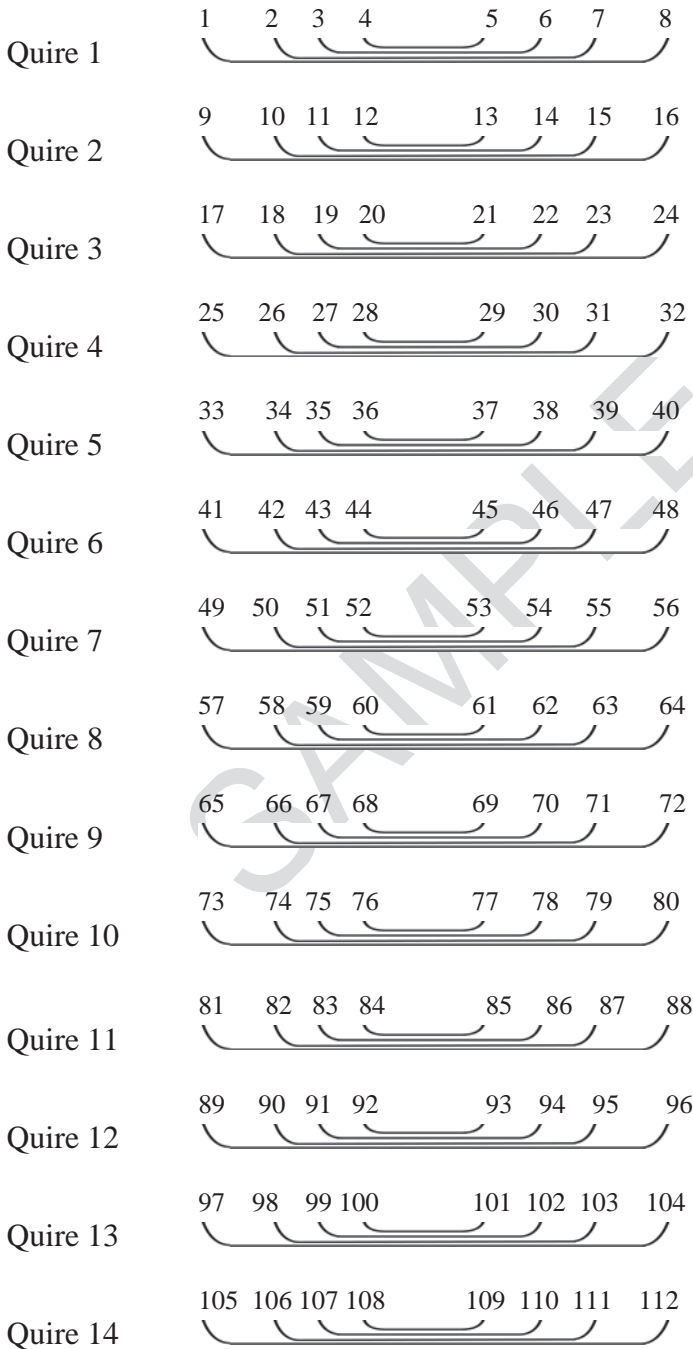
6. F. 162v: Madonna and Child surrounded by Angels (four in the top of the miniature) and Seven Saints, including St. George (bottom left) and Gäbrä Mänfäs Qəddus (bottom, second from right).
7. F. 179v: Madonna and Child surrounded by saints (four in front of her, one behind and six below).
8. F. 180r, top: Mary and a saint seated, flanked by angels on either side.
9. F. 180r, bottom: Jesus seated with eleven disciples.
10. F. 180v: The Crucifixion. Langinos, the one spearing Jesus in the side, shows both eyes.

Notes:

1. Decorative designs: ff. 1r and 163r (colorful *harägs*); ff. 8v, 17r, 26r, 38r, 54r, 64r, 78r, 87v, 93v, 108v, 126r, 133r, 164r, 170r, 172r, 173r (line of alternating red and black dots); ff. 140r, 154r and 174v (double row of lines of alternating red and black dots).
2. The word God is not rubricated in the first three works; the word Mary is rubricated in the final two works.
3. Columetric layout of text in f. 139v (Ps. 150); ff. 150rv (tenth biblical canticle).
4. Psalm 118 contains the spiritual meanings of some of the Hebrew letters.
5. Scribal intervention: words of text are written interlinearly (ff. 43r, 91v, 134v, 136r, etc.); and lines of text are written interlinearly (ff. 19v, 40r, 49v, 123v, etc.); and in the upper margin with a symbol (+) marking the location where the text is to be inserted (f. 13v, line 1).
6. This scribe has avoided the problem of lines of text too long to fit on one line by adopting an aspect ratio that leaves ample room for the width of most lines. On a few occasions, the line would have been too long and the scribe finishes the end of the line with words written smaller so as to avoid leftover text (e.g., ff. 4r, 21r, 22r, 26r). Occasionally a line is still too long and has to be completed above or below the end of the line (e.g., ff. 7r, 8r, 9r, 18r).

Quire Map

Protection Sheet i ii
 Protection sheet is surrounded by a reinforcement strip.



Quire 15	113 114 115 116 117 118 119 120
Quire 16	121 122 123 124 125 126 127 128
Quire 17	129 130 131 132 133 134 135 136 137 138
Quire 18	139 140 141 142 143 144 145 146
Quire 19	147 148 149 150 151 152 153 154
Quire 20	155 156 157 158 159 160 161 162 163
	A folio stub is visible between ff. 160 and 161.
Quire 21	164 165 166 167 168 169 170 171
Quire 22	172 173 174 175 176 177 178 179 180
	A folio stub is visible between ff. 172 and 173.

EMIP 113 – Weiner Codex 22

Missal, መጽሐፈ፡ ቅዳሴ፡

Parchment, 204 x 147 x 63 mm, four Coptic chain stitches attached with bridle attachments to rough-hewn boards, protection sheet + 14 full quires, i + 110 folios, top margin 15 mm, bottom margin 32–25 mm, fore edge margin 20 mm, gutter margin 8 mm, f. 110v one column, ff. 1r–110r two columns, 24–27 lines, Gə‘əz, 1865–1913 (f. 6v, reign of King Mənilək [II, 1889–1913]).

Quire descriptions: quires 2–13 balanced; protection sheet and quire 14 adjusted balanced; quire 1 unbalanced.

Major Works:

Ff. 1r–109v: Missal, Mäṣəḥafä Qəddase, መጽሐፈ፡ ቅዳሴ፡. MQ; Daoud-Mersie *Liturgy*. For the pertinent references and comments, see Ernst Hammerschmidt, *Studies in the Ethiopic Anaphoras*, second revised edition, (Stuttgart 1987). EMIP 27.

1. Ff. 1r–9v: Office Prayer.

2. Ff. 10r–35v: Ordinary of the Mass, *Śəṛə`atä Qəddase*.
3. Ff. 36r–45r: Anaphora of the Apostles, *Qəddase Hawaryat*.
ነአኩተከ : እግዚአ : . . .
4. Ff. 45r–47v: Anaphora of Our Lord, *Qəddase Īgzi`ə*, **ነአኩተከ : አምላክ : ቅዱስ : . . .**
5. Ff. 47v–55v: Anaphora of Mary attributed to Cyriacus of Bəhənsa.
ጌሥዓ : ልብዩ : . . .
6. Ff. 55v–58r: Anaphora of Dioscorus, *Qəddase Diyosəqoros*.
እምቅድመ : ዓለም : . . .
7. Ff. 58v–66r: Anaphora of John, Son of Thunder, *Qəddase Yoḥannəs Wäldä Näg`ädəg`ad*. **ኅቤከ : እግዚአ : . . .**
8. Ff. 66r–74v: Anaphora of Gregory, brother of Basil, *Qəddase Gorəgorəyos*, *‘Eḥəwä Basləyos*. **ነአኩቶ : ለገባሬ : ሠናዖት : . . .**
9. Ff. 74v–78v: Anaphora of Jacob of Serugh, *Qəddase Ya`əkob Z-Śərug*. **ተንግሥት : በፍርሃተ : እግዚአብሔር : . . .**
10. Ff. 78v–85r: Anaphora of the 318 Orthodox Fathers, *Qəddase za-Śäläsətu Mə`ət*. **ግሩም : በውስተ : ደመናት : . . .**
11. Ff. 85r–89r: Anaphora of Epiphanius, *Qəddase Epifanəyos*.
ዓቢይ : ውእቱ : . . .
12. Ff. 89v–97v: Anaphora of Athanasius, *Qəddase Atənatewos*.
አሰምዕ : ለክሙ : ሰማዩ : . . .
13. Ff. 97v–103v: Anaphora of Basil, *Qəddase Basləyos*.
እግዚአ : መሃረነ : ክርስቶስ : . . .
14. Ff. 103r–106r: Anaphora of Cyril, *Qəddase Qerəlos*.
ኅቤከ : እግዚአ : አምላክ : አማልክት : . . .
15. Ff. 106–109v: Anaphora of Gregory, the Wonder Worker, *Qəddase Gorəgorəyos*, *Gäbare mänkərat*. **ነአኩተከ : አምላክነ : . . .**

Miniatures: (1–3 are painted over text; 4 appears to be original to the codex)

1. F. 12v: Angel with sword.
2. F. 13r: Madonna and Child.
3. F. 13v: Saint George and the Dragon.
4. F. 38v: The Cross, drawn with elaborate geometric patterns. Nine panel box with four additional boxes: a small square on top, one on either side and one on the bottom. In the four outside boxes, a face shows in the top box, hands in the outer boxes and feet in the lower box.

Varia:

1. F. i v(erso): Supplication to the Cross and the Blessed Virgin, with musical notation, **ወካዕበ: ናስተበቁዖ: ለዕፀ: ቅዱስ: መስቀል:...** Cf. *MQ51* 270ff. On this controversial supplications, see Ñ+{ €«

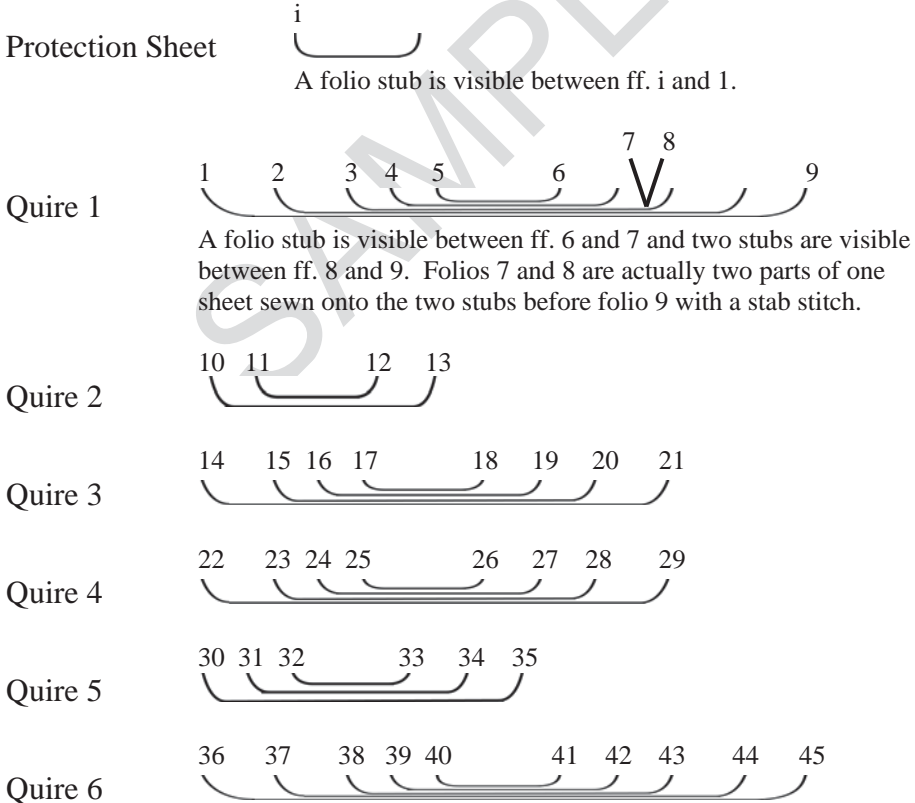
†¾H+– Àmṡ > eÖ&óŒe– (Collegetown MN: HMML, 1996 EC) 36–41.


2. F. 110r: Excerpt from John 6.
3. F. 110v: List of properties (books, censers, cross, etc.) for the church, ልጽሕፍ : ጉልቆ : መጻሕፍት : ዘለቡነ : ገብረ : [ሀይወት :] ጁ : ወገጌል : ጂ : ቅዳሴ : ጂ : ሳታት : ጂ : ጸመ : [ድጓ :]


Notes:


1. F. 47v and *passim*: name of owner: Wäldä Maryam.
2. Columetric layout of text: ff. 51rv.
3. F. ir: blank.
4. F. 6v: Prayer for Mönilek.
5. F. 66r: name of owner: Libanos.
6. Decorative designs: ff. 35v, 85r, 100v, 101r (alternating red and black dots); f. 109v (multiple full stops connected with red and black lines).
7. The word Mary is rubricated.
8. Scribal intervention: words of text are written interlinearly (ff. 43r and 97v).


Quire Map





Quire 7 46 47 48 49 50 51 52 53 54 55


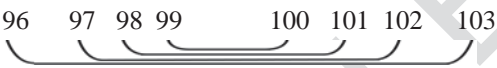
Quire 8 56 57 58 59 60 61



Quire 9 62 63 64 65 66 67 68 69


Quire 10 70 71 72 73 74 75 76 77


Quire 11 78 79 80 81 82 83 84 85


Quire 12 86 87 88 89 90 91 92 93 94 95


Quire 13 96 97 98 99 100 101 102 103


Quire 14 104 105 106 107 108 109 110


A folio stub is visible between ff. 106 and 107.

EMIP 114 – Weiner Codex 23

Zəmmare Hymns, 𐩀𐩣𐩪𐩥:

Parchment, 226 x 182 x 50 at spine and 47 at fore edge mm, four Coptic chain stitches attached with bridle attachments to rough-hewn boards (front split and repaired with three stitches) partially covered by tooled leather (ending near the midpoint on both front and rear), headband and tailband, full spine strap + protection sheet + 12 full quires, iii + 91 folios, 216 x 168 mm, top margin 17–20 mm, bottom margin 44–46 mm, fore edge margin 13–37 mm, gutter margin 10–12 mm, ff. 1r–189v three columns, 29 lines, Gə'əz with musical notation, eighteenth century.

Quire descriptions: protection sheet and quires 1–11 balanced; quire 12 adjusted balanced. Navigation system: marginal notation throughout.

Major Works:

1. Ff. 1r–89v: Zəmmare Hymns, 𐩀𐩣𐩪𐩥: with musical notation.

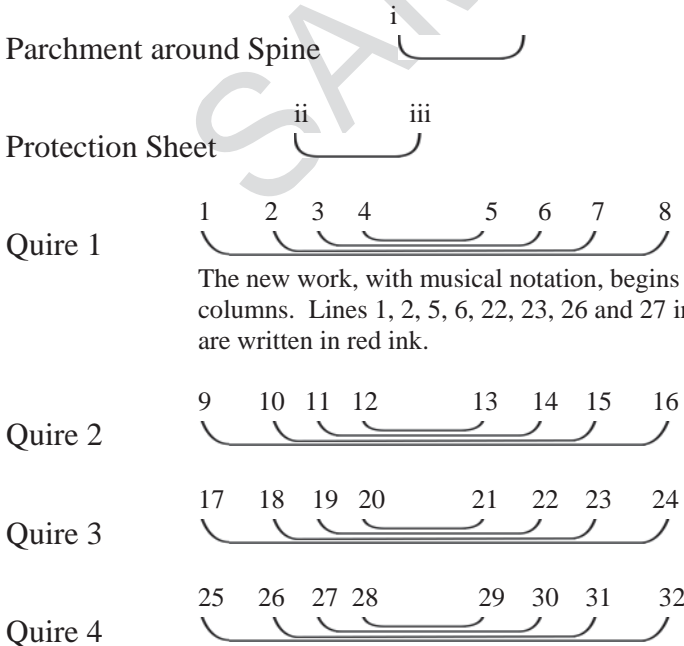
Miniatures, all in twentieth-century hand:


1. F. iiii: Madonna and Child
2. F. 90r: Saint George and the Dragon


Notes:

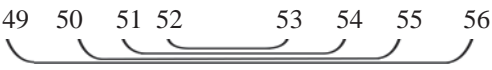
1. Ff. ir–iiv(erso), iiiiv(erso), and 91v: blank.
2. F. 1r: Scribal note: ገጽሐፍ : መጽሐፈ : ዝግሬ : በግዕዝ : ወበዓራራይ : ወበዕዘል : ወበኩሉ : መዋዕል : ርምዮሐገስ : ርስከ : ዮሐንስ : “We are writing the book of Zəmmare in Gə‘əz Ararary, and Ẽzəl for the entire year, from [the feast of] John to [the feast of] John.”
3. F. 90r: text has been erased and painted over.
4. F. 90v: Note of transaction containing a list of witnesses and a guarantor when a woman borrowed four units of money. The type of unit, whether birr or Thaler, etc., is not specified.
5. Nicely copied in a very fine hand.
6. Decorative designs: ff. 3rv, 6v, 7v, 16v, 18v, 20v, 21v, 22v, 23rv, 26v, 27v, 28rv, 29v, 38r, 29r, 41v, 44rv, 52v, 55r, 57r, 59r, 60v, 63r and 71v (red and black boxes); ff. 59v and 89v (multiple full stops with lines of red and black dots above and below); Two full stops are used as section dividers throughout the manuscript.
7. Scribal intervention: there is text in the upper margin with a symbol (+) marking the location where the text refers to (ff. 44r, column 2, line 1; 46r, column 1, line 14; 46r, column 3, line 28; 50r, column 2, line 20; 50r, column 3, line 11; 50v, column 3, line 8; 51v, column 2, line 2; 51v, column 3, line 29; 55r, column 2, line 24; 56r, column 2, line 6).


Quire Map




Quire 5 33 34 35 36 37 38 39 40



Quire 6 41 42 43 44 45 46 47 48



Quire 7 49 50 51 52 53 54 55 56


Quire 8 57 58 59 60 61 62 63 64


Folio 60r begins a new work still in three columns and with musical notation. Lines 1, 2, 5, and 6 in all three columns are written in red ink.

Quire 9 65 66 67 68 69 70 71 72


Quire 10 73 74 75 76 77 78 79 80


Quire 11 81 82 83 84 85 86 87 88


Quire 12 89 90

 Fully four stubs appear between ff. 89 and 90.

Parchment around Spine 91


EMIP 115 – Weiner Codex 24

Psalter, 𐩀𐩢𐩨𐩪𐩥

Parchment, 204 x 147 x 63 mm, four Coptic chain stitches attached with bridle attachments to rough-hewn boards of the traditional wood covered by tooled leather with the traditional patterns, headband and tailband, protection quire + 14 full quires, iv + 143 folios, 196 x 143 mm, top margin 17–20 mm, bottom margin 33–38 mm, fore edge margin 18–21 mm, gutter margin 7–8 mm, ff. 1r–129v one column, ff. 1r–iiv(erso) and 130r–142r two columns, 22 lines, Gə‘əz, eighteenth century.

Quire descriptions: protection quire and quires 1–8, 10–13 balanced; quire 9 and 14 adjusted balanced. Navigation system: red yarn is sewn into the

corner of folios 7, 86 and 104 and blue yarn is sewn into the corner of folios 32, 44 and 111 to mark the location of content.

Major Works:

- Ff. 1r–138r: Psalter, *Dawit*, ዳዊት. For the contents of the *Dawit* see EMIP 106.
- 1. Ff. 1r–110v: Psalms of David.
- 2. Ff. 111r–124r: Biblical Canticles.
- 3. Ff. 124r–130r: Song of Songs, common version, with musical notation.
- 4. Ff. 130r–137v: Praises of Mary, *Wəddase Maryam*, ውዳሴ ማርያም, arranged for the days of the week (Monday, f. 130r; Tuesday, f. 130v; Wednesday, f. 132r; Thursday, f. 133v; Friday, f. 135r; Saturday, f. 136r; Sunday, f. 137r).
- 5. Ff. 138r–141r: Gate of Light [*Anqäṣä Bərhan*], with musical notation.

Miniatures:

- 1. F. ir: Crude drawing of a face.
- 2. F. iiiv(erso): Angel.
- 3. F. ivr: Reclining figure.
- 4. F. 120v: Angel with Sword uplifted. A piece of cloth is sewn to the top of the folio to provide cover for the miniature.
- 5. F. 142v: Saint George and the Dragon
- 6. F. 143r: Madonna and Child. Two pieces of cloth (one akin to cheesecloth, the other red) are sewn to the top of the folio to provide cover for this miniature and protection for the one on the facing folio.

Varia:

- 1. F. ir(ecto), col. 1: Excerpt from Praises of Mary.
- 2. F. ir(ecto), col. 2: First few lines of the Acts of Saint George, *Gädlä Giyorgis*.
- 3. F. i v(erso)-ii r(ecto). One Miracle of Ewosṭatewos, *Tä'ammərä Ewosṭatewos*, How the people of Armenia took his body and buried it and put precious stones on his grave; how the governor tried to take the precious stones; and how God protected the grave of the saint.
ተአምሪሁ : ለአቡነ : ኤዎስጥቴዎስ : . . . ዘኮነ : ተአምረ : ወመንክረ : ቡብሔረ : አርማንያ:...
- 4. F. ii r(ecto): The Angels Praise Her, *Yəwedəssəwa Mäla'əkt*, ይዌድሰዋ: መላዩክት: ለማርያም:

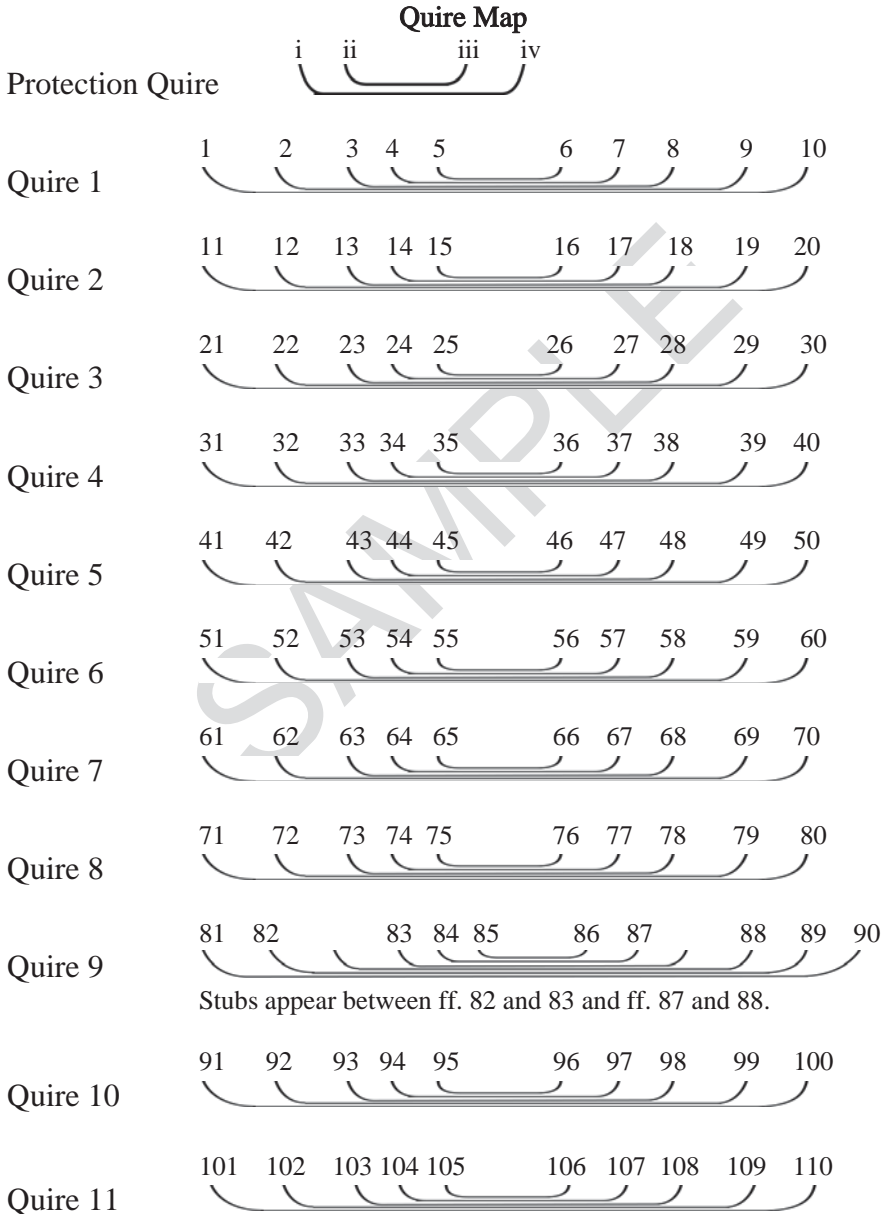
5. F. ii v(erso): Amharic Poem.
ሰላም : ብዩ : ገና : ስገርምር : ሰላምታ : . . . , “When I began by saying a greeting, I did not forget to mention your name. . . .”
6. F. iii r, bottom: Hymn for feast of Transfiguration, with musical notation. በ2 : አሣ : ወ(በ)5 : ጎበስት : አጽገሎም : ኢየሱስ :
7. F. iv r(ecto): Introductory hymn for the book of Psalms.
8. F. 141r, col. 2, top and middle: Medical prescription.
9. F. 141r, col. 2, bottom: Hymn for Saint Mary.
ማርያም : ድንግል : እመ [:] ረከብኩኪ : ሀዘነ [:] ልብዩ : እነግረኪ :
10. F. 141v: Feast days of the Apostles.
11. F. 142r: Concluding prayer of Psalter, with a prayer for protection of cattle from wild animals interwoven, ስብሐት : ለሉብ : ወወልድ : ወመገረስ : ቅዱስ : ለዓለም : ወለዓለመ : ዓለም : ስለሌ : ለነ : ቅድስት : ድንግል : ማርያም : ምሕረተ : ክርስቶስ : ወልድኪ : የገደግ : ማርያም [probably ማርያም]: ስለሌ : ለነ : ዳዊት : ቅድመ : መገባደጃ : ለጸባዕት : ለምላክ : ዳዊት : ለድኅኖም : [ገም]ዕለት : ይኪት : ወባልሐም : ማርያም : መገሰት : ዕቅድ : ወልድኖም : ማርያም : ለሌሀም : ለ : ለምላክ : ዳዊት : ዕቅድ : ወልድኖም : ማርያም : ለሌሀም : ዕቅድ : ወልድኖም : ለሌሀም : ዕቅድ : ወልድኖም : ለሌሀም : ዕቅድ : ወልድኖም : ለሌሀም :
12. F. 143v: Medical prescription.

Notes:

1. F. ii v(erso), in purple ink: Record of transaction, insufficiently legible.
2. F. i r(ecto): Date when the manuscript was started: H̄edar 14, 1613 EC. This note is in another hand and appears not to be contemporaneous with the origin of the book.
3. F. 141r, col. 1, lower margin: Copied by: “This book was written by *Abba H̄irut Wäldä H̄anna*. Copied in 1613 EC.” This note is in another hand and appears not to be contemporaneous with the origin of the book.
4. Ff. ivv(erso): blank
5. Decorative designs: ff. 130r and 141r (multiple full-stop symbols); f. 1r (two parallel lines of red dots).
6. The word God is rubricated in the first three works; the word Mary is rubricated in the final two works. Rubrication of the word God often written in alternating letters of red and black ink.
7. Some folios contain marginal notations about the situation in which the Psalm should be read.
8. Scribal intervention: words of text are written interlinearly (ff. 17v, 34v, 49r, 50r, etc.); and lines of text are written interlinearly (ff. 15r, 40r, 41r, 44v, 45r, etc.); and in the upper margin with a symbol (+) marking the location where the text is to be inserted (ff. 41r, line 12;

59r, line 8; 104r, line 16); erasure markings are visible (f. 45r); text has been removed (ff. 83r, 85r, etc.).

9. F. 119r, line 12: two words have lines drawn above and below to signal erasure in order to correct homoeoteleuton.
10. This scribe has avoided the problem of lines of text too long to fit on one line by adopting an aspect ratio that leaves ample room for the width of most lines. Occasionally a line is too long and has to be completed above or below the end of the line (e.g., ff. 4r, 15rv, 16r).



Quire 12	111 112 113 114 115 116 117 118 119 120
Quire 13	121 122 123 124 125 126 127 128 129 130
Quire 14	131 132 133 134 135 136 137 138 139 140 141 142 143

A folio stub is visible between ff. 132 and 133; two stubs appear after f. 143.

EMIP 116 – Weiner Codex 25

Missal, መጽሐፈ፡ ቅዳሴ፡

Parchment, 177 x 122 x 71 mm, four Coptic chain stitches attached with bridle attachments to rough-hewn boards of the traditional wood, protection sheet + 17 full quires, i + 132 folios, top margin 15 mm, bottom margin 35 mm, fore edge margin 18 mm, gutter margin 7 mm, ff. 1r–131r one column, 16 lines, Gə‘əz, 1874–1913, in the reign of Coptic patriarch *Abba* Qerəlos (Cyril V, 1874–1927) and *Abba* Matewos (1843–1926), Metropolitan of Ethiopia, and King Məñilek (Emperor, 1889–1913), ff. 14v and *passim*.

Quire descriptions: quires 1, 5–9, and 14–17 balanced; protection sheet and quires 2–4, and 10–13 adjusted balanced.

Major Works:

Ff. 1r–131r: Missal, Mäṣəḥafä Qəddase, መጽሐፈ፡ ቅዳሴ፡. MQ; Daoud-Mersie *Liturgy*. For the pertinent references and comments, see Ernst Hammerschmidt, *Studies in the Ethiopic Anaphoras*, second revised edition, (Stuttgart 1987). EMIP 27.

1. Ff. 1r–57r: Ordinary of the Mass, ስጳጳሳት Qəddase.
2. Ff. 57r–88r: Anaphora of the Apostles, Qəddase Ḥawaryat.
3. Ff. 89r–98v: Anaphora of Our Lord, Qəddase Ḥgzi’ə.
4. Ff. 99r–107r: Anaphora of Dioscorus, Qəddase Diyosəqoros.
5. Ff. 107r–120v: Anaphora of John Chresostom Qəddase zä-Yohannəs Afäwäraq
6. Ff. 121r–131r: Anaphora of Jacob of Serugh, Qəddase Ya’əkok zä-Ṣərug.

Miniatures (all, except on 64r, in twentieth-century hand):

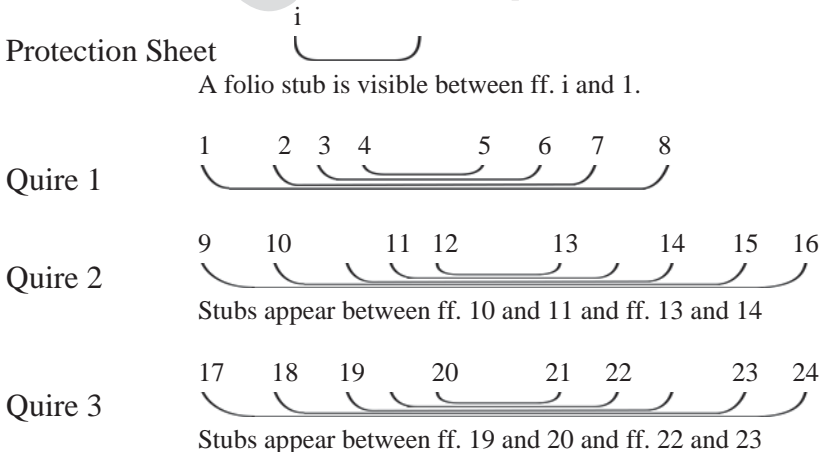
1. F. 2r: The Annunciation.
2. F. 24v: Madonna and Child.
3. F. 48v: Saint George and the Dragon.




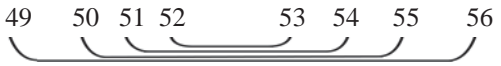







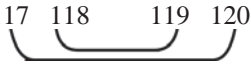
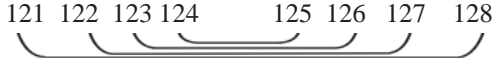
4. F. 64r (upper, right column): Three birds; (lower portion of the folio): Image of the host with the imaginary place of the Apostles on it, in the form of a chart.
5. F. 72v: Holy Trinity.
6. F. 98v: Jesus teaching.
7. F. 116v: Saint with an attendant blessing a tree.
8. F. 131v: A saint, holding a gospel book, and another person, standing.

Notes:

1. F. iv(erso): Note of ownership: *Abba Gäbrä Giyorgis*.
2. F. 57r and *passim*: The original owner's name, *Abunä Gäbrä Kidan*; and the scribe's name, *Wäldä Gäbrä'el*.
3. F. 14v: and *passim*: The name of the Coptic patriarch *Abba Qerälos* and *Abba Matewos*, Metropolitan of Ethiopia.
4. F. 15v and *passim*: The name of king *Mənelik*.
5. Ff. 88v, 132r: blank.
6. F. ir, 132v: pen trials.
7. Decorative designs: ff. 88r, 98v, 120v (multiple full stops).
8. The word God is rubricated (ff. 36r and 78v); the word Mary is rubricated.
9. Short columetric layout on f. 32v.
10. Numbered quires: quires 2–11.
11. Scribal intervention: words of text are written interlinearly (ff. 29v, 41v, 54v, 76v); and lines of text are written interlinearly (f. 73r); and in the upper margin with a symbol (⊥) marking the location where the text is to be inserted (ff. 118r, line 8; 129v, line 11).

Quire Map



- Quire 4
 25 26 27 28 29 30 31 32

 Stubs appear between ff. 26 and 27 and ff. 31 and 32
- Quire 5
 33 34 35 36 37 38 39 40

- Quire 6
 41 42 43 44 45 46 47 48

- Quire 7
 49 50 51 52 53 54 55 56

- Quire 8
 57 58 59 60 61 62 63 64

- Quire 9
 65 66 67 68 69 70 71 72

- Quire 10
 73 74 75 76 77 78 79 80

 Stubs appear between ff. 75 and 76 and ff. 78 and 79.
- Quire 11
 81 82 83 84 85 86 87 88

 Stubs appear between ff. 81 and 82 and ff. 83 and 84 and ff. 84 and 85 and ff. 86 and 87.
- Quire 12
 89 90 91 92 93 94 95 96

 Stubs appear between ff. 90 and 91 and ff. 93 and 94.
- Quire 13
 97 98 99 100 101 102 103 104 105 106 107 108

 Stubs appear between ff. 99 and 100 and ff. 106 and 107
- Quire 14
 109 110 111 112 113 114 115 116

- Quire 15
 117 118 119 120

- Quire 16
 121 122 123 124 125 126 127 128

- Quire 17
 129 130 131 132
