

CASE STUDIES IN CLOSELY RELATED MANUSCRIPTS
FOR DETERMINING SCRIBAL TRAITS

A Dissertation
Submitted to the Faculty
of
New Orleans Baptist Theological Seminary

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Philosophy
in the Division of Biblical Studies

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December 2012

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Degree: Doctor of Philosophy

Major Field: New Testament

Dissertation Title: Case Studies in Closely Related Manuscripts for Determining Scribal Traits

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To my wife, Kristi

To my children, Eden and Canaan

and

To my Lord Jesus Christ,

who has blessed me with far more than I deserve

ACKNOWLEDGMENTS

The accomplishment of this dissertation would not have been possible without the support of a host of friends and family members. I would like to thank the faculty of New Orleans Baptist Theological Seminary for their encouragement in completing this program of study. I would like especially to thank my doctoral committee, Dr. William Warren, Dr. Craig Price, and Dr. Thomas Strong. Thanks to Dr. Warren for introducing me to the field of textual criticism and exposing me to various opportunities for growth in this field. His tireless efforts, continuous availability, and inspiring academic excellence have encouraged me in innumerable ways.

I would like also to thank my church families at the Goodwood Blvd. Church of Christ in Baton Rouge and the Scotts Hill Church of Christ in Scotts Hill, TN for their unwavering support. Furthermore, both the faculty of the School of Biblical Studies and administration at Freed-Hardeman University played a major role in supporting me prayerfully as well as financially throughout my studies. I learned much about Christian love from many of you, and I am indebted to you for your friendship and support.

Finally, I would like to thank my family. To my parents, Ted and Karen Burleson, thank you for your tireless support and encouragement. To my children, Eden and Canaan, thank you for your inspiration and love through this entire experience. To my wife, Kristi, thank you for your many sacrifices, constant partnership, and encouraging support over the years. I could not have completed this study without you.

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LIST OF ABBREVIATIONS

CBGM	Coherence-Based Genealogical Method
<i>ECM</i>	<i>Editio Critica Maior</i>
HCNTTS	Haggard Center for New Testament Textual Studies at New Orleans Baptist Seminary
IGNTP	The International Greek New Testament Project
INTF	University of Münster Institute for New Testament Textual Research
LNTS	Library of New Testament Studies
MS(S)	Manuscript(s)
NA ²⁷	Nestle-Aland Greek New Testament (27th ed.)
NT	New Testament
OT	Old Testament
QA	Qualitative Analysis
TCS	Text Critical Studies
TR	Textus Receptus
VR	Variation Reading
VU	Variation Unit

ABSTRACT

CASE STUDIES IN CLOSELY RELATED MANUSCRIPTS FOR DETERMINING SCRIBAL TRAITS

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The question of scribal traits in New Testament MSS is hotly debated as different scholars see varying levels of theological agendas entering into the copying processes. So how can one ascertain the typical characteristics of scribal traits in the copying of NT manuscripts? The purpose of this dissertation was to examine global scribal traits within five case studies of closely-related MSS from various time periods, genres, and textual affinities including: 1) the 3d-4th cent. Alexandrian gospel witnesses \mathfrak{P}^4 , \mathfrak{P}^{75} , and B; 2) the 6th-9th cent. Western Pauline bilingual uncials D^p , E^p , F^p , and G^p ; 3) 10th-15th cent. Byzantine gospel witnesses from f^1 (1582, 1, 205, 209, 2886/205^{abs}); 4) 12th-13th Byzantine gospel witnesses from f^{13} (13, 346, 543, 826, 828); and 5) two 16th cent. Byzantine gospel witnesses (1068 and 1065). More specifically, within the five case studies of closely-related MSS, this dissertation provided an overview and analysis of the data from three direct-copy manuscript pairings: D^p and E^p , 205 and 2886, and 1068 and 1065; and seven other ancestor-descendant pairings: \mathfrak{P}^4 and \mathfrak{P}^{75} , \mathfrak{P}^4 and B, \mathfrak{P}^{75} and B, D^p and F^p/G^p , 1582 and 1, 13 and 346/543, 826 and 828. The thesis of the dissertation was

that the traits that are determined to be a part of the general pattern of scribal traits in closely-related MSS from various periods would provide insight into the general traits of scribes from all periods. The hypothesis was that traits that were determined to be a part of the general pattern of scribal traits in closely-related MSS from various periods would provide insight into the general traits of scribes from all periods.

After data were collected from the collations of the MSS groupings, a matrix was formed based on the scribal traits shared longitudinally in all five of the MSS groupings. Specifically, once copies were compared to their exemplars and descendants to their ancestors, the types of variants were categorized based on the type of scribal change associated with the variants (orthographical shift, nomina sacra, the movable nu, transposition, addition, substitution, omission) in the MSS. The consistent scribal traits from this analysis formed a matrix through which \mathfrak{P}^{127} (5th cent., portions of Acts) was evaluated, in which were found the scribal traits detected in the case five studies.

In brief, this study found that the most significant intentional variants, common among diverse genres of NT literature, text-traditions, and time periods, involved harmonization to the immediate or parallel contexts, while the most important unintentional errors arose from haplography. While no widespread “corruption” of the text was discernable, scribes were generally Christian (based upon their ability to harmonize to parallel contexts) and diligent to interact with the text creatively for the purpose of accurate copying and usability by the readers of their texts. The analysis of the patterns of scribal traits in closely-related MSS from the second to sixteenth centuries demonstrates that scribes from various centuries amended the text in similar ways.

INTRODUCTION

In a general indictment of New Testament (NT) Textual Criticism in the twentieth century, Eldon J. Epp described the time since Brooke Foss Westcott (1812-1901) and Fenton John Anthony Hort (1828-1892) as an “interlude” in which critics are standing between two major acts, one behind them and one before them.¹ Epp cited the lack of popular critical editions, a lack of progress toward a theory and history of the earliest NT text, a lack of progress in the apparatuses in major critical editions, the lack of progress in evaluating readings, and the return of the Textus Receptus (TR) as factors contributing to the “interlude” status. In many ways the study of scribal traits has been in an interlude. The methodological studies of James R. Royse and Ernest Cadman Colwell (1901-1974) are dated, even with the recent augmentation of Royse’s dissertation.² Most evaluations of scribal traits are limited to single manuscripts (MSS), the earliest papyri, single canonical books, or the Western text. Other studies are so general that the traits of scribes are stereotyped without thorough analysis from particular MSS. The question regarding the nature of scribal traits that plagued the earliest textual critics continues to

¹ Eldon J. Epp, “The Twentieth-Century Interlude in New Testament Textual Criticism,” in *Studies in the Theory and Method of New Testament Textual Criticism* (ed. Irving Alan Sparks; SD 45; Grand Rapids, Mich.: Eerdmans, 1993).

² Ernest C. Colwell, “Method of Evaluating Scribal Habits: A Study of ϣ⁴⁵, ϣ⁶⁶, and ϣ⁷⁵,” in *Studies in Methodology in Textual Criticism of the New Testament* (ed. Bruce M. Metzger; NTTS 9; Grand Rapids: Eerdmans, 1969); James R. Royse, *Scribal Habits in Early Greek New Testament Papyri* (NTTS 36; Leiden: Brill, 2007).

divide scholarship, yet more longitudinal studies need to be attempted for the purpose of examining specific MSS from both early and late settings from all canonical genres for the purpose of gaining a better understanding of the nature of scribal practices. In his recent work, David Parker asked regarding a study of closely related MSS;

How useful might the parallel of the ninth- and tenth-century and late-medieval manuscript copyings be in understanding the manuscript production of the second, fourth, or sixth centuries? Do we have any grounds for gauging the fidelity of scribes to their exemplars, when we are unlikely to have a manuscript even approximately similar to that exemplar? This is evidently a highly important question in the study of the New Testament text.³

Royse himself saw the value in studying closely related MSS but stated that it was beyond the scope of his project, which primarily focused on early witnesses.⁴ Few have attempted a study of readings from closely related MSS from differing text-types, genres, and centuries where readings are analyzed longitudinally to determine whether a comparative pattern exists that could inform general scribal practices. Kirsopp Lake (1872-1946) determined that “the genealogical relations which subsist between any given MSS can be deduced, in the absence of direct information, by studying the variations from the standard text which they share in common.”⁵ Thus in keeping with this axiom, in this study an attempt will be made to analyze the close relationships within five groups of closely-related MSS. Furthermore, this study builds on the understanding that the five

³ David Parker, *An Introduction to the New Testament Manuscripts and Their Texts* (Cambridge, Mass.: Cambridge University Press, 2008), 140-41.

⁴ James R. Royse, *Scribal Habits in Early Greek New Testament Papyri* (NTTSD 36; Leiden: Brill, 2007), 66, 738-39.

⁵ Kirsopp Lake and J. Armitage Robinson, eds., *Codex I of the Gospels and Its Allies* (Eugene, Oreg.: Wipf & Stock, 1902), xxiii.

case-study groupings of MSS are closely related based on both external and internal evidence.

More specifically, this study;

- (1) provides a full collation of the comparable texts in these five control groups against the text within the control group that has chronological priority (as either an exemplar or ancestor);⁶
- (2) sorts VRs by type of variation within the MSS that are considered copies or descendants within each control group;
- (3) seeks global patterns within these variation readings (VRs) in order to form a matrix through which one can understand the general nature of scribal traits;
- (4) and applies to matrix to the most recently discovered NT papyri, \mathfrak{P}^{127} (5th cent.; Acts 10:32-35, 40-45; 11:2-5, 30-12:3, 5, 7-9; 15:29-30, 34-41; 16:1-4, 13-40; 17:1-10).

An implication resulting from this study includes a reworking of some previous methods for determining scribal traits, such as Colwell's emphasis on singular readings. Finally, the comparison of the scribal traits from the matrix formed through the analysis of the MSS groups will be compared to the text of \mathfrak{P}^{127} as a means of testing the matrix.⁷

⁶ In this dissertation the researcher focused on the development of the matrix but tested the matrix in only a limited fashion (seven of the most recently discovered NT papyri) given the scope of research as delineated in the methodology section below.

⁷ "Continuation of Manuscript List," *University of Münster Institute for New Testament Textual Research (INTF)*, n.p. [cited 17 November 2011]. Online: <http://www.uni-muenster.de/INTF/>.

Every MS shares a relationship with all the other MSS that bear witness to the NT text, yet not all of these relationships result in texts that demonstrate dependence upon a known MS as its exemplar or close relative. When these closely-related MSS are examined, scribal habits can be isolated by tracing the development of one text from another. So with particular MSS that have been determined to be closely-related to one another, what pattern of scribal traits is evident in these closely-related MSS? To what extent do the general scribal traits of selected second- to sixteenth-century closely related MSS relate to the traits of all types of scribes from various time periods and settings? The purpose of this research is to examine readings for the determination of scribal traits in the texts of the following groups of closely-related MSS:

- 1) \mathfrak{P}^4 , \mathfrak{P}^{75} , and B (Codex Vaticanus);
- 2) D^P (Codex Claromontanus), D^{pabs}/E^P (Codex Sandermanensis), F^P (Codex Augiensis), and G^P (Codex Boernerianus);
- 3) Family 1 (f^1) MSS 1, 1582, 205, 209, 2886 (205^{abs});
- 4) Family 13 (f^{13}) MSS 13, 346, 543, 826, 828; and
- 5) MSS 1065 and 1068.

These case studies were analyzed to determine the scribal traits in settings where one can know the types of changes made by scribes from a common exemplar or ancestor. The thesis is that the traits that are determined to be a part of the general pattern of scribal traits in closely related MSS from various time periods will provide insight into the general traits of scribes from all periods. The hypothesis is that the analysis of the patterns of scribal traits in closely related MSS from the second to sixteenth centuries will

demonstrate that scribes from various centuries amended the text in similar ways. The hypothesis will be supported if the scribal traits in the MSS can be demonstrated to make up a common longitudinal pattern if the analysis of this pattern is common among all types of scribes (non-professional or professional), genres of NT literature, text-traditions, and time periods.

CHAPTER 1

STATE OF RESEARCH

This overview of studies related to scribal traits is organized in five parts. The first section summarizes the debates, during the eighteenth, nineteenth, and early twentieth centuries over the nature of scribal traits. The next part provides a survey of the recent developments on scribal traits as evident in studies on the traits of scribes in particular NT books, textual traditions, or MSS. The third division highlights studies of general scribal traits that do not share the delimitations of the former part. The fourth section focuses on methodological studies that have contributed to contemporary understandings of scribal traits.

The Debate on Scribes among Early Textual Critics

In the introduction to his work on scribal habits, Royse described how most early textual critics were hindered by incomplete data and the lack of a standard methodology, which in turn led to differing values being placed on MSS. As a result of these limitations, their conclusions were sometimes not based on exhaustive studies of the MSS themselves but on presumptions concerning the general behavior of scribes. Yet, in their analyses early critics usually acknowledged the imperfections of scribes while generally

viewing scribes as simple copyists of the text.¹ For example, Westcott and Hort recognized the introduction of accidental, or “clerical,” errors by scribes into the text even when transcribers were attempting to copy accurately the text. In their discussion of the value of internal evidence for evaluating MSS, they argued that a knowledge of the MSS themselves (based on external and internal criteria) would provide a “sure foundation” for determining the “original” reading. Westcott and Hort also suggested that sometimes MSS are affected “by the blunders of a careless scribe” but one must be sure to evaluate scribal traits as associated with particular MSS, rather than ascribing traits to “scribes as a class.” In other words, the best way to analyze transcriptional probabilities is through the analysis of particular scribes in particular MSS.

In regard to particular scribes, Westcott and Hort evaluated the scribe of Sinaiticus (ⲁ 01, 4th cent.) and Vaticanus (B 03, 4th cent.). In their analysis of scribal traits in Vaticanus, they viewed singular and sub-singular readings as valuable when they could not be explained by scribal error, which they described as a “more recent corruption,” and thus more likely reflected the text of the exemplar.² They determined that “no scribe can make a text better than he found it; his highest merit is to leave it no worse.”³ Their evaluation of the MS led them to determine that the scribe of B was prone to omissions,

¹ Royse, *Scribal*, 3-5; For example, Royse demonstrated that many of Johann Griesbach’s (1745-1812) conclusions lacked documented MS evidence.

² Brooke Foss Westcott and Fenton John Anthony Hort, *Introduction to the New Testament in Original Greek* (1882; repr., Peabody, Mass.: Hendrickson, 1988), 230-50. See especially pp. 231-32.

but that the vast majority of singular readings were accidental. Westcott and Hort suggested that the “singular readings proper” of B reflected similarities with the “Syrian tradition,” yet they also determined that B was among the supreme MSS, helping to form the foundation for their preferred Neutral text.⁴

Arguing along the same lines, Frederick Henry Ambrose Scrivener (1813-1891) also recognized that scribes were imperfect as they “were prone to receive marginal notes into the text.”⁵ But his seven canons of criticism demonstrate that he believed scribes were seeking to make the text more readable thus, texts should not be viewed with suspicion, given that variations seem to disappear when the cause of the variant becomes apparent. To state his confidence in the reliability of transcriptional probabilities for the development of an “original reading” in his review of several rules of internal evidence, he specifically responded to Johann Jakob Griesbach’s (1745-1812) canon to favor unorthodox readings, arguing that while the early church certainly had faults, she never

³ Westcott and Hort, *Introduction*, 232.

⁴ Information in the paragraphs above was derived from Westcott and Hort, *Introduction*, 6-7, 22-39, 230-50, and 272. Overall, they concluded that transcriptional probabilities can complement the internal evidence of the MSS themselves. Hermann von Soden (1852-1914) also analyzed the scribal traits of Vaticanus in Herman Von Soden, *Urchristliche Literaturgeschichte: die Schriften des Neuen Testaments* (Berlin: A. Duncker, 1905), 1:906, 1965-67, and 1921-24. See also Frederik Wisse, *The Profile Method for Classifying and Evaluating MS Evidence* (ed. Irving Alan Sparks; SD 44; Grand Rapids, Mich.: Eerdmans, 1982), 10, 17. Wisse analyzed von Soden’s apparatus to examine the evidence for his groupings and classifications of MSS and concluded that von Soden’s apparatus was “useless” and “untrustworthy.”

⁵ Frederick Henry Ambrose Scrivener, *A Plain Introduction to the Criticism of the New Testament* (2 vols.; n.d.; repr., Eugene, Oreg.: Wipf & Stock, 1997), 2:249.

failed in her duty to be a “keeper of Holy Writ.”⁶ Thus, in spite of incomplete data as many MSS had yet to be discovered or fully collated, along with the lack of a standard methodology, most early textual critics recognized that the study of scribal traits was best approached from particular studies of the interaction between individual scribes in particular MSS.

Recent Studies on Scribes of Particular Manuscripts, Books, or Text-Types

In recent years, textual critics consistently emphasize both the difficulty and the importance of determining scribal traits, especially those of scribes in the early church. One study of scribal practices in a particular tradition was written by Eldon J. Epp concerning the anti-Semitic tendency in the Western text of Acts.⁷ Investigating the variants in the Western text of Acts, Epp’s primary MS was Codex Bezae (D 04, 5th cent., Gospels and Acts), although he admitted that many “scribal errors and textual corrections” in MS D were unusual even for a Western text. His choice to limit the study to the text of Acts resulted from his conclusion that the features of Acts were the “most prominent and abundant” and he would not have to combat the harmonization that would frequent the text of a gospel, including Luke. Epp used an inductive method by which he

⁶ Ibid., 2:251-53.

⁷ Eldon Jay Epp, *The Theological Tendency of Codex D Cantabrigiensis in Acts* (Cambridge, Mass.: Cambridge University Press, 1966), 165-66. One of Epp’s students, Howard Eshbaugh, expanded the study of the Western text to the Paulines in his dissertation, “Theological Variants in the Western Text of the Pauline Corpus” (PhD diss., Case Western University, 1975), and reached many of the same conclusions. Also,

focused on individual variants in order to demonstrate the larger tendency in the MS tradition of Acts.

Epp did not go so far as to abandon a search for an “original” text but called for a “both-and” approach to learn something of history while also searching for the most original ending. He concluded that in D, Jews were portrayed as being more hostile to Jesus, less responsive to Jesus with a diminished religious tradition, and more hostile to the apostles. For example, Epp argued that in D Peter’s speech in Acts 2:14-36 was more of a universal appeal and thus not intended for Israel.⁸ In D, the Jews were not as important to the Christian mission as demonstrated in the summary statement included in Acts 2:47.

Epp argued that *λαόν* referred to the Jews every time the word was used in Acts with two exceptions (15:14; 18:10) and that Luke avoided using the word in Gentile contexts. For Gentiles, Luke preferred the terms *πλήθος*, *ἔχλος*, and *δήμος*, usually translated as “people.” Overall, Epp made a cumulative argument in which individual variants might not appear to be anti-Judaic until they are seen as a part of the greater whole. His work was especially valued as the first monograph devoted to the treatment of scribal practices in a NT book within a particular MS tradition.

David C. Parker supported some of Epp’s conclusions in *Codex Bezae: An Early Christian MS and Its Text* (Cambridge, Mass.: Cambridge University Press, 1992), 191.

⁸ The information in the paragraphs above was derived from Epp, *The Theological*, 26, 75-76. Epp actually referred to the abandonment of the effort to restore the “original” text as an “extreme” to be avoided.

Epp also discussed in passing his having noticed the suppression of women in the Western text of Acts.⁹ Several have taken up this theme to reach this same conclusion in regard to the Western text of Acts. The most extensive work on anti-feminist traits in the Western text of Luke and Acts has come in a book and two articles by Ben Witherington III, who argued that a “reformation of the universal patriarchal structure” was occurring within the Christian community but was met with resistance.¹⁰ For example, Witherington argued that in Acts 17:12 in D, the text was altered from *καὶ τῶν Ἑλληνίδων γυναικῶν τῶν εὐσχημόνων* (and the Greek women of prominence) to *καὶ τῶν εὐσχημόνων ἄνδρες καὶ γυναῖκες* (and the prominent men and women) to make the men as prominent as the women, thus lessening the prominence of the women.¹¹

Outside of the studies mentioned above, some have undertaken efforts to evaluate scribal habits in particular books, text-types, or MSS. For example, Harry Gamble addressed the ending of Romans as to whether the fourteen-, fifteen-, or sixteen-chapter form of the letter was supported by the textual evidence. Gamble’s main purpose in the book was to use textual and literary criticism to argue for the unity of the sixteen-chapter

⁹ Epp, *The Theological*, 75 (note 3), 167-68 (n. 7).

¹⁰ Ben Witherington III, *Women in the Earliest Churches* (ed. G. N. Stanton; SNTSMS 59; New York: Cambridge University Press, 1988), 3, 183, 211. Witherington differs from Fiorenza in that he narrowed the study to a particular text-tradition, even though Fiorenza reached a similar conclusion.

¹¹ Ben Witherington III, “The Anti-Feminist Tendency in the Western Text of Acts,” *JBL* 103 (March 1984): 82. See also Ben Witherington III, “On the Road with Mary Magdalene, Joanna, Susanna, and other Disciples—Luke 8:1-3,” *ZNW* 70 (1979): 243-48.

letter. The most relevant section is chapter 1 titled “A Textual History,” and his chart of “Positions of Doxologies in Various MSS.”¹² Although every extant MS contains ch. 15-16 of Romans, Gamble used the doxology placements in a fourteen-chapter form in D^p (Codex Claromontanus, 4th cent., Paulines), F^p (Codex Augiensis, 9th cent., Greek-Latin Paulines), and G^p (Codex Boernerianus, 9th cent., Greek-Latin Paulines) and in a fifteen-chapter form in \mathfrak{P} ⁴⁶ (A.D. 200, Paulines) as possible evidence for shorter forms of Romans that circulated in the early church.¹³ Overall, Gamble challenged the Ephesian hypothesis on the basis of the internal evidence in Rom 16, concluding that shorter forms of the letter might have arisen as a means of generalizing the letters contents to various audiences.

Likewise, Larry Hurtado analyzed the Gospel of Mark in Codex Washingtonius (W 032, 5th cent., Gospels) demonstrating that Codex W does not fit with the assumptions of Streeter, Lake, and many others who classified W, along with \mathfrak{P} ⁴⁵ (3rd cent., Gospels, Acts), θ (Codex Coridethianus, 038, 9th cent., Gospels), MS 565 (9th cent., Paulines), MS 700 (11th cent., Paulines), and *f*¹³ as pre-Caesarean. Through his quantitative analysis (QA), Hurtado demonstrated differences between the MSS and

¹² Harry Gamble Jr., *The Textual History of the Letter to the Romans* (ed. Irving Alan Sparks; SD 42; Grand Rapids, Mich.: Eerdmans, 1977), 13, 15-35, 131. The majority of Gamble’s book focuses on the literary evidence, but chapter 1 is particularly relevant for the study of scribal tendencies.

¹³ Gamble, 26-34. Gamble’s use of D^p, F^p, and G^p impact this study especially in his acknowledgment that G^p is the only MS that omits the Roman address in Rom 1:7, 15.

concluded that their agreement was less than his preferred 70%.¹⁴ He determined that agreements with other MSS are mixed with leanings toward the Byzantine (especially in f^{13}) and Western witnesses (as in θ). While Hurtado concluded that W was not related to other MSS in any significant ways, he argued that their similarities were the result of common scribal traits such as grammatical improvements and harmonizations. In his analysis, Hurtado evaluated 134 singular readings in the text of Mark in W and concluded that readings of W demonstrated “scribal freedom” by a responsible scribe who sought to make W reader friendly.

Chapter 6 of Hurtado’s work is the most significant chapter, especially as related to his developments of an understanding of scribal traits and methodology. In regard to scribal traits, Hurtado emphasized the importance of singular readings but suggested that if common scribal traits can explain particular readings then the changes may not be intentional, as scribes could have made such improvements independently. For example, according to Hurtado, the scribe of W sought to improve the text through harmonizations, vocabulary preferences, grammatical improvements, word order, and changes for conciseness or clarification. In regard to methodology, Hurtado recommended that scholars evaluate total MSS in a section-by-section manner while also noting the agreements and differences between the MSS. Regarding his methodology, Hurtado

¹⁴ Larry Hurtado, *Text-Critical Methodology and the Pre-Caesarean Text: Codex W in the Gospel of Mark* (ed. Irving Alan Sparks; SD 43; Grand Rapids, Mich.: Eerdmans, 1981), 11. Hurtado determined that the definition of a text-type relationship by QA would be an agreement of “about 70 percent or more and at the same time about 10 percentage points greater than the quantitative relationship of either with witnesses outside the text-type.”

stated that “the only reliable way to tell whether the agreement of two MSS is significant is to show the agreement of two MSS in comparison with their disagreement, and their agreement in comparison with the agreement of other representative MSS one with another.”¹⁵

Following the methodologies of Colwell and Royse, Juan Hernandez Jr. analyzed singular readings in the Codices Sinaiticus, Alexandrinus (A 02, 5th cent.), and Ephraemi (C 04, 5th cent.). Hernandez’s research led him to distinguish between the scribes of Sinaiticus, who tended to “editorialize” more than the scribes of A and C, and to conclude that scribes were prone to harmonization and omissions.¹⁶ Hernandez, like Peter M. Head in his articles on singular readings on early papyri, concluded that scribes tended to omit more than they added with their most frequent tendency being to harmonize to their immediate context.¹⁷

In regard to possible causes of these early omissions, Head, along with M. Warren, also analyzed \wp ¹³ (3rd-4th cent., Hebrews) to demonstrate that the papyri revealed another cause of unintentional error in the transmission of the text aside from weariness:

¹⁵ Hurtado, *Text-Critical*, 67-84.

¹⁶ Juan Hernandez Jr., “Scribal Habits and Theological Influences in the Apocalypse: The Singular Readings of Sinaiticus, Alexandrinus, and Ephraemi” (PhD diss., Emory University Press, 2006), 56, 64, 243.

¹⁷ *Ibid.*, 11. See also Peter M. Head, “Observations on Early Papyri of the Synoptic Gospels, Especially on the ‘Scribal Habits,’” *Bib* 71, no. 2 (1990): 240-47 in which he evaluates singular readings from fourteen early papyri from the Synoptic Gospels. See also Peter M. Head, “The Habits of New Testament Copyists: Singular Readings in the Early Fragmentary Papyri of John,” *Bib* 85 (2004): 399-408, in which he

“the constant necessity to re-ink one’s pen.”¹⁸ Head and Warren argue that given the prominent use of reed pens in the copying of NT MSS, a script in especially bold ink that follows gradually fading letters can be matched to four singular readings in ϕ¹³ in Heb 3:10b, 11-12, 13; and 4:3-4. Thus, Head and Warren convincingly show that with these particular omissions, changes in verse tense, or orthographic shifts, a re-inking of the reed pen could be another distraction for “the eye, memory, judgment, and pen” of scribes.¹⁹

In another study of the scribal habits in a particular MS, David C. Parker argued in his descriptive work on Codex Bezae that the MS was copied by eye by a Latin scribe on the basis of his use of nomina sacra and orthographical shifts. Parker sought to examine “a single scribe and the tradition he reproduced: how he preserved, and how he altered it; the form that he received, and the manner in which he altered it; the way the tradition had developed, and the way it was used in later generations.”²⁰ In part two of the work titled “The Scribe and the Tradition,” Parker sought to determine the forms of the text that the scribe received and examined how the scribe preserved them. In his analysis of this particular scribe, Parker argued that sense lines were a device that scribes used to keep the columns of text in bilingual manuscripts in line with one another for the benefit

discussed sixteen singular readings in the early papyri of John. His conclusions in both articles support the idea that early scribes tended to omit more than they added.

¹⁸ Peter M. Head and M. Warren, “Re-inking the Pen: Evidence from P. Oxy. 657 (P¹³) concerning Unintentional Scribal Errors,” *NTS* 43 (1997): 467.

¹⁹ *Ibid.*, 473.

²⁰ Parker, *Codex*, 2.

of the reader. He concluded that the scribe was careful in formulating the sense line divisions in the gospels and copying those of his exemplar in Acts. Based on the evaluation of the scribe of Bezae, Parker suggested that the codex was copied from two exemplars: one for the gospels and one for Acts.²¹

Similarly, Dirk Jongkind in his analysis of scribal traits in Codex Sinaiticus took a strong, holistic approach to scribal characteristics that included not just the items that the scribes copied but how they prepared their writing materials. Using singular readings from the texts of 1 Chronicles, Psalms, Paul, and Luke, Jongkind concluded that dictation was an unlikely means of copying since scribes seemed to have worked simultaneously.²² He argued by means of the way the pattern of “pouncing” on the parchment changed when the scribe changed, that the three scribes worked together on Sinaiticus with great regularity. Jongkind demonstrated the freedom of the particular scribes of Sinaiticus by showing that they determined by their own preferences which nomina sacra were used and how paragraphs were divided.²³ All of his findings reveal the distinctive scribal behavior of particular scribes even within one MS, which adds a level of complexity to

²¹ Parker, *Codex*, 279-86.

²² Dirk Jongkind, *Scribal Habits of Codex Sinaiticus* (3d ser.; TS 5; Piscataway, N.J.: Gorgias Press, 2007), 250.

²³ *Ibid.*, 35, 57-59, 83, 95. Jongkind allowed for the influence of exemplar here also.

the study of scribal habits. Jongkind's work is most valued for demonstrating how physical components of MSS and the interplay of scribes with writing materials and one another all can impact the study of scribal traits.

In a more recent study of Sinaiticus, Parker suggested that the codex had four scribes, which he labeled D, A, B₁, and B₂.²⁴ Although he acknowledged their mistakes, Parker stated that these scribes "set out to reproduce the copied text as carefully as possible, without necessarily ensuring that the text they were using was accurate."²⁵ Due to the "higher quality" of the work of the D scribe, Parker argued that he was the senior scribe who perhaps oversaw the work of the others. Scribe A carried the burden of copying most of the codex, including almost of all the NT, while the work of the scribes called B was the least satisfactory.²⁶ Parker concluded that Scribe A copied 995 of the 1,486 pages of the codex, which equals 66.95% of the overall codex. Overall, the scribes can be described as having "mixed ability" and for desiring to copy the text as accurately as possible given each of their own skill sets.

In his analysis of the text of Jude, Tommy Wasserman used the scribal traits of the 560 MSS he collated to argue for the priority of Jude over 2 Peter based on 2 Peter's development of Jude's sources and the development of some of Jude's words and phrases in 2 Peter. These MSS are listed in the second part of his book titled *Editio*, in which

²⁴ David Parker, *Codex Sinaiticus: The Story of the World's Oldest Bible* (Peabody, Mass.: Hendrickson, 2010), 65.

²⁵ *Ibid.*, 67.

²⁶ *Ibid.*, 49.

Wasserman offered an exhaustive list of all the MSS and a critical apparatus for Jude. Following his apparatus, he offered a *Commentarius* that details the transcriptional probabilities of why the various MSS from Jude vary so widely. The greatest strength of his textual commentary is his continuous effort to let the scribes of each MS stand on their own. An example of Wassermann's thorough analysis can be taken from his commentary on the greeting εἰρήνη καὶ ἀγάπη in Jude 2. Although most witnesses support this reading, Wasserman noted scribes impacted the text by means of the insertion the phrase ἐν κυρίῳ, as is common in Pauline greetings; the reversal of the word order, possibly harmonizing to other NT greetings (2 Cor 13:11; 1 Pet 5:14); and the omission of καὶ ἀγάπη perhaps because of homoioteleuton or harmonization to 1 Pet 1:2 or 2 Pet 1:2.²⁷ Particularly relevant to this study are Wasserman's comments on the ten umlauts in B's text of Jude, which likely denoted variations in the text and his inclusion of several other MSS from this study, including MSS 1, 205, 2886/205^{abs}, and 209, in his analysis.²⁸

Recent Studies Pertaining to Scribes in General

One of the most influential studies related to NT textual criticism in general is Bart D. Ehrman's *The Orthodox Corruption of Scripture*.²⁹ Unlike the studies described

²⁷ Tommy Wasserman, *The Epistle of Jude: Its Text and Transmission* (ConBNT 43; Stockholm: Almqvist & Wiksell International, 2006), 245.

²⁸ *Ibid.*, 239; See also Philip P. Payne, "Fuldensis, Sigla for Variants in Vaticanus and 1 Cor 14:34-5," *NTS* 41 (1995): 240-62.

above, Ehrman did not delimit his analysis to a particular book, MS, or text-type.³⁰

Ehrman argued that on occasion scribes made changes to the text in order to make readings more orthodox so that the text would be more difficult to use by Christians with differing perspectives.³¹ In his first chapter, Ehrman used Walter Bauer's (1877-1960) perspective on the history of early Christianity to argue that textual emendations before the fourth century resulted from an opposition to adoptionism, docetism, separationism, and other teachings labeled as heretical by the winners of these theological battles.³²

Parker supported this historical understanding when he suggested that from A.D. 200 to A.D. 300 the text of the New Testament began developing more distinct characteristics in the setting of the Diocletianic persecution, which as a result led to a

²⁹ Bart D. Ehrman, *The Orthodox Corruption of Scripture* (New York: Oxford University Press, 1993), 3-5, 14.

³⁰ Ehrman included variant discussions from every New Testament book except Philemon, James, and 2-3 John. Unlike Epp, his study is not delimited to a particular text-type or time period for MSS. See also Ulrich Schmid, "Scribes and Variants—Sociology and Typology," in *Textual Variation: Theological and Social Tendencies? Papers from the Fifth Birmingham Colloquium on the Textual Criticism of the New Testament* (ed. Hugh A. G. Houghton and David C. Parker; 3d ser.; TS 5; Piscataway, N.J.: Gorgias Press, 2008), 4-5. Schmid noted the differences between the study of Epp, which was narrowed to one MS, and the general study of Ehrman.

³¹ Ehrman, *The Orthodox*, xi.

³² Walter Bauer, *Orthodoxy and Heresy in Earliest Christianity* (ed. Robert A. Craft and Gerhard Krudel; Philadelphia, Pa.: Fortress, 1971). See also Larry Hurtado, *Lord Jesus Christ: Devotion to Jesus in Earliest Christianity* (Grand Rapids, Mich.: Eerdmans, 2003). Larry Hurtado has challenged the understanding of the late development of "orthodoxy" in arguing that beliefs and practices often labeled "proto-orthodox" developed very early and were more Jewish than Gentile in nature.

scarcity of texts and a “tightening up” of the recognition of canonical books.³³ Ehrman claimed to demonstrate on “a case-by-case basis” that scribes were aware of theological debates and fully participated in them, allowing their context to shape the text.³⁴ Along these same lines, with specific reference to variations involving the development of a standard Christology, Head cautioned that (1) the use of a passage in a doctrinal dispute did not automatically indicate a corruption in the text; (2) a concern with the deity of Jesus was evident in the second century just as his humanity was emphasized; and (3) the full humanity of Jesus was problematic for everyone involved in the debate.³⁵

Yet, even with the reservations of Head and others, Ehrman’s work is particularly strong in recognizing the gradual development of systematized Christianity while also acknowledging several unanswered questions regarding the nature of the early church. One should not assume that early Christians were uniform on every issue, including Christology. Ehrman argued many variants in the text that resulted from an intentional corruption introduced by proto-orthodox scribes. Because of the slow recognition of the New Testament writings as canonical, scribes would have been less likely to change these writings at an early date. Furthermore, strong external evidence should indicate that most

³³ David C. Parker, *The Living Text of the Gospels* (Cambridge, Mass.: Cambridge University Press, 1977), 22-23.

³⁴ Ehrman, *The Orthodox*, xiii.

³⁵ Head, “Observations,” 240-47. Head responded to an article by Ehrman and Plunkett in which they argued that the “theological preoccupation” of second-century Christians was to affirm the real humanity of Jesus. See Bart D. Ehrman and M. T. Plunkett, “The Angel and the Agony: The Textual Problem of Luke 23:43-44,” *CBQ* 45 (1983): 401-16.

of the corruptions that Ehrman recommended were added or omitted from the text at a later date. Yet, on the contrary, many of the readings supported by Ehrman as orthodox corruptions have little external support.

Using the same methodology, in a dissertation written under Ehrman, Wayne Kannaday argued that scribes were motivated by apologetic concerns.³⁶ According to Kannaday, early scribes were engaged in “scribal apologetics” battling Jewish antagonists and responding to controversies between Christians, pagans, and Romans. He suggested that scribes preferred to use their pens because the pen was mightier than the sword or the words of the evangelists.³⁷ Kannaday particularly focused on the conflict over the antiquity of Christianity, the harmony of the gospel accounts, the character of Jesus and his followers, and the relationship between Christians and Rome.

Along the same lines as Ehrman, Elisabeth Schüssler Fiorenza argued that scribes in general sought to suppress women because, like Ehrman’s theologically embattled scribes, Fiorenza’s scribes would have succumbed to the pressure of a patriarchal worldview and thus would have sought to suppress the prominence of women in the text. Fiorenza sought to reconstruct early Christianity as a women’s history because of her concluding that “a textual-critical study of the transmission of New Testament texts and

³⁶ Wayne C. Kannaday, *Apologetic Discourse and the Scribal Tradition* (ed. James R. Adair Jr.; TCS 5; Atlanta, Ga.: SBL, 2004), 1, 23, 140.

³⁷*Ibid.*, 9.

their variant readings shows that such an active elimination of women from the biblical texts has taken place.”³⁸

Fiorenza’s primary example involved the variant in Col 4:15 as to whether the proper name should refer to the household of Νύμφα (Nympha in feminine) or Νύμφαν (Nymphan masculine). Metzger noted that the uncertainty of gender in this difficult passage has led to a variant with the pronouns αὐτῆς and αὐτου.³⁹ Fiorenza preferred the feminine form in spite of the external evidence favoring the masculine name. The only other specific text-critical evidence mentioned by Fiorenza is in regard to the aforementioned work by Epp on the Western text of Acts, especially the variants in Acts 1:14; 17:4, 12, 34; 18:26 in D. Thus, Fiorenza’s study is not a study of particular scribes or particular MSS.

Kim Haines-Eitzen, one of Ehrman’s former students, in a general study of second- and third-century papyri, argued that scribes were themselves users of Christian literature who formed private networks for the transmission of the text.⁴⁰ Their role was conservative in the way they generally copied the text but creative in rewriting portions of it as well. Because the scribes who copied Christian literature were not dispassionately

³⁸ Elizabeth S. Fiorenza, *In Memory of Her: A Feminist Theological Reconstruction of Christian Origins* (New York: Crossroad, 1994), xv, 51.

³⁹ Bruce M. Metzger, *A Textual Commentary on the Greek New Testament* (2d ed.; Stuttgart: UBS, 1994), 560.

⁴⁰ Kim Haines-Eitzen, *Guardians of Letters: Literacy, Power, and the Transmitters of Early Christian Literature* (Oxford: Oxford University Press, 2000), 77-104.

removed from the text, they exerted a power over the text and the community of faith as conveyers and modifiers of a spiritual message in a society with limited literacy. The scribes who copied early Christian literature were themselves Christians thus, no real distinction existed between producers and users. Scribes held a power over the text as power and literacy were sometimes linked when a scribe made the choice to change a reading.⁴¹

One recent response to these works on scribes in general has come from Ulrich Schmid, who has suggested scholars recognize various roles involved in the process of book production. Schmid challenges the idea of scribes serving as authors and editors while questioning the general language of Ehrman, Kannady, and Haines-Eitzen in their ambiguously referring to “some scribes.” He was careful to distinguish between editing and copying as separate processes and in turn recommended three stages of transmission: “the editorial stage, the manufacturing stage, and the stage of using the artefacts [sic].”⁴² As alluded to throughout this history of research with the words “particular scribe” or “particular MS,” Schmid’s key question is, Who contributed what and when to a MS? To illustrate a variant from one other than a scribe, in regard to \wp ⁷⁵, Schmid argued that a note in the lower margin at Luke 17:14 is a “reader’s note” that resulted from a reader harmonizing the text to Mark 1:41-42 or Matt 8:3.⁴³ He observed that if readers could be responsible for some of the things usually credited to scribes, then not everything is the

⁴¹ Haines-Eitzen, *Guardians*, 126-27.

⁴² Schmid, “Scribes,” 2-8, 13.

product of scribes. Schmid successfully sounded a warning about making the history of the transmission of the text so general that shifts are credited to “some scribes” rather than looking to particular scribes in particular MS in particular contexts.

Schmid’s conclusions are similar to Harry Gamble’s in *Books and Readers in the Early Church*, in which he suggested private networks were moved by “the motives and interests of individuals and small groups.”⁴⁴ Thus in the tumultuous setting of the early church, MS production in Christian settings was not about profit or copyrights, but rather about simply distributing writings that were readable and usable. Gamble argued by means of internal evidence from the letters of Paul, the gospel accounts, and Revelation that Christian materials were widely distributed through private channels.⁴⁵ Thus, since the early critics and even through contemporary discussions, one has been reminded that the study of scribal traits begins and ends with the study of particular scribes in particular MSS.

Studies in Methodologies for Scribal Traits and Manuscript Grouping

Ernest C. Colwell is best known for developing a methodology for determining scribal traits within a particular MS based on empirical evidence from the MSS themselves rather than Westcott and Hort’s genealogical method or general assumptions

⁴³ Ibid., 16-21.

⁴⁴ Harry Y. Gamble, *Books and Readers in the Early Church: A History of Early Christian Texts* (New Haven, Conn.: Yale University Press, 1995), 83.

⁴⁵ Gamble, *Books*, 140-43.

about the nature of scribes. In an essay co-authored with Ernest W. Tune, Colwell developed a system for classifying and evaluating variant readings particularly from \mathfrak{P}^{45} , \mathfrak{P}^{66} , and \mathfrak{P}^{75} .⁴⁶ Their primary argument was that nonsense readings, singular readings, and dislocated readings should not be included among possible readings because of their lack of genealogical significance.⁴⁷ Colwell bemoaned the fact that Hort has blinded textual critics from seeing the important role that scribal corruptions have played in the transmission of the NT text. Colwell admitted that “there is always a risk of reading deliberate intention into unintended error,” so one’s analysis is based on “the genesis of readings.”⁴⁸

Colwell suggested that in \mathfrak{P}^{45} , \mathfrak{P}^{66} , and \mathfrak{P}^{75} singular readings were especially created by a lack of scribal spelling ability and harmonization to the immediate context. Both the intention and method of the scribe led to variations in the text, but every scribe was different. Colwell determined that the scribes of \mathfrak{P}^{75} and \mathfrak{P}^{45} intended to produce a serious copy, while \mathfrak{P}^{66} indicates a less serious intent based on the number of nonsense readings. In light of the 1,649 singular readings in the three Greek papyri, Colwell observed that lack of spelling ability, harmonization to the immediate context, and editorial changes were common traits demonstrated by these scribes. He believed that

⁴⁶ Colwell, “Method.”

⁴⁷ Keith Elliott defined “sub-singular readings” as readings coincidentally shared with other MSS without explained connection. See Keith Elliott, *Essays and Studies in New Testament Textual Criticism* (Cordoba: Ediciones ed Almedro, 1992), 120.

⁴⁸ Colwell, “Method,” 110-18.

these singular readings should be studied against the consensus of the representatives of the particular text-type of the MS because of their supposed deviation from their textual background.

Textual critics have accepted Colwell's approach to determining scribal traits. One exception is Keith Elliott, a chief proponent of thoroughgoing eclecticism, who argued that all MSS are equally corrupt and that MSS traditionally preferred, like Codices Sinaiticus and Vaticanus, are not uniquely supreme in their readings.⁴⁹ He pointed to inconsistencies in the UBS⁴ and NA²⁷ texts because of the tendency of their editors to appeal to the "cult of the best MSS" rather than intrinsic qualities alone.

Another major contributor to an understanding of how to determine scribal traits is James R. Royse. Royse sought to develop Colwell's methodology in order to understand how one can know when a scribe created a reading versus simply copying the exemplar. He noted that one must be cautious with presuppositions because not all scribes were the same, as "each has his own pattern of error."⁵⁰ Royse doubled the number of Colwell's MSS and argued for different canons for earlier MSS before the fourth-century shift. He suggested that readings that were not singular or sub-singular were transmitted from their exemplar, while incorrect readings (not inauthentic) were not from the exemplar. He also expanded Colwell's method in determining how one can

⁴⁹ Elliott, *Essays*, 122-23.

⁵⁰ James R. Royse, "Scribal Tendencies on the Transmission of the Text of the New Testament," in *The Text of the New Testament in Contemporary Research: Essays on the Status Quaestionis* (ed. Bart D. Ehrman and Michael W. Holmes; Eugene, Ore.: Wipf & Stock, 2001), 245.

know a given reading is truly singular by comparing the reading to the apparatuses of Constantin von Tischendorf (1815-1874), Hermann von Soden (1852-1914), and others.

Because of Colwell's suggestion that one "begin at the beginning" with the earliest witnesses, Royse delimited his study to witnesses from no later than the fourth century. He picked the six papyri before the fourth century that were not too fragmentary for analysis (P⁴⁵, P⁴⁶, P⁴⁷, P⁶⁶, P⁷², P⁷⁵). Assuming that the text freely developed in the early church, Royse built on Colwell's "singular readings," concluding that the use of singular and sub-singular readings is "reasonable and provides an objective way" to determine scribal habits. In Royse's analysis he did not include corrections or additions by secondary hands and also ignored orthographic changes. He classified "nonsense readings" as either being "strictly nonsense" (making no sense in any context) or "nonsense in context." Overall, Royse concluded that scribes tended to omit more than add and that the most frequent tendency among all six scribes was to harmonize to the immediate context. As a result of his analysis, Royse strongly cautioned against automatically preferring longer readings, especially in early MSS.⁵¹

Similar to Royse, Barbara Aland also evaluated the nature of the scribes of P⁴⁵, P⁴⁶, P⁴⁷, concluding that the scribe of P⁴⁵ was a Christian scribe due to his or her tendency to harmonize to other gospel texts.⁵² The most significant contribution of her

⁵¹ The information in the paragraph above was derived from Royse, *Scribal*, 22, 55, 67, 77, 81, 91, 735.

⁵² Barbara Aland, "The Significance of the Chester Beatty Biblical Papyri in Early Church History," in *The Earliest Gospels: The Origin and Transmission of the Earliest*

article was the observation that although differences were frequent between MSS, the patrons of these texts apparently viewed the differences as “inconsequential.” Ancients accused others of tampering with texts primarily because they were concerned for “accurate and literal” copies, for it is only in this context that such accusations make sense.⁵³ While a concern for absolute precision did not exist before the fourth or fifth century, Aland concluded that complaints about accuracy were “a witness to the beginnings of a text consciousness in the community in the sense of the NT text to be cited and subject to exegesis.”⁵⁴

In regard to the grouping of MSS, Colwell also proposed a methodology for determining the genetic group relationships of MSS. In the midst of nine suggestions for grouping MSS, he argued that to demonstrate the existence of a group one must determine which readings are singular, or particular to the group; and to find agreement in a large majority of the total readings where MSS are divided. Colwell identified “families” of MSS as the “smallest identifiable group,” suggesting that families of MSS “are so closely related to each other that their common archetype can be reconstructed with a very slight margin of error.” In order to determine the relationship between MSS, Colwell relied upon the external evidence, including date, geographical location, and their pattern of mixture. He also argued the need to consider internal evidence in the

Christian Gospels. The Contribution of the Chester Beatty Gospel Codex P45 (rev. ed.; LNTS; London: T&T Clark, 2005), 113.

⁵³ Ibid., 117.

⁵⁴ Ibid., 120.

establishing of families of MSS. Colwell recognized that while early witnesses are primary in NT textual criticism, the key question (following Hort) is, Where do the MSS fit into the MS tradition?⁵⁵

Although his methodology will not be the primary method used in this dissertation, Frederik Wisse's Claremont Profile Method has been very influential in the establishment of groupings of MSS.⁵⁶ Wisse sought to introduce a method that would allow minuscules to be included in critical apparatuses, especially given the neglect they had faced in the past because of a bias toward the neutral text of Westcott and Hort. After introducing the history of the neglect of minuscule MSS, Wisse argued that when several hundred witnesses of a text exist, the best way to group them is to select test passages, select significant test readings from those test passages, collate the test readings, classify them according to agreement, and choose representative texts to be represented in critical apparatuses. Wisse selected test readings in Luke 1, 10, and 20 to distinguish at least fourteen groups from minuscule MSS evaluated as a part of The International Greek New Testament Project (IGNTP) on Luke. In his third appendix, Wisse pointed out the haphazard nature by which minuscules were chosen for inclusion in their critical apparatus. He demonstrated how they historically have been chosen more for their association with a certain text or mere availability rather than their belonging to a certain group of MSS.

⁵⁵ Information in the paragraph above was derived from Ernest C. Colwell, *Studies in Methodology in Textual Criticism of the New Testament* (ed. Bruce M. Metzger; NTTS IX; Leiden: E. J. Brill, 1969), 1-95, 156 (especially p. 11, n. 2).

Finally, Gerd Mink's Coherence-Based Genealogical Method (CBGM) was generated from the INTF in Münster in an effort to improve a stemmatic understanding of the genealogical tradition.⁵⁷ In response to the circular nature of the witness-variant discussion, adherents of this method seek to establish a hypothetical reconstruction of an "initial text" (*Ausgangstext*) by which textual influences in certain text streams are evaluated. Essentially, the method recognizes that knowledge of variants must be connected to knowledge of the actual witnesses and that a good measure of "contamination" has taken place in the transmission of the MSS. This contamination leads to more than one ancestor being likely from a given MS, especially given that some witnesses have been lost.

Thus, the method begins with the construction of local stemma based on prior and posterior texts in a given set of passages, which leads to the narrowing of potential ancestors and descendants, and a determination of global textual flow. Variation units were then categorized into pre-genealogical coherence (variation agreement alone considered where agree), genealogical coherence (variation agreement and genealogical relationship considered where agree), and stemmatic coherence (optimal number of

⁵⁶ Wisse, *The Profile*, 33-46.

⁵⁷ Gerd Mink, "Problems of a Highly Contaminated Tradition: The New Testament; Stemmata of Variants as a Source of a Genealogy for Witnesses," in *Studies in Stemmata II* (ed. P. van Reenen, et al.; Amsterdam: Benjamins, 2004), 13-85; see also Gerd Mink, "The Coherence-Based Genealogical Method—What is it All About?" *INTF*, n.p. [cited 26 August 2012]. Online: http://www.unimuenster.de/INTF/Genealogical_method.html.

ancestors available to explain variations in witness). All of these identifications work together to denote textual flow from a potential ancestor to a potential descendant in the creation of an optimal sub-stemma, which in turn can help to formulate a global stemma through which texts and variations within a particular textual tradition can be evaluated.

Textual critics have emphasized the need for a better methodology for determining scribal traits based on evidence from the MSS themselves but have depended on the traits of individual MSS with major consideration given to observations from a MS known to be an exact copy of another or from a common exemplar. This study demonstrates that closely-related MSS can provide insight into the general traits of scribes.

Delineation of This Study

The nature of this study is both comparative and analytical. The five groupings of MSS identified in Table 1.1 have been established as sharing close textual relationships as copy to exemplar or descendant to ancestor by previous text-critical studies. These previous studies will be surveyed at the beginning of each case study to review the established relationships of the MSS in each case study. Despite the connections between each of the control groups in the study, in Table 1.1 one can see that the MSS are diverse in both date and content.

TABLE 1.1: DETAILS OF FIVE MANUSCRIPT GROUPINGS					
GROUP	MS	DATE	CONTENTS	FORMAT	LOCATION ⁵⁸
1	φ ¹	III	Luke 1:58-59, 1:62-2:1; 2:6-7; 3:8-4:2; 4:29-32, 34-35; 5:3-8; 5:30-6:16	Digital	HCNTTS
1	φ ⁷⁵ (<i>P. Bod</i> 14-15)	III	Luke 3:18-22; 3:33-4:2, 34-42; 4:44-5:10; 5:37-6:4; 6:10-7:32 [6:10-16], 35-43; 7:45-17:5; 17:19-18:18; 22:4-24:53; John 1:1-11, 45, 48-57; 12:3-13:1, 8-9, 14; 14:8-30; 15:6-8	Digital	HCNTTS
1	B (03)	IV	Most of the NT	Digital	HCNTTS
2	D^P (06)	IX	Paulines	Digital	HCNTTS
2	D^{abs1}/E^P	IX-X	Paulines—lacks Rom 8:21-33, 9:15-25, 1 Tim 1:1-6:15, Heb 12:8-end	Digital	INTF
2	F^P (010)	IX	Paulines (Greek and Latin), Latin Hebrews	Digital	HCNTTS
2	G^P (012)	IX	Paulines (Greek and Latin), Minus Hebrews	Digital	HCNTTS
3	F¹ – 1	XII	Gospels, Acts, Paulines	Digital	HCNTTS
3	F¹ – 1582	949	Gospels	Digital	HCNTTS
3	F¹ – 205	XV	OT, Gospels, Acts, Paulines, Rev	Digital	INTF
3	F¹ – 209	XIV-XV	Gospels, Acts, Paulines, Rev	Digital	HCNTTS
3	F¹ – 2886 (205^{abs})	XV	Gospels, Acts, Paulines, Rev	Digital	INTF
4	F¹³ – 13	XIII	Gospels	Digital	HCNTTS
4	F¹³ – 346	XII	Gospels	Digital	HCNTTS
4	F¹³ – 543	XII	Gospels	Digital	HCNTTS
4	F¹³ – 826	XII	Gospels	Digital	HCNTTS
4	F¹³ – 828	XII	Gospels	VMR	INTF
5	1065	1576	Gospels	Digital	INTF
5	1068	1562	Gospels	Digital	INTF

⁵⁸As indicated in Table 1.1, thirteen of these MSS were accessed at the Haggard Center for New Testament Textual Studies (HCNTTS) at the New Orleans Baptist Theological Seminary. Access to the other six MSS was obtained through travel to the INTF in Münster, Germany on June 13-26, 2010, and through their Virtual Manuscript Room. Access can be requested in the “Virtual Manuscript Room,” INTF, n.p., [cited 3 January 2012]. Online: <http://intf.unimuenster.de/vmr/NTVMR/IndexNTVMR.php>.

The first step in the methodology involved the collations of the five groups of MSS in Table 1.1. The focus of each collation was on comparing the readings of the MSS within the five groups to one another for the determination of the particular traits of each scribe. According to the genealogical relationships shared between the MSS in each case study, the changes the scribes of the copy or descendant MSS made were determined. These variants were then categorized to determine the nature of scribal changes as compared to the exemplar or a close ancestor in the copying process. In the case of unique readings or readings that denote a pattern of behavior by a particular scribe, readings were determined to be singular, sub-singular, or common to a particular group of MSS. In Table 1.2 several sources are identified, to which comparison was made to ensure that the reading is not represented in any extant or explicably related MSS. Of course, singular, sub-singular, or group-shared MSS could be recognized in MSS yet to be discovered; but by using the sources listed in Table 1.2, one could determine if the readings are truly singular, sub-singular, or shared only within a particular group of MSS based on the extant evidence.

TABLE 1.2: SOURCES USED TO CHECK IF VARIANT READINGS ARE SINGULAR OR SUB-SINGULAR	
Name of Source	Particular Source Used in This Study
HCNTTS software	Haggard Center for New Testament Textual Studies. New Orleans Baptist Theological Seminary. <i>Bibleworks</i> Software.
IGNTP (For Luke and John)	American and British Committees of the International Greek New Testament Project. <i>The New Testament in Greek. The Gospel according to Saint Luke</i> . Parts 1-2. Oxford: Clarendon Press, 1984-1987. <i>The New Testament in Greek IV. The Gospel according to St. John</i> . Vol. 1-2. Leiden: Brill, 2005-2007.
Legg (Mark and Matthew)	S. C. E. Legg, ed. <i>Novum Testamentum Graece secundum Textum Westcott-Hortianum: Evangelium secundum Marcum</i> . Oxford: Clarendon Press, 1935. Also <i>Matthaeum</i> (1940).
Nestle-Aland	Barbara and Kurt Aland, eds. <i>Novum Testamentum Graece</i> . 27th ed.

Apparatus	Stuttgart: Deutsche Bibelgesellschaft, 2001.
Name of Source	Particular Source Used in This Study
Novum Testamentum Graecum—ECM	<i>Novum Testamentum Graecum - Editio Critica Maior</i> . American and German Bible Societies (James, 1, 2 and 3 John, 1, 2, Peter, Jude), 2005-2006.
Swanson (For Gospels, Acts, Galatians, Romans, and 1-2 Cor)	Reuben Swanson, ed. Nine volumes on Matthew, Mark, Luke, John, Acts, Galatians, Romans, and 1-2 Corinthians. Pasadena, CA: William Carey International University Press, 1995-2001.
Tischendorf's Apparatus	Constantin Tischendorf. <i>Novum Testamentum Graece</i> . 8th ed. 3 vols. Leipzig: Giesecke and Devrient, 1867.
United Bible Society Apparatus	Kurt Aland, Matthew Black, et al., eds. <i>The Greek New Testament</i> . 4th ed. New York: United Bible Societies, 1994.
Von Soden Apparatus	Hermann von Soden. <i>Text Mit Apparat. Die Schriften des Neuen Testaments in ihrer ältesten erreichbaren Textgestalt hergestellt auf Grund ihrer Textgeschichte</i> . 2 vols. Göttingen: Vandenhoeck and Ruprecht, 1913.

In collating these MSS, standard collation procedures were used to identify abbreviations, additions, substitutions, nomina sacra, omissions, orthography, and transcriptions, in an effort to identify all variants. For the Greek text NA²⁷ was used as a base text, but the primary collation work involved comparing the text of the MSS within each control group that are copies or descendants to those within the same group that are their exemplars or ancestors.⁵⁹ The collations of the MSS against the NA²⁷ base text were provided in Appendices 1A, 2A, 3A, 4A, and 5A, while their differences in VRs were explored more carefully within each case study.

⁵⁹ *Novum Testamentum Graece* (ed. Kurt Aland, Barbara Aland et. al.; 27th ed.; Stuttgart: Deutsch Bibelgesellschaft, 1993).

After the data were collected from the collations of five case studies, a matrix was formed based on the traits shared longitudinally in all five of the MSS groupings. Specifically, the types of VRs were categorized based on the type of scribal change associated with the variants (orthographical shift, nomina sacra, the movable nu, transposition, addition, substitution, omission) in the MSS, and the traits found to be common among all groups formed a matrix through which \wp^{127} was developed in the last chapter.

In conclusion, the implications from the results of the comparison between the common scribal patterns of the closely related MSS are discussed which will then provide the basis for determining the viability of the criteria used in the following methodologies traditionally applied for determining scribal traits: the text-type method, reasoned eclecticism, thorough-going eclecticism, and methodologies driven by the supposed theological or apologetic concerns of scribes. Through representative samples the hypothesis was validated externally, allowing for generalization beyond specific situations to scribal practices in general. Finally, the analysis of the matrix with relation to the text of \wp^{127} demonstrates the overall value and accuracy of the matrix.

In regard to delimitations, analysis was limited to NT texts specifically defined by the MSS and sources listed in Table 1.1 above. Of course, the study of scribal traits is a study of probabilities; but when specific evidence is provided from particular scribes in particular MSS, especially MSS that are demonstrably closely related to one another, the probabilities are greatly increased.

In the collation and analysis of the text, several terms are used that need to be carefully defined. When referencing a relationship between two MSS, one should

acknowledge that all MSS share some type of relationship but this particular relationship is “the nearness or similarity of manuscripts to each other based upon their percentages of agreement at points of significant variation among the overall body of MSS.”⁶⁰ When referencing nomina sacra, the writer is referring to a standard system of abbreviations for “sacred names” that is evident in most NT MSS. Words most frequently abbreviated in this manner include θεός, κύριος, Ἰησοῦς, Χριστός, υἱός, πνεῦμα, μήτηρ, πατήρ, Ἰσραηλ, ἄνθρωπος, and οὐρανός. Occasionally, scribes will be guilty of parablepsis, which can be described as “eye-jump,” where a scribe accidentally jumps from one word in the text to a similar word, which in turn leads to an omission of part of the text. A “transpositional” error occurs when the scribe reorders the words of a text. Similarly, some “orthographical shifts” will be referenced where scribes substituted one vowel or a diphthong for another. Finally, when a “scribe” is made reference to in the singular, the designation does not indicate that a single scribe necessarily completed the entire document, as in “the scribe of Vaticanus,” but rather the reference is a designation for the scribal hand which impacts the text. Also, since both males and females are known to have served in this capacity, gender inclusive language will be used to describe the scribes of each MS.⁶¹

⁶⁰William F. Warren, “The Textual Relationships of \mathfrak{P}^4 , \mathfrak{P}^{75} , and \mathfrak{P}^{75} in the Gospel of Luke” (ThD diss., New Orleans Baptist Theological Seminary, 1983), 12.

⁶¹Parker, *Sinaiticus*, 55. Haines-Eitzen, *Guardians*, 41-52. The genders of the scribes involved with the transmission of the nineteen MSS in this particular study are unknown.

CHAPTER 2

CASE STUDY 1: \mathfrak{P}^4 , \mathfrak{P}^{75} , AND CODEX VATICANUS

This chapter provides analysis of the three early manuscripts that constitute the first case study of closely related MSS.¹ In Table 2.1 an overview of physical features including the date, material, folios, and important designations for each manuscript is supplied.

TABLE 2.1: FEATURES AND DESIGNATIONS OF MS GROUP 1						
Gregory-Aland Number	von Soden Designation	Date	Material	Folios	Text-Type	Aland Category
\mathfrak{P}^4	$\epsilon 34^2$	III	Papyrus	6 frag.	Alex	-
\mathfrak{P}^{75}	-	III	Papyrus	199	Alex	I
03	$\delta 1$	IV	Parchment	144	Alex	I

The folios of \mathfrak{P}^4 consist of two columns of large uncial script with wide outer margins, averaging thirty-six lines per column and measuring 18 cm. high x 14 cm. wide.

¹ A table containing the comparative collation information from \mathfrak{P}^4 , \mathfrak{P}^{75} , and Codex Vaticanus has been included in Appendix 1A. The data are included in canonical order with references to verse and “Variation Unit” (VU) consistent with the HCNTTS software VU numbers. See “The Haggard Center for New Testament Studies NT Critical Apparatus, Release 2004,” *Bibleworks 9* (Bibleworks, 2003). Supplemental information on the MSS in this case study was included in Appendix 1B.

² Von Soden, *Text*, 1:185-87, 198, 384, 386, 450, 480-81, 483, 521.

The lines of text in \mathfrak{P}^4 average twelve-to-nineteen characters per line. Currently the MS is housed at the Bibliothèque Nationale in Paris. The MS, which includes only Luke 1:58-59; 1:62-2:1, 6-7; 3:8-4:2, 29-32, 34-35; 5:3-8; 5:30-6:16, was discovered in Coptos, Egypt (modern-day Qift) by Jean-Vincent Scheil (1858-1940) on an expedition in Upper Egypt in 1880, with other fragments being recovered since.³ Comfort and Barrett each noted three forms of punctuation within the MS: a point (dot) up high, a point down low, and a point in the middle of a line.⁴

For \mathfrak{P}^{75} (Bodmer Papyrus XIV-XV) the folios have one column of text per page with an average of 42 lines (varies from 38 to 45) per page, measuring 26 cm. high x 13 cm. wide.⁵ Portions of Luke and John are contained within \mathfrak{P}^{75} , specifically including Luke 3:18-4:2; 4:34-5:10; 5:37-18:18; 22:4-24:53; John 1:1-11:45, 58-57; 12:3-13:1, 8-9; 14:8-30; and 15:7-8. The MS contains no page numbers or accent marks though rough breathings are frequent and occasionally smooth breathings separate double consonants

³ Vincent Scheil, "Archéologie, Varia," *RB* 1 (1892): 113-15. Vincent Scheil, *Institut français d'archéologie orientale* (Le Caire: Institut Français d'archéologie orientale), 1902. Plates of \mathfrak{P}^4 are included, Kurt Aland and Barbara Aland, *The Text of the New Testament* (trans. Erroll F. Rhodes; rev. ed.; Grand Rapids: Eerdmans, 1987), 96. Philip W. Comfort and David P. Barrett, *The Complete Texts of the Earliest New Testament Manuscripts* (Grand Rapids, Mich.: Baker, 1999), 32. The MS was found as part of a binding for a codex containing two works of Philo; see J. Merell, "Nouveaux fragments du papyrus IV," *RB* 47 (1938): 5-22 for the story.

⁴ Comfort and Barrett, *The Complete*, 39.

⁵ Rudolf Kasser and Victor Martin, *Papyrus Bodmer XIV-XV, I: XIV; Luc chap. 3-24; II: XV: Jean chap. 1-15* (Cologne: n.p., 1961); Kurt Aland, "Neue neutestamentliche Papyri III," *NTS* 22 (1976): 375-96; Aland & Aland, *Text*, 101 (Plate 24); Comfort and Barrett, *The Complete*, 492.

within the text of the MS. On occasion the text is divided through the use of short horizontal lines. Currently \mathfrak{P}^{75} is housed at the Bibliotheca Bodmeriana in Cologny-Geneva, Switzerland.

The 144 leaves of Codex Vaticanus (B) each has two columns with an average of over 49 lines per column with each folio measuring 32 cm. high x 26 cm. wide. Codex Vaticanus is housed at the British Library in London. Dating to the middle of the fourth century, B originally contained both the OT and the NT. Divisions of the text are noted by horizontal dashes and first word extensions into the left margin.

Most textual critics assume that \mathfrak{P}^{75} and B are closely related to one another and that both are representative of the Alexandrian text-tradition.⁶ Metzger's acknowledgment that B contains the "purest known example of Alexandrian text," which is also preserved in \mathfrak{P}^{75} , is much in line with the conclusions of other textual critics about these two MSS.⁷ Although some disagreement exists as to how \mathfrak{P}^{75} and B are related,

⁶ Bruce M. Metzger, *The Text of the New Testament: Its Transmission, Corruption, and Restoration* (3d ed.; New York: Oxford University Press, 1992), 41. Also in Bruce M. Metzger, *Manuscripts of the Greek Bible: An Introduction to Greek Palaeography* (New York: Oxford University Press, 1981), 68-69 he concludes that \mathfrak{P}^{75} is "closer to B than any other MS." The earliest text of Luke and one of the earliest copies of John was preserved in \mathfrak{P}^{75} . Metzger also called \mathfrak{P}^{75} a "proto-Alexandrian" text (216), while Aland and Aland simply used the adjective "strict" to describe the text, claiming that \mathfrak{P}^{75} transmitted "the text of an exemplar with meticulous care" rarely departing from it (*Text*, 64, 101). Hort insisted on an early ancestor for the neutral text (something like \mathfrak{P}^{75}), an archetype of an early revised form of the Neutral text, and an early ancestor of the Western text (see Westcott and Hort, *Introduction*, 2.122; 220-23).

⁷ Metzger, *Manuscripts*, 74-75. See also Aland and Aland, *The Text*, 109 where they state that B is the most significant uncial. Wisse gave the uncial its own group—group B (Wisse, *The Profile*, 91-92). Zuntz argued that \mathfrak{P}^{46} , B, and 1739 were bound by

very few suggest that the MSS are not closely related. While Royse concluded that he was “certain that B cannot be a direct descendant of \mathfrak{P}^{75} ,” he also suggested \mathfrak{P}^{75} and B were derived from a second-century common ancestor and are “the most closely related of any two manuscripts of the New Testament.”⁸ Graham Stanton argued that B was possibly a direct descendant of \mathfrak{P}^{75} in spite of the 150 years between them.⁹ Likewise, Fee suggested a common ancestor and compared their relationship to the closeness of that of the members of f^1 .¹⁰ The closeness of the MSS led him to conclude that “the [Egyptian] text of B existed in the second century” in the form of \mathfrak{P}^{75} .¹¹ Specifically in comparing the text of \mathfrak{P}^{75} and B in 61 VRs in John, Fee found a closer relationship

their “agreements in error” namely singular or sub-singular readings, describing the group of MSS (\mathfrak{P}^{46} , B, and 1739) as “proto-Alexandrian” in Günther Zuntz, *The Text of the Epistles: A Disquisition upon the Corpus Paulinum* (London: Oxford University Press, 1953), 56-68, 156. Schofield observed that “the papyrus has a very good Alexandrian text, following B quite closely, often in opposition to Aleph.” Ellwood Mearle Schofield, “The Papyrus Fragments of the Greek New Testament” (PhD diss., The Southern Baptist Theological Seminary, 1936), 103.

⁸ Royse, *Scribal*, 616-17. Royse based his conclusion on their 90% agreement and their being the sole witnesses for a number of readings (not extant in \mathfrak{P}^4).

⁹ Graham Stanton, *Gospel Truth? New Light on Jesus and the Gospels* (Valley Forge, Pa.: Trinity, 1995), 38.

¹⁰ Gordon Fee, “On the Types, Classification, and Presentation of Textual Variation,” in *Studies in the Theory and Method of New Testament Textual Criticism* (ed. Irving Alan Sparks; SD 45; Grand Rapids, Mich.: Eerdmans, 1993), 261.

¹¹ *Ibid.*, 256. See especially his tables on 262-67.

between \mathfrak{P}^{75} and B than any of the other MSS included in his study.¹² Specifically, Fee found 85.2% agreement in 61 VRs in John 4, 81% agreement in 320 VUs in John 1-8, and 78.4% agreement in 51 VRs in John 9, which led him to follow Stanley Porter in claiming that these two MSS have a consistently higher rate of agreement than most other MS pairings.¹³ Philip Comfort also suggested that the scribe of Vaticanus used an exemplar “very much like \mathfrak{P}^{75} .”¹⁴ Eldon J. Epp acknowledged the differences between the MSS in this group yet affirmed that the texts of \mathfrak{P}^{75} and B are “virtually identical.”¹⁵ Likewise, Aland and Aland argued that \mathfrak{P}^{75} and B are so closely related that \mathfrak{P}^{75} “could almost be regarded as its [B] exemplar” where the two MSS are extant.¹⁶ Within the last year David A. Kaden has suggested that \mathfrak{P}^{75} is a “possible exemplar” for B in his evaluation of the addition VR in Rom 11:33.¹⁷ Finally, the relationship between \mathfrak{P}^{75} and

¹² Gordon D. Fee, “Codex Sinaiticus in the Gospel of John: A Contribution to Methodology in Establishing Textual Relationships,” *NTS* 15 (1968-1969): 30. Fee’s comparison is displayed in Table 1 of his work where the number of variations and the percentages of agreement are displayed. The other nine MSS in his comparative study of Sinaiticus include \mathfrak{P}^{66^*} , \mathfrak{P}^{66^c} , Aleph*, Aleph^c, A, C, D, W, and the TR (chosen as representative “major MSS” before the sixth century). Fee assumed that “the close relationship of \mathfrak{P}^{75} and B has already been clearly demonstrated” (29).

¹³ Fee, *Codex Sinaiticus*, 44.

¹⁴ Philip J. Comfort, *The Quest for the Original Text of the New Testament* (Eugene, Oreg.: Wipf & Stock, 2003), 11.

¹⁵ Eldon Jay Epp, *Perspectives on New Testament Textual Criticism: Collected Essays 1962-2004* (ed. M. M. Mitchell and D. P. Moessner; NovTSupp 116; Leiden: Brill, 2005), 68.

¹⁶ Aland and Aland, *The Text*, 14.

B is demonstrated by the over 90% agreement between the two MSS as indicated by four separate studies of the two MSS.¹⁸

So with the close relationship of \mathfrak{P}^{75} and B being established, what about their relationship with \mathfrak{P}^4 ? Philip Comfort classified both \mathfrak{P}^4 and \mathfrak{P}^{75} as “proto-Alexandrian.”¹⁹ Comfort based his argument on both the provenance of the papyri and their paleography, not just on their internal features alone. He argues that the calligraphy of scribe is the same in \mathfrak{P}^4 and \mathfrak{P}^{75} .²⁰ In regard to their internal agreement, he notes that there is a 90%

¹⁷ David A. Kaden, “The Methodological Dilemma of Evaluating the Variation Unit of Romans 11:31: The Text Critical Study and a Suggestion about First Century Social History and Scribal Habits,” *NovT* 53 (2011): 168.

¹⁸ According to Ernest C. Colwell and Ernest W. Tune, “Method of Establishing Quantitative Relationships between Text-Types of New Testament Manuscripts,” in *Studies in Methodology in Textual Criticism of the New Testament* (ed. Bruce M. Metzger; NTS 9; Grand Rapids, Mich.: Eerdmans, 1969), 59, Tables 1-2 on 60, their agreement is 92%. According to Carlo M. Martini, *Il problema della recensionalità del codice B alla luce del papiro Bodmer XIV* (AnBib 26; Rome: Pontificio Istituto Biblico, 1966), 84, found a 90% agreement. According to Gordon Fee, “ \mathfrak{P}^{75} , \mathfrak{P}^{66} , and Origen: The Myth of Early Textual Recension in Alexandria,” in *Studies in the Theory and Method of New Testament Textual Criticism* (ed. Irving Alan Sparks; SD 45; Grand Rapids, Mich.: Eerdmans, 1993), 262-67, found a 94% agreement; see also Royse, *Scribal*, 617.

¹⁹ Philip W. Comfort, *New Testament Text and Translation Commentary: Commentary on the Variant Readings of the Ancient New Testament Manuscripts and How They Relate to the Major English Translations* (Carol Stream, Ill.: Tyndale House, 2008), xvi. Ehrman argued that “rather than giving the standard text of the third century, [\mathfrak{P}^4] appears to have given the minority text.” See Bart D. Ehrman, *Studies in the Textual Criticism of the New Testament* (Leiden: Brill, 2006), 366. He also called \mathfrak{P}^4 “our lone surviving manuscript from the earlier period” (350). Aland and Aland concluded that \mathfrak{P}^4 is one of the eleven papyri that exhibits the “normal” text as opposed to \mathfrak{P}^{75} , which appeared in contrast to be “a loner” with its “strict” text anticipating Codex Vaticanus (Aland and Aland, *The Text*, 93-94).

agreement in Luke between \mathfrak{P}^4 and \mathfrak{P}^{75} and the 93% between \mathfrak{P}^4 and B, concluding that their agreement is remarkable. Although he dates \mathfrak{P}^4 to the third century, Ehrman acknowledged “our two earliest manuscripts of Luke come from about 100-125 years after the book was originally published; these are \mathfrak{P}^{75} and \mathfrak{P}^4 , both of which are fragmentary, lacking portions of Luke, including the first two chapters.”²¹ Comfort argues that “the original text of Luke is largely contained in \mathfrak{P}^4 , \mathfrak{P}^{75} , and B.”²² While the ongoing discussion regarding whether or not \mathfrak{P}^4 belonged to the same codex as \mathfrak{P}^{64} and \mathfrak{P}^{67} is relevant to the background of this discussion, \mathfrak{P}^{64} and \mathfrak{P}^{67} were not included in this study because they do not contain any Lucan text for comparison with the others.²³ Based on the agreement between the VUs of the three MSS discussed in the excursus in Appendix 1B, along with the conclusions of many scholars surveyed above regarding the

²⁰ Philip Comfort, “New Reconstructions and Identifications of New Testament Papyri,” *NovT* 41, no. 3 (Jul 1999): 214.

²¹ Ehrman, *Studies*, 352.

²² Comfort, *Quest*, 108-9.

²³ For more, see Theodore Cressy Skeat, “The Oldest Manuscript of the Four Gospels?” *NTS* 43 (1997) 1-43. Peter M. Head, “Is \mathfrak{P}^4 , \mathfrak{P}^{64} and \mathfrak{P}^{67} the Oldest Manuscript of the Four Gospels? A Response to T. C. Skeat,” *NTS* 51 (2005): 451, argued that the paleographic evidence might just point to the same scribe and not necessarily mean they come from the same codex. He challenged Skeat’s reconstruction of the codex based on a variation of the column-contents by page and the lack of evidence for a single quire structure or the papyri ever containing anything more than Matthew and Luke (453-57). Scott D. Charlesworth, “T. C. Skeat, P64+67 and P4, and the Problem of Fibre Orientation in Codicological Reconstruction,” *NTS* 53 (2007): 604, examined the fibre orientation of the papyri to conclude that \mathfrak{P}^4 and $\mathfrak{P}^{66}/\mathfrak{P}^{67}$ came from different multiple-quire codices (604). See also Philip Comfort, “Exploring the Common Identification of Three New Testament Manuscripts \mathfrak{P}^4 , \mathfrak{P}^{66} , and \mathfrak{P}^{67} ,” *TynBul* 46 (1995): 443-55.

close relationship between \mathfrak{P}^4 and its descendants \mathfrak{P}^{75} and B, attention will be given to the scribes of \mathfrak{P}^{75} and B as copyists of an exemplar very similar to \mathfrak{P}^4 , as well as the scribe of B as copyist of an exemplar much like \mathfrak{P}^{75} .

The fragmentary nature of \mathfrak{P}^4 (and to some extent even \mathfrak{P}^{75}) makes comparing differences between the MSS in this case study more difficult. For example, the overlap between \mathfrak{P}^4 and \mathfrak{P}^{75} consists of a total of 48 verses (Luke 3:19-22; 3:33-38; 4:1-2; 4:34-43; 5:1-10, 39; 6:1-18), yet Vaticanus can offer a comparative text where either of these early papyri might be lacking. In Table 2.2 below, the VRs where disagreements were noted between the three MSS in Case Study 1 are summarized by category. The most frequent differences relate to orthographical shifts, nomina sacra, omissions, and substitutions.

Type of VR	\mathfrak{P}^{75} VRs Not in \mathfrak{P}^4	B VRs Not in \mathfrak{P}^4	B VRs Not in \mathfrak{P}^{75}	Relative # of VRs in Comparable MSS ²⁴
Orthographical Shifts	2	10	191	246
Nomina Sacra	7	10	39	520
Omissions	2	3	65	146
Substitutions	2	3	49	125
Additions	2	0	32	187
Numerical Abbreviation	1	0	0	-
Transpositions	0	3	23	154
Movable Nu	0	4	30	195
Consonantal Exchange	1	0	8	-
Proper Names	2	17	29	70

²⁴ The relative number of VRs in comparable MSS was calculated by searching through the text-range of \mathfrak{P}^4 , \mathfrak{P}^{75} , and B using the HCNTTS apparatus software.

ℱ⁷⁵ as a Descendant of ℱ⁴

There are only nineteen occasions where the scribe of ℱ⁷⁵ differs from the extant text of ℱ⁴. One of these VRs is an addition of the preposition ἐξ after ἀπ' in Luke 4:35, which serves to harmonize to the parallel in Mark 1:25. Also, in Luke 5:1 (vu #3) the conjunction καὶ is added at the very beginning of the verse, which serves to fit the immediate context well given that Luke 4:44; 5:2; and a number of other verses in Luke's gospel begin in this manner. Similarly only two omissions occur in ℱ⁷⁵ that are not found in ℱ⁴. The conjunction καὶ is omitted in Luke 3:20 (vu #15), which the scribe of B also omits (the conjunction is in brackets in NA²⁷). The omission in Luke 3:36 (vu #3) of the reference to τοῦ Καϊνὰμ can easily be explained by parablepsis given the frequent occurrence of the genitive singular article τοῦ in Luke's genealogy. Just as there are two additions and two omissions that are found in ℱ⁷⁵ but not in ℱ⁴, two substitutions also occur. As with the addition of the preposition ἐξ to ἀπ' earlier in the verse, in Luke 4:35 (vu #63) the preposition ἀπ' is replaced with ἐξ to again harmonize to the occurrence of ἐξ twice in the Marcan parallel. The substitution of λεγεῖν for λαλεῖν in Luke 4:41^{vid} (vu #63) is not due to harmonization to Mark 1:34 or Matt 8:16, but likely arose from a simple eye error.

The other differences that exist between ℱ⁴ and ℱ⁷⁵ are far less significant. A consonantal exchange occurs in Luke 5:7 (vu #17) when the first lambda is shifted to a nu in the verb συλλαβέσθαι. On seven occasions there are differences in nomina sacra, but only two of these VRs are unique to ℱ⁷⁵ because of the nature of the shifts from πνεύμασιν to π̄νᾱσι in Luke 4:36 (vu #69) and πνευμάτων to π̄ν̄των̄ in 6:18 (vu #22). On

two occasions the scribe of B followed the lead of \mathfrak{P}^{75} with the occurrences of the nomina sacra $\theta\bar{\upsilon}$ in Luke 4:41 (vu #45) and $\chi\bar{\epsilon}$ in Luke 5:8 (vu #33). The other three nomina sacra in \mathfrak{P}^{75} that are not in \mathfrak{P}^4 are the three-letter $\text{I}\eta\bar{\varsigma}$ in Luke 4:35 (#35), which the scribe of B shifts to a two-letter form, $\chi\bar{\nu}$ for $\chi\rho\iota\sigma\tau\acute{o}\nu$ in Luke 4:41 (vu #72), and $\theta\bar{\upsilon}$ in Luke 4:43 (vu #48). On a comparative basis, Skeat suggested that \mathfrak{P}^4 had a “much less developed system of nomina sacra” than \mathfrak{P}^{75} .²⁵

Finally, there is a numerical substitution in Luke 6:13 (vu #20) when $\delta\acute{\omega}\delta\epsilon\kappa\alpha$ is represented by $\text{i}\beta\bar{\beta}$; two orthographical shifts from $\iota \rightarrow \epsilon\iota$ occurring in Luke 4:35 (vu #39) and 5:39 (vu #7); and two occurrences of the proper name $\text{I}\omega\acute{\alpha}\nu\eta\eta\nu$ being spelled $\text{I}\omega\acute{\alpha}\nu\eta\nu$ in Luke 3:20 (vu #26) and 5:10 (vu #7). The scribe of B followed the influence of \mathfrak{P}^{75} with the orthographical shift in Luke 4:35 (vu #39) and in the spelling of John’s name on both of these occasions. The scribe of \mathfrak{P}^{75} followed an exemplar much like \mathfrak{P}^4 very carefully as evidenced by the small number of VRs between the two MSS, yet still harmonized to parallel gospel contexts twice by means of both addition and substitution, harmonized to the immediate context once by means of addition, and on one occasion omitted material due to parablepsis.

B as a Descendant of \mathfrak{P}^4

Interestingly while there is more chronological distance between \mathfrak{P}^4 and B than there is between \mathfrak{P}^4 and \mathfrak{P}^{75} , there are only 50 VRs differences occurring between \mathfrak{P}^4 and

²⁵ Skeat, “The Oldest,” 31.

B. As demonstrated in Table 2.3, a number of these are insignificant as evidenced by the 10 orthographical shift differences (only Luke 4:35 [vu #39] is a shared reading with \mathfrak{P}^{75}), 10 nomina sacra differences²⁶, 17 proper names²⁷, 4 occurrences of the movable nu, and 3 transpositions. There were no VRs involving differences with additions, numerical substitutions, or consonantal exchanges found in \mathfrak{P}^4 and B.

TABLE 2.3: INSIGNIFICANT VRs FOUND IN B BUT NOT \mathfrak{P}^4			
ORTHOGRAPHICAL SHIFTS			
$\alpha \rightarrow \omicron$	Luke 1:61; 6:2	$\iota \rightarrow \epsilon\iota$	Luke 3:17; 4:35 [3x], 39, 41; 5:33
$\alpha\upsilon \rightarrow \alpha$	Luke 4:41		
NOMINA SACRA			
$\iota\zeta$	Luke 4:35 (three-letter $\text{I}\eta\varsigma$ in \mathfrak{P}^4)	$\iota\bar{\upsilon}$	Luke 4:34
$\kappa\bar{\epsilon}$	Luke 5:8	$\pi\bar{\nu}\zeta$	Luke 1:67 ($\pi\nu\omicron\varsigma$ in \mathfrak{P}^4)
$\theta\zeta$	Luke 3:8	$\theta\bar{\nu}$	Luke 1:64
$\theta\bar{\upsilon}$	Luke 1:78; 4:41, 43; 5:1		
PROPER NAMES			
$\delta\alpha\upsilon\iota\delta$ to $\delta\alpha\upsilon\epsilon\iota\delta$	Luke 1:69; 6:3	$\text{A}\rho\iota$ to $\text{A}\rho\epsilon\iota$	Luke 3:33
$\text{I}\omega\alpha\upsilon\upsilon$ to $\text{I}\omega\alpha\upsilon\upsilon$	Luke 3:15	$\text{M}\alpha\theta\upsilon\sigma\alpha\lambda\alpha$ to $\text{M}\alpha\theta\theta\upsilon\sigma\alpha\lambda\alpha$	Luke 3:37
$\text{I}\omega\alpha\upsilon\eta\varsigma$ to $\text{I}\omega\alpha\upsilon\eta\varsigma$	Luke 3:16	$\text{K}\alpha\iota\alpha\mu$ to $\text{K}\alpha\iota\alpha\upsilon$	Luke 3:37
$\text{I}\omega\alpha\upsilon\eta\eta$ to $\text{I}\omega\alpha\upsilon\eta\eta$	Luke 3:20	$\text{G}\alpha\lambda\iota\lambda\alpha\iota\alpha\varsigma$ to $\text{G}\alpha\lambda\epsilon\iota\lambda\alpha\iota\alpha\varsigma$	Luke 4:31
$\text{H}\lambda\iota$ to $\text{H}\lambda\epsilon\iota$	Luke 3:23	$\text{I}\omega\alpha\upsilon\eta\eta$ to $\text{I}\omega\alpha\upsilon\eta\eta$	Luke 5:10
$\text{A}\lambda\epsilon\iota$ to $\text{H}\lambda\epsilon\upsilon\epsilon\iota$	Luke 3:24	$\text{I}\omega\alpha\upsilon\upsilon$ to $\text{I}\omega\alpha\upsilon\upsilon$	Luke 5:33
$\text{E}\sigma\lambda\iota$ to $\text{E}\sigma\lambda\epsilon\iota$	Luke 3:25	$\text{I}\omega\alpha\upsilon\eta\eta$ to $\text{I}\omega\alpha\upsilon\eta\eta$	Luke 6:14
$\text{M}\alpha\tau\tau\alpha\theta\alpha$ to $\text{M}\epsilon\tau\tau\alpha\theta\alpha$	Luke 3:31	$\text{S}\iota\delta\omega\upsilon\omicron\varsigma$ to $\text{S}\epsilon\iota\delta\omega\upsilon\omicron\varsigma$	Luke 6:17
MOVABLE NU			
Luke 4:33 ($\alpha\upsilon\epsilon\kappa\alpha\rho\alpha\zeta\epsilon\upsilon$), 6:2 ($\epsilon\zeta\epsilon\sigma\tau\iota\upsilon$), 3 ($\epsilon\pi\omicron\iota\eta\sigma\epsilon\upsilon$), 9 ($\epsilon\zeta\epsilon\sigma\tau\iota\upsilon$)			
TRANSPOSITIONS			
Luke 3:8	$\kappa\alpha\rho\pi\omicron\upsilon\varsigma$ αξιους] 2, 1	Luke 5:2	$\delta\upsilon\omicron$ πλοια] 2, 1
Luke 4:43	$\mu\epsilon$ δει] 2, 1		

²⁶ The scribe of B shares four of these VRs with \mathfrak{P}^{75} including $\theta\bar{\upsilon}$ in Luke 4:41 (vu #45), 43 (vu #48); 5:1 (vu #24); and $\kappa\bar{\epsilon}$ in Luke 5:8 (vu #33).

²⁷ The scribe of B shares two of these VRs with \mathfrak{P}^{75} including the change from $\text{I}\omega\alpha\upsilon\eta\eta$ to $\text{I}\omega\alpha\upsilon\eta\eta$ in Luke 3:20 (vu #26) and 5:10 (vu #7).

The substitution VRs are not significant in this pairing of MSS because all three involve the omission of a single letter as the basis of the substitution. In Luke 3:17 (vu #5) the sigma is dropped from ἀσβέστω; in Luke 5:6 (vu #17) the first rho is dropped from διερρήσσετο; and in Luke 5:38 (vu #3) ἀλλά is shortened to ἀλλ'. While the VRs mentioned above are not particularly significant, three VRs involving omissions provide some insight into the traits of the scribe of B. In Luke 3:20 (vu #15) the scribe of B, sharing this VR with \mathfrak{P}^{75} , omits the conjunction καὶ which does not fit with either the parallel or immediate context. In Luke 6:16 (vu #15) καὶ is once again omitted by the scribe of B perhaps because in Matt 5:17 the parallel passage contains the conjunction ἥ instead. The final omission VR which occurs in B but not in \mathfrak{P}^{75} is found in Luke 3:33 when the reference to τοῦ Ἀμιναδάβ is omitted due to an eye-jump from τοῦ to τοῦ. Only the omission VRs between \mathfrak{P}^4 and B indicate that harmonization to parallel contexts and parablepsis were common even in the strict Alexandrian MS tradition.

B as a Descendant of \mathfrak{P}^{75}

As indicated in Table 2.2, there are more differences between \mathfrak{P}^{75} and B than the VRs between \mathfrak{P}^4 and \mathfrak{P}^{75} or \mathfrak{P}^4 and B combined. Such disparity exists in part because of the fragmentary nature of \mathfrak{P}^4 , yet the types of VR differences between \mathfrak{P}^{75} and B point to a consistent accuracy in the copying of the scribe of B as well. While 466 differences exist between the VRs of \mathfrak{P}^{75} and B, this is small in comparison to the 1,643 VRs that are found in relative comparable MSS from the earliest copying setting. Attention will be

directed to the types of variations that exist between η^{75} and B in an effort to understand the general nature of scribal traits in this case study.

Orthographical Shifts

$\omega \rightarrow \varepsilon$	Luke 24:5	$\iota\varepsilon \rightarrow \varepsilon\iota$	Luke 24:45
$\omega \rightarrow o$	John 9:37	$\varepsilon \rightarrow \alpha$	Luke 15:10; John 7:23
$\alpha \rightarrow \varepsilon$	John 4:17	$\varepsilon \rightarrow \eta$	John 11:51
$\alpha \rightarrow o$	Luke 1:61; 6:2; 23:2; John 6:60; 11:12, 46	$\varepsilon \rightarrow \alpha\iota$	Luke 14:29; 16:12; 17:22; 22:8; 23:28; 24:17; John 6:24, 53
$\alpha \rightarrow ou$	John 11:28	$\varepsilon\iota \rightarrow \varepsilon$	Luke 7:40
$\eta \rightarrow \varepsilon$	Luke 13:28	$\varepsilon\iota \rightarrow \iota$	Luke 7:37, 41; 14:10; 16:21; John 6:64; 11:47
$\eta \rightarrow \varepsilon\iota$	Luke 14:10	$o \rightarrow \alpha$	Luke 5:30; 8:5, 13; 11:15; 24:21
$\iota \rightarrow \varepsilon$	Luke 12:39; 23:6	$\varepsilon\alpha \rightarrow \alpha$	Luke 4:6; 5:30; 10:22; 12:17, 21; John 3:27; 5:19; 12:32; 15:7
$\iota \rightarrow \varepsilon\iota$	Luke 1:63, 69; 3:17, 22-24, 25, 33 [1 of 2]; 4:14, 18, 25 [1 of 2], 26 [1 of 2], 27, 31, 35 [2x], 39, 41; 5:33; 6:3, 7, 17, 37, 44; 7:21, 33-34, 36[2x], 37, 39 [1 of 2]; 8:8, 26, 41; 9:14-15, 42, 55; 10:11; 11:3, 17, 26, 37, 38, 39, 42, 43, 53; 12:1, 32, 42, 57; 13:1-2, 31; 14:1, 26, 31; 15:2, 23, 30; 16:14, 21; 17:2 [2x], 20, 27; 18:10-11, 15; 22:27, 30; 23:6, 14, 49, 55; 24:6, 14; John 2:1, 11; 3:1, 4, 9, 17-18, 20, 23; 4:1, 3, 6, 43-44, 45[2x], 46, 47, 52, 54; 5:12, 23[4x], 30; 6:1, 10, 13, 19, 30, 54; 11:8, 46, 57; 7:1, 9, 24, 32[1 of 2], 33, 41, 45, 47, 48, 52[2x]; 8:13, 15[2x], 16, 24, 26, 56; 9:13, 15-16, 40; 12:19, 21, 23, 24, 30 [1 of 2], 42, 47 [2x], 48		

²⁸ Fifty-nine of these orthographical shifts found only in B represent singular or sub-singular readings: $\iota\varepsilon \rightarrow \varepsilon\iota$ in Luke 24:45 (vu #13); $\varepsilon \rightarrow \alpha$ in Luke 15:10 (vu #30); $\varepsilon \rightarrow \alpha\iota$ in Luke 14:29 (vu #33); 22:8 (vu #14); 24:17 (vu #24); John 6:24 (vu #55); $\varepsilon\iota \rightarrow \iota$ in Luke 7:37 (vu #13); John 6:64 (vu #7); $o \rightarrow \alpha$ in Luke 5:30 (vu #5); 8:13 (vu #25); 11:15 (vu #7); 24:21 (vu #5); $\varepsilon\alpha \rightarrow \alpha$ in John 3:27 (vu #28); and $\iota \rightarrow \varepsilon\iota$ in Luke 3:17 (vu #27), 24 (vu #9); 4:14 (vu #36); 5:33 (vu #46); 7:33 (vu #23), 36 (vu #7, 30), 37 (vu #33); 8:8 (vu #23); 9:15 (vu #12); 11:17 (vu #32), 42 (vu #6); 12:42 (vu #45); 15:2 (vu #14); 17:2 (vu #33, 48), 20 (vu #9), 27 (vu #33); 18:10 (vu #27), 11 (vu #3); 23:6 (vu #17), 49 (vu #25), 55 (vu #18); John 2:11 (vu #46); 3:4 (vu #13), 17 (vu #31), 18 (vu #16); 4:1 (vu #16), 43 (vu #34), 54 (vu #25); 5:30 (vu #31); 6:1 (vu #19); 7:1 (vu #19), 24 (vu #7), 32 (vu #7); 8:16 (vu #19); 9:13 (vu #7), 15 (vu #22), 16 (vu #10), 40 (vu #10); 12:19 (vu #11), 21 (vu #30), and 23 (vu #7).

On 149 occasions (76% of 196 occurrences) in B the ι to ει shift is the particular shift that causes the MS to differ from \mathfrak{P}^{75} . In B many of these shifts are associated with frequently occurring proper nouns like Φαρισαίων (Luke 5:30 [vu #10], 7:36 [vu #7, 30], et al.), Νεικόδημος (John 3:4 [vu #13], 9 [vu #7]), Σαμαρειτῶν (Luke 9:52 [vu #36], et al.), and Γαλιλαίαν (Luke 4:14 [vu #36], 31 [vu #21], et al.).²⁹ Interestingly, similar shifts occur in \mathfrak{P}^{75} but not with as much frequency (shift to Νεικόδημος in John 3:1 [vu #19]). In general the shifts in B can be credited to errors of the ear or the eye, given that some of the shifts could be due either to similar pronunciation (ω to ο, η to ει, ι to ει, ε to η) or to similar appearance (ο to α, ω to ου).

Nomina Sacra

θῆ	Luke 1:67; 4:8, 12	κἔ	Luke 7:6
θς	Luke 3:8; 7:16	κῦ	Luke 4:18-19; 10:39; 16:15 (from θεου)
θϋ	Luke 1:78; 4:3, 9; 6:4*; 9:2	κς	Luke 6:5*
θῶ	Luke 17:18	κῦ	Luke 4:8, 12; 7:19
ἰς	Luke 4:12, 14, 35; 5:10; 6:9*; 7:9, 40; 8:46; 9:50; 22:48; John 6:1, 3, 5; 9:39	πῆς	Luke 1:67
ἰῦ	Luke 4:34; 6:11*; 8:41		

The scribe of B was not creative in the use of nomina sacra, as indicated by the data in Table 2.5. The reason that the vast majority of differences in Table 2.5 exist is due

²⁹ Agreements with \mathfrak{P}^4 are common with the shift to φαρισαίων as in Luke 5:33 (vu #35) and Luke 6:7 (vu #13).

³⁰ The only singular reading involving nomina sacra found only in Vaticanus occurs in Luke 16:15 (vu #37) where θεου is replaced with κῦ.

to the lacunae in \mathfrak{P}^{75} in many of these passages (as indicated by the italicized verse references above). On 22 occasions the scribe of B does supply nomina sacra in a creative manner, meaning that he or she does not follow the trajectory of \mathfrak{P}^4 or \mathfrak{P}^{75} . No observable pattern or unusual nomina sacra are found that would help to explain these divergences from the exemplar. The most interesting variation occurs in the singular reading of Luke 16:15 (vu #37) where the scribe changes $\theta\epsilon\omicron\upsilon$ to $\chi\bar{\upsilon}$, which fits with Luke's usage of this same expression in Luke 1:15 and the semitic background of the expression "the sight of the Lord" (cf. Gen 38:7; Deut 4:25; 1 Kgs 3:10; et. al.).

Omissions

PRONOUNS		CONJUNCTIONS	
αυτοις	John 7:47; 8:28	δε	John 3:18; 8:59
αυτα	Luke 18:16	και	Luke 5:39; 6:15; 9:28; 22:39; 23:11, 50 (1 of 2)
αυτων	Luke 18:15	οτι	John 3:28; 4:42; 10:7
ADJECTIVE/ADVERB		ουν	Luke 13:7; John 8:41, 52; 12:29
μεγαλης	Luke 24:52	ως	Luke 6:4*
μιας	Luke 17:34	PARTICLE	
παλιν	John 4:3	αν	Luke 12:39
πας	John 12:46	VERBS	
PREPOSITIONS		λεγω	John 10:7
απ	Luke 12:58	λεγων	Luke 23:39
επι	Luke 4:25	οντες	Luke 6:3*
ανα	Luke 9:3		

³¹ The following omissions in B are singular or sub-singular readings: pronouns—Luke 18:15 (vu #21), 16 (vu #15); adjective/adverb—Luke 17:34 (vu #27); 24:52 (vu #12); prepositions—Luke 12:58 (vu #25); John 2:19 (vu #25); articles—Luke 4:8 (vu #9); 6:3 (vu #5); 10:37 (vu #30); John 3:24 (vu #7); 5:14 (vu #19); 6:46 (vu #28); 7:1 (vu #16); 8:39 (vu #37); 10:23 (vu #6); conjunctions—Luke 23:50 (vu #20); John 12:29 (vu #7); multiword—Luke 17:19 (vu #18); John 1:13 (vu #17); 9:7 (vu #43); abbreviations—Luke 7:41 (vu #20); 8:13 (vu #4).

PREPOSITIONS		MULTIWORD	
εν	Luke 13:21; John 2:19	ουδε εκ θελματος ανδρος	John 1:13
ARTICLES		ουν και ενιψατο και ηλθεν	John 9:7
η	John 8:9; 11:18	τα προς	Luke 14:32
ο	Luke 4:8; 5:10; 6:3*, 9*; 10:37; 18:10; John 3:24; 5:14; 7:1, 16; 8:39, 42; 10:7, 23, 34	η πιστις σου σεσωκεν σε	Luke 17:19
το	John 7:50	οι πατερες αυτων	Luke 6:26
του	Luke 16:10; John 6:46	τους ασθeneis	Luke 9:2
τη	John 2:23	ABBREVIATION	
την	John 12:53	αλλα-αλλ	Luke 5:38
τον	John 11:21	δε-δ	Luke 7:41; 8:13
των	Luke 15:10		

As indicated in Table 2.6, the scribe of B most frequently omitted articles. On 24 occasions articles are omitted with 15 of these being associated with nomina sacra including Ἰησοῦς in Luke 4:8 [vu #9]; 5:10 [vu #30]; 6:3 [vu #5], 9 [vu #7]; 10:37 [vu #30]; John 5:14 [vu #19]; 7:1 [vu #16], 16 [vu #19]; 10:7 [vu #14], 23 [vu #6], 34 [vu #4]; Ἰησοῦν (John 11:21 [vu #16]); θεός (John 8:42 [vu #13]); θεοῦ (John 6:46 [vu #28]); and πατήρ (John 8:39 [vu #37]).³² The scribe of B omitted conjunctions on 16 occasions and most frequently omitted the conjunction καί (Luke 5:39 [vu #3]; 6:15 [vu #15]; 9:28 [vu #27]; 22:39 [vu #23]; 23:11 [vu #5], 50 [vu #15, 20]).

The most interesting omissions in B involve multiple words. Three VRs in Luke lend to intentional omissions due to the content of the excised passages. In Luke 6:26

³² The omission of the article in Luke 6:3 and 6:9 also occurs in \mathfrak{P}^4 .

(vu #28) the reference to *οἱ πατέρες αὐτῶν* is omitted, which refers to the ones who spoke well of the apostles in the same way as their fathers spoke to the false prophets. In Luke 9:2 (vu #42) the words [*τοὺς ἀσθενεῖς*] are omitted so as to leave Jesus' disciples with the task of going out to preach but not healing. In Luke 17:19 (vu #18) Jesus' words to the grateful leper *ἡ πίστις σου σέσωκέν σε* are omitted with no reason for an intentional omission being evident in the text. In John 1:13 (vu #17) a singular reading exists because the scribe of B jumped from *οὐδὲ* to *οὐδὲ* and omitted the phrase *οὐδὲ ἐκ θελήματος ἀνδρὸς* (which follows the phrase *οὐδὲ ἐκ θελήματος σαρκὸς*) intended to contrast the birth from above with the will of man from John's prologue. In John 9:7 (vu #43), though no indication is given of an accidental omission, the reference to the blind man's going away to wash and returning with vision (*οὖν καὶ ἐνίψατο καὶ ἤλθεν*) is omitted so that he just walks away seeing.

Substitutions

VERBS		NOUNS	
<i>αναπτυξας</i>] <i>ανοιξας</i>	Luke 4:17	<i>οσφρες</i>] <i>οσφυαιες</i>	Luke 12:35
<i>κρ[αυ]αζοντα</i>] <i>κραζοντα</i>	Luke 4:41	<i>την γην</i>] <i>τον τοπον</i>	Luke 13:7
<i>απεκατασθη</i>] <i>αποκτησθη</i>	Luke 6:10	<i>οικονομον</i>] <i>οικονομους</i>	Luke 16:1
<i>αντιμετρηθησεται</i>] <i>μετρηθησεται</i>	Luke 6:38	<i>Ισκαριωτου</i>] <i>Ισκαριωτης</i>	John 13:2
<i>ανεκαθισεν</i>] <i>εκαθισεν</i>	Luke 7:15	ADJECTIVES	
<i>εσθιοντες</i>] <i>εσθοντες</i>	Luke 10:7	<i>ασβεστω</i>] <i>αβεστω</i>	Luke 3:17
<i>υποτασσειται</i>] <i>υποτασσετε</i>	Luke 10:20	<i>δε</i>] <i>ηδη</i>	Luke 9:12
<i>απολεσας</i>] <i>απολεση</i>	Luke 15:4	<i>ενος</i>] <i>ολιγων</i>	Luke 10:42

³³ The following substitutions that occur only in B qualify as singular or sub-singular readings: Luke 7:15 (vu #4); 9:12 (vu #3); 16:1 (vu #17); 22:25 (vu #26); John 6:50 (vu #46); 8:52 (vu #61); 11:33 (vu #32); and 12:3 (vu #84).

VERBS		ADJECTIVES	
ἐξουσιαζοντες] ἐξουσιαζονται	Luke 22:25	τεταρταῖος] τεταρτεος	John 11:39
ἀποστελλω] ἐξαποστελλω	Luke 24:49	PREPOSITIONS	
ἐστήκεν] στήκει	John 1:26	εἰς τὴν] ἐν	John 4:46
περισσευσαντα] περισσευοντα	John 6:12	πρὸ] πρὸς	John 5:7
ἀποθανη] ἀποθνησκη	John 6:50	εἰς] εἰ	John 7:38
VERBS		PRONOUNS	
ζήσει] ζήσεται	John 6:51	ἄλλον] ἕτερον	Luke 7:19
δὲδωκεν] ἔδωκεν	John 7:19	αὐτῆς] αὐτῆ	Luke 8:54
γεγεννημεθα] κεγεννησημενεν	John 8:52	ἀνωτερον] α	Luke 14:10
γεύσεται θανάτου] θεωρηση	John 8:52	αὐτου] εαυτου	Luke 18:14
ἐργαζεσθαι] ἐργαζεσθε	John 9:4	οσα] α	John 4:29
ἐρμηνεύεται] ἐρμηνεύετε	John 9:7	ἐμε] με	John 6:37
πεπιστευκα] πιστευκα	John 11:31	αυτος] αυτο	John 7:4
ἐπληρωθη] ἐπλησθη	John 12:3	ἐστιν] παρεστιν	John 7:6
ἐσται] ἐστιν	John 14:17	ἐμοι] μοι	John 8:12
PARTICLES		DUPLICATION	
οὐχι] οὐχ	Luke 17:17		
οὐδεπω] οὐπω	John 7:39	παρρησια] παρησια	John 3:17; 11:59
οὐ] οὐκε	John 10:25		

The scribe of B most commonly substitutes verbs for verbs, and usually these shifts involve a change in tense (John 1:26 [vu #30]; 14:17 [vu #61]); voice (John 6:51 [vu #37]); or mood (John 9:4 [vu #52]). On a few occasions the prefix preposition of a verb is omitted as with the change from ἀντιμετρήσεται to μετρηθήσεται in Luke 6:38 (vu #47) or ἀνεκάθισεν to ἐκάθισεν in Luke 7:15 (vu #4). In Luke 4:17 (vu #21) the replacement of ἀναπτύξας with ἀνοίξας maintains the same form (aorist active participle nominative masculine singular) but changes the base verb from ἀναπτύσσω to ἀνοίγω. The scribe of B did not harmonize to other passages by means of substitution as often as the scribe of \mathfrak{B} ⁷⁵. On one occasion the scribe of B changed a verb to harmonize to the immediate context as he or she reflected the language of John 8:51 by changing γεύσεται to θεωρήση in 8:52 (vu #61), as is the case with the change from ἐστιν to παρέστιν in John 7:6 (vu #34). The shift from present to future tense in Luke 6:7 (vu #20) with θεραπεύσει

serves to harmonize the words of Jesus to Mark 3:2. Similarly, in Luke 7:19 (vu #17)

ἄλλον is replaced with ἕτερον, which harmonizes well with the language of Matt 11:3.

Additions

TABLE 2.8 ³⁴ : ADDITIONS IN VATICANUS NOT IN \mathfrak{P}^{75}			
ADVERBS		VERBS	
+ εκει	John 7:34	Luke 6:7	+ θεραπει
PARTICLES		Luke 11:25	+ σκολάζοντα
+ γε μοι	John 14:11	MULTIWORD	
+ μη	John 6:25	John 5:45	+ προς τον πατερα
ARTICLES		Luke 10:42	+ η ενος
+ ο	Luke 7:39; John 3:5	Luke 11:9	+ υμιν δε
+ τα	John 8:15	Luke 12:39	+ εγρηγορησεν αν και
+ την	Luke 10:19	Luke 13:22	+ πορειαν
+ του	Luke 10:15	Luke 14:10	+ προσαναβηθια
+ των	Luke 6:29; John 3:25	Luke 15:21	+ ποιησον με ως ενα των μισθιων σου
CONJUNCTIONS		Luke 22:9	+ σοι φαγειν το πασχα
+ και	Luke 7:47; John 12:10, 18;	John 5:45	+ προς τον πατερα
+ οτι	John 7:40	NONSENSE	
INTERJECTION		Luke 11:27	Βαστασασα - βαστασασα
+ ω	John 6:19	Luke 7:43	εκρινας
ABBREVIATIONS		DUPLICATION	
John 3:8; 11:52	αλλ - αλλα	Luke 5:6	διερρησσετο-διερρησσετο
Luke 23:8	υπ - υπο		

The scribe of B frequently added articles (2x) and conjunctions (4x) to the text.

Unlike as in \mathfrak{P}^{75} , harmonization seems to be responsible for a number of the verbal and multiword additions to the text. The addition of σκολάζοντα in Luke 11:25

³⁴ Additions that occur only in B that are singular or sub-singular readings include: particles—John 6:25 (vu #4); articles—Luke 7:39 (vu #25); 10:15 (vu #12); John 8:15 (vu #10); conjunctions—John 12:10 (vu #7), 18 (vu #13); abbreviations—Luke 23:8 (vu #43); John 11:52 (vu #18); multiword—Luke 13:22 (vu #14); John 5:45 (vu #34).

(vu #10) serves to align the text more closely with the language of Matt 12:44. When the scribe added the words ἐγρηγόρησεν ἂν καὶ to Luke 12:39 (vu #20), he or she used language from Jesus' warnings in Matt 23:43. In Luke 22:9 (vu #14) the addition of σοὶ φαγεῖν τὸ πάσχα helps to harmonize the text to Matt 26:17. Similarly, the scribe of B harmonized Luke 14:10 (vu #51) to the immediate context by adding the verb προσανάβηθια since the aorist imperative form of the verb occurs in the same verse.

Transpositions

Twenty-three transpositions occur in B that are not in \mathfrak{P}^{75} . Thirteen of these variations involve pairings of words that are simply reversed in order. Most often these changes involve proper names (John 13:9 [vu #7]); postpositives (John 4:40 [vu #4]); pronouns (Luke 9:1 [vu #15], 13 [vu #21]; John 1:21 [vu #12]; 4:16 [vu #16], 40 [vu #4]; 10:1 [vu #7], 32 [vu #19], 39 [vu #4]; 14:20 [vu #16]); adjectives (John 2:1 [vu #4]; Luke 5:2 [vu #7]; 8:27 [vu #17]; 9:59 [vu #36]); and articles (Luke 11:11 [vu #10]).³⁵

Movable Nu

Thirty differences in the use of the movable nu are found between \mathfrak{P}^{75} and B. The most frequent variations of this type in B involve the shift from εἶπεν to εἶπε (John 4:29 [vu #16]; 7:36 [vu #19]). The change from πᾶσιν to πᾶσι occurs only once in B (Luke 9:43 [vu #30]). The only other word that occurs twice in B is the dropping of the final nu

³⁵ Transpositional variations in B that qualify as singular or sub-singular readings include John 1:21 (vu #12); 4:40 (vu #4); 10:1 (vu #7), 32 (vu #19); and 13:9 (vu #7).

of ἔξεστιν in Luke 6:2 (vu #17) and 6:9 (vu #17). Other words that drop their final nu in B that differ from \wp^{75} include ἀροῦσίν (Luke 4:11 [vu #13]); αὐτόν (Luke 3:22 [vu #33]); διέλειπεν (Luke 7:45 [vu #15]); ἐδίδαξεν (Luke 11:1 [vu #42]); ἐποίησεν (Luke 6:3 [vu #25]); ἐώρακέν (John 6:46 [vu #14]); ἦρεν (John 5:9 [vu #37]); κατέδησεν (Luke 10:34 [vu #6]); συνέχουσίν (Luke 8:45 [vu #25]); and πέραν (John 6:22 [vu #22]).

Consonantal Exchange

Outside of the proper names treated as part of a separate category, 19 cases of consonantal exchange occur where the Case Study 1 MSS differ. Eight of these occurrences are in B as noted in the Table below. No specific pattern can be determined on the basis on these VRs, but all could have occurred because of errors by sight.

TABLE 2.9: CONSONANTAL EXCHANGE IN VATICANUS	
μ → ν	Luke 23:48
γ → ν	Luke 18:1; 22:55; 23:15; John 10:22
χ → κ	Luke 6:26; 7:22, 42

Proper Names

In B consonantal exchange from τ to θ (Luke 3:24-25; 37) or μ to ν (Luke 3:37) explains four of the 29 total VRs, while the addition or omission of ν involving consonant duplication is far more common. Many of the variations in this category reflect the principles discussed when orthographical shifts and consonantal exchanges occur.

TABLE 2.10: PROPER NAME VARIATIONS IN VATICANUS NOT IN \wp^{75}			
Ιωαννης (from Ιωαννης)	Luke 3:16; 7:33; 9:54; John 1:28, 32, 35; 3:23-24;	Μαθουσαλα (from Μαθουσαλα)	Luke 3:37

	4:1; 10:40, 41[2]		
Ιωαννου (from Ιωανου)	Luke 3:15; 5:33; John 1:40, 42; 3:25	Ματθαυ (from Μαθθαυ)	Luke 3:24
Ιωαννην (from Ιωαννην)	John 3:26; 6:14; 9:28	Μαθθαθιου (from Ματταθιου)	Luke 3:25
Ιωανα (from Ιωαννα)	Luke 8:3	Μετταθα (from Ματταθα)	Luke 3:31
Ιωβεδ (from Ιωβηλ)	Luke 3:32	Σιεδωνι (from Σιδωνι)	Luke 10:13
Καιναν (from Καιναμ)	Luke 3:37	Τιβεριαδος (from Τιβειαδος)	John 6:23

The Scribes of \mathfrak{P}^{75} and B as Copyists

The scribe of \mathfrak{P}^{75} has been described as both “professional” and “Christian.”³⁶ The strong, Alexandrian text is comparable to late second-century MSS, including \mathfrak{P}^4 . Royse suggested that \mathfrak{P}^{75} and B go back to a common ancestor at least in the second century.³⁷ He found the error rate of the scribe of \mathfrak{P}^{75} to be lower than any of the other early papyri he evaluated but not greatly different than the other papyri in singular readings, especially those involving orthographic confusion. Royse concluded that the scribe of \mathfrak{P}^{75} committed numerous orthographical errors in his or her careful copying, omitted more than he or she added, preferred to harmonize (especially to the immediate context in John), and was not really concerned with stylistic or grammatical improvements (although he or she preferred singular verbs to plural ones).³⁸

³⁶ Comfort, *Encountering*, 493. Comfort based his conclusion that the scribe was a Christian on his frequent use of nomina sacra, especially $\sigma\tau\alpha\upsilon\rho\delta\varsigma$. He also argued that the sectional divisions with large text were intended for a congregation setting.

³⁷ Royse, *Scribal*, 617.

³⁸ *Ibid.*, 656-59, 704.

According to this collation and analysis, in regard to nomina sacra (the largest area of disagreement) \mathfrak{P}^{75} follows \mathfrak{P}^4 closely where the two MSS are both extant, yet even with only nineteen occasions where the scribe of \mathfrak{P}^{75} differs from the text of \mathfrak{P}^4 some conclusions regarding scribal traits in \mathfrak{P}^{75} can be maintained. Regarding nomina sacra, the scribe of \mathfrak{P}^{75} is most creative with the unusual form $\overline{\pi\nu\alpha\sigma\iota}$ in Luke 4:36 (vu #69) and $\overline{\pi\nu\tau\omega\nu}$ in 6:18 (vu #22), along with his or her three-letter $\overline{\text{I}\eta\varsigma}$ in Luke 4:35. The flexible pattern of nomina sacra usage perhaps indicates that while the system was adopted wholesale by Christian scribes, this system of abbreviation did have some inherent flexibility.

The most significant scribal traits evidenced by the hand of the scribe of \mathfrak{P}^{75} , as compared to his or her ancestor \mathfrak{P}^4 , involved harmonized to the parallel context of Mark 1:25 in Luke 4:35 (vu #30) by means of the addition $\acute{\epsilon}\xi$ and again by means of a substitution of $\acute{\epsilon}\xi$ for $\alpha\pi$ in Luke 4:35 (vu #63). Similarly, the scribe of \mathfrak{P}^{75} harmonized to the immediate context in Luke 5:1 (vu #3) with the addition of $\chi\alpha\lambda$. On one occasion the scribe of \mathfrak{P}^{75} omitted material due to parablepsis in the repetitive pattern of the genealogy of Luke 3:36 (vu #3). Royse was correct in concluding that the scribal omissions of \mathfrak{P}^{75} are more significant than the additions because of the tendency to omit material due to parablepsis; yet this is a reversal of the trend one sees in B, where omissions are minor and additions involve weightier words.³⁹

³⁹ Ibid., 704.

Although most of the tendencies that were used to describe the scribe of \mathfrak{P}^{75} could be used to describe the scribe of B, a few outstanding tendencies of the scribe of B should be noted. Unlike the scribe of \mathfrak{P}^{75} , the scribe of B was very conservative with nomina sacra and where the MSS are extant demonstrates little to no creativity in this regard (only 19 times). In Luke 16:15 (vu #37) the scribe of B shifted $\theta\epsilon\omicron\upsilon$ to $\chi\bar{\upsilon}$ to harmonize to the immediate context, but harmonization to the immediate context is rare on the part of the scribe. Yet even in the midst of these tendencies, no consistent pattern can be observed outside of these few unique abbreviations for why the MSS vary where they do with nomina sacra.

Furthermore, due to the chronological development in this case study and the amount of material available in B, the scribe of B can be evaluated more exhaustively than the scribe of \mathfrak{P}^{75} . As with \mathfrak{P}^{75} , in regard to orthographical shifts the ι to $\epsilon\iota$ shift is by far the most common. Regarding substitutions, the scribe of B often substituted verbs, whereas omissions usually involve conjunctions and articles. He or she was interested in replacing verbs with same form without the prepositional prefix (Luke 4:17 [vu #21]; 6:38 [vu #47]; 7:15 [vu #4]).

Regarding omissions, the scribe of B most frequently omitted articles, especially before nomina sacra (15 of 24, 62.5%), while conjunctions were omitted sixteen times. Along with three multiword omissions that eliminated difficult readings from the text (Luke 6:26 [vu #28]; 9:2 [vu #42]; 17:19 [vu #18]), an eye-jump in John 1:13 (vu #17) from $\omicron\upsilon\delta\epsilon$ to $\omicron\upsilon\delta\epsilon$ created a singular reading. Sometimes it is difficult to know what

caused omissions in B as with the omission in John 9:7 (vu #43), which was clearly accidental but leaves the episode of the blind man being healed lacking important details.

Additions are far less frequent with the scribe of B, but he or she added articles and conjunctions with the intention of harmonizing to parallel gospel accounts (Luke 11:25 [vu #10]; 12:39 [vu #20]; 22:9 [vu #14]) and sometimes to the immediate context (Luke 14:10 [vu #51]). The scribe of B harmonizes to parallel gospel contexts in Luke 11:25 (vu #10) to match Matt 12:44; in Luke 12:39 (vu #20) to parallel Matt 23:43; and in Luke 22:9 (vu #14) to harmonize the text to Matt 26:17. The scribe harmonized to the immediate context by means of addition on only one occasion (Luke 14:10 [vu #51]). Addition VRs are more significant than omissions in B. Finally, the scribe of B harmonized by means of substitution to the immediate context in John 7:6 (vu #34) and 8:52 (vu #61). Twice the scribe harmonized to parallel gospel contexts by substitution in Luke 6:7 (vu #20) and 7:19 (vu #17).

Globalization of Tendencies of Scribes in Case Study 1

The MSS in Case Study 1 represent the earliest known group of closely related MSS in the whole corpus of NT witnesses. Already during the tumultuous period of the early church, scribes were concerned with copying their exemplars in an accurate manner while also making improvements where necessary. While the improvements being made by means of the activity of the scribal hands of \mathfrak{P}^{75} and B were not generally grammatical or theological in nature, they still reveal that scribes were not machines who objectively copied the text with no bias or interest of their own. The largest impact the scribes of \mathfrak{P}^{75} and B have on the text results from parablepsis, yet in their attempts to smooth the text

these scribes bear witness to the tension between accurately copying the exemplar and smoothing the text to make it as readable and relevant as possible. One should note that in these early MSS no examples of a widespread emendation occur. The text was not corrected, by the scribes or later hands, to reflect heterodoxy or orthodoxy but rather to make the text more usable and readable. To summarize the global aspects of scribes observed in Case Study 1, the scribes of \mathfrak{P}^{75} and B often brought orthographical shifts into the text that give evidence of no observable pattern but by their frequency and consistency raise questions as to how the text was copied. The variation of nomina sacra and occasional parablepsis would lead one to conclude that they generally copied by eye.

Sometimes these “improvements” make the text more readable, while at other times the text is made more redundant. Sometimes longer omissions resulted from parablepsis. The scribes replaced verbs and nouns with words that usually harmonize passages to the immediate and parallel gospel contexts or at least demonstrate a knowledge of the text (immediate context and style), liturgical language, or parallel contexts. The scribes of \mathfrak{P}^{75} and B demonstrate a “strict” copying style that reflects professional scribes who were familiar with the literary context, language, and parallel passages. Their use of the nomina sacra system and ability to harmonize to both the immediate and parallel gospel contexts indicate that they were Christian scribes who were willing to copy the text at great risk to themselves. Their careful scribal hands reveals a desire to accurately copy the text, while aiding readers in their ability to understand how parallel passages or wording from the surrounding context could inform one’s understanding of the text though on occasion accidentally omitting material due to their own inability to avoid eye-jumps.

CHAPTER 3

CASE STUDY 2: D^P, E^P/D^{abs1}, F^P, AND G^P

This chapter provides analysis of the four manuscripts that constitute the second case study of closely related MSS.¹ In the table below an overview of physical features including the date, material, folios, and important designations for each manuscript, are provided.

TABLE 3.1: FEATURES AND DESIGNATIONS OF MS GROUP 2						
Gregory-Aland Number	Von Soden Designation	Date	Material	Folios	Text-Type	Aland Category
D ^P (06)	α1026 ²	VI	Parchment	533	Western	II
E ^P /D ^{abs1} (06 ^{abs1})	α1027	IX	Parchment	177	Western	III
F ^P 010	α1029	IX	Parchment	136	Western	II
G ^P 012	α1028	IX	Parchment	99	Western	III

The sixth- to ninth-century diglot MSS that make up the second case study can be discussed as two distinct Pauline pairings of closely related uncials. Codex Claromontanus (D^P 06) includes the Pauline Epistles arranged in one column, averaging 21 lines per column. The 533 parchment leaves of the Greek-Latin uncial MS average 24.5 cm. x 19.5 cm. in size. The 177 pages of the uncial MS E^P/D^{abs1} (06^{abs1}), Codex

¹ Comparative collation information is included in Appendix 2A, while an excursus providing more information on these MSS has been included in Appendix 2B.

² Von Soden, *Text*, 1:124, 169, 488-89.

Sangermanensis, 4th cent., fragmentary Paulines) are made of parchment and are slightly larger than those of D^P, averaging 36 cm. x 27.5 cm. Each folio contains two columns of text, averaging 31 characters per line. The codex D^P is housed in Paris, while its copy, E^P/D^{abs1}, is kept at St. Petersburg, Russia.³

D^{abs1} is the only uncial MS to have the “abs” superscript with the Gregory-Aland number. The “abs” superscript is derived from the German word *abschrift*, meaning “copy, or duplicate.” Kurt and Barbara Aland described how D^{abs1} is the source of two copies, one of which is D^{abs}.⁴ Even though Metzger concluded that since D^{abs1} was copied from D^P it has “no independent value,” this pairing of MSS is much earlier than any other MSS with the “abs” identification.

In regard to the other two uncial MSS in this group, F^P and G^P, most textual critics assume these two uncials are closely related at the least from a common archetype, descendants of D^P.⁵ In the history of this study, according to Hatch, many including Bentley, Scrivener, Tischendorf, and Westcott and Hort believed that they shared a common exemplar. Westcott and Hort determined that G^P was the exemplar for F^P, while

³ Information in this paragraph is from Kurt Aland, *Kurzgefasste Liste der Griechischen Handschriften des Neuen Testaments* (2d ed.; Berlin: De Gruyter, 1994), 19.

⁴ Aland and Aland, *The Text*, 110. D^{abs2} was not included in this study because of the fragmentary nature of the MS. The tenth-century copy includes only the NT text of Eph 1:13-9, 2:11-18 in Greek and 1:5-13, 2:3-11 in Latin. Generally D^{abs2} has been concluded that this MS has far less value than D^{abs1}. See Parker, *An Introduction*, 259, 355.

⁵ Metzger, *The Text*, 52-53, 56; Metzger, *Manuscripts*, 28-29.

Wettstein argued that F^p was the exemplar for G^p.⁶ Internally the two uncials share unique nomina sacra and unique textual agreements, while both omit the Greek text of Hebrews and share many other lacunae. Scrivener concluded that the two MSS differ in a total of “1,984 places; where 579 are mere blunders of the pen; 968 itacisms, or changes of one vowel to another; 166 relate to the similar interchange of consonants; 71 to grammatical or orthographical forms; while the real various readings amount to 200, of which 32 arise from the omission or insertion of the article.”⁷

Codex Augiensis (F^p 010) is a ninth-century uncial which contains the Pauline Epistles (Rom 3:19–Phlm 20) in both Greek and Latin. The book of Hebrews is included only in Latin. The codex is made up of 136 folios of fine vellum with double columns in which the Latin text was positioned on the outside of the page. Each page has 28 lines and measures 23 cm. x 19 cm.⁸ The codex was bound in a wood binding with a leathered back with the letters “G. M. W.” stamped on it with reference to a former owner, G. M. Wepfer of Schaffhausen.⁹ It is now housed in the Trinity College library in Cambridge,

⁶ Westcott and Hort, *An Introduction*, 568-69. See also Joannis Jacobus Wettstein, *Novum Testamentum Graecum* (2 vols.; 1751; repr., Graz: Akademisch Druck, 1962), 2.1751-54.

⁷ Frederick Henry Ambrose Scrivener, *An Exact Transcript of the Codex Augiensis* (Cambridge, Mass.: Deighton, Bell, & Co., 1859), xxx, xxvi.

⁸ Aland, *Kurzfaßte*, 37. J. K. Elliott, *A Bibliography of Greek New Testament Manuscripts* (ed. G. N. Stanton; SNTSMS 62; Cambridge, Mass.: Cambridge University Press, 1989), 44-45. See also Scrivener, *An Exact*, xxiii; Metzger, *The Text*, 52; Aland and Aland, *The Text*, 110.

⁹ Scrivener, *An Exact*, xxiii.

UK. Notes at the beginning and end of the manuscript, as recorded by Scrivener, indicate that the codex once belonged to the monastery of Reichenau near Lake Constance, Germany.¹⁰ Records from Richard Bentley (1662-1742), who purchased the codex in 1718, also reveal that the codex was owned by the monastery until the fifteenth century. From the monastery the codex went to Wepfer, then to L. Ch. Mieg, who allowed J. J. Wettstein (1693-1764) to study it. He was the first to publish a collation of the manuscript and to label it F^p. Bentley then purchased the MS for 250 Dutch Florins in 1718.¹¹ The Western text of F^p was published by F. H. A. Scrivener (1813-1891) in 1859.¹²

Codex Boernerianus (G^p 012) is a ninth-century diglot which also contains the Pauline Epistles in both Greek and Latin, even though it (like Augiensis) lacks Hebrews. The codex is composed of 99 folios but, unlike the two-columned F^p, has only one column with Latin translations written as superscript above the Greek text. Each page has over 20 lines and measures 25 cm. x 19 cm.¹³ It was previously owned by its namesake, C. F. Borner, who was a professor at the University of Leipzig in Germany. It has been noted for its superscription for the Epistle to the Laodiceans following the book of

¹⁰ David Trobisch, *Paul's Letter Collection: Tracing the Origins* (Minneapolis, Minn.: Fortress, 1994), 12.

¹¹ Scrivener, *An Exact*, xxiii.

¹² Metzger, *The Text*, 52.

¹³ Aland and Aland, *The Text*, 110; Aland, *Kurzgefäße*, 37; Metzger, *Manuscripts*, 124-25.

Philemon, even though the text was not included. Codex Boernerianus resembles the St. Gall Manuscript D, which was thought to have been written by Irish monks near St. Gall. The resemblance is so close that Tregelles (1813-1875) stated that it was “no doubt once part of D of the Gospels.”¹⁴ Several introductions to textual criticism include a plate from leaf 23, which contains eight lines of an Irish verse at the foot of the page, which leads many to connect the codex with an Irish monk.¹⁵ Because of this connection with the Irish, one suggested candidate for its scribe was the Scottish Bishop Marcus or his nephew, Monegal, even though the German text of 1 Cor 6:2 led Scrivener to argue for a German scribe with the Latin text being added by a Irish scribe at a later date.¹⁶ Westcott and Hort argued that an Irish scribe at St. Gallen, Switzerland, wrote G^p and then it was copied to produce the St. Gall Manuscript D.¹⁷ Today Codex Boernerianus is kept in the Sächsische Landesbibliothek in Dresden, Germany.¹⁸

Richard Bentley was the first to record the similarities between the F^p and G^p. W. H. P. Hatch (1875-1972) recorded that Bentley bought F^p from L. C. Mieg of Heidelberg in 1718 and borrowed G^p from C. F. Börner of Leipzig for about five years

¹⁴ Samuel Prideaux Tregelles, *The Greek New Testament* (2 vols.; London: n.p., 1857), 2:i.

¹⁵ Metzger, *The Text*, 52-3.

¹⁶ Scrivener, *An Exact*, xxix.

¹⁷ Westcott and Hort, *Introduction*, 658.

¹⁸ Trobisch, *Paul's*, 12.

until he made a copy and returned the original.¹⁹ These two ninth-century manuscripts have proven to be faithful representatives.²⁰ In regard to the punctuation in these codices, in F^p ordinary breathing marks or accents are not used, while a unique system for separating words indicates breaks as the scribe used a middle point or stop after the last letter of every word. Sometimes words were reconnected around these stops with a curved line, causing the stop to be obscured or erased. In G^p the punctuation differs in that space was left between the words rather than the use of stops as in F^p, perhaps being one of the evidences for the theory that the common exemplar or ancestor likely did not have any markings or spaces between words.²¹

Both F^p and G^p were affected by secondary hands. At the end of manuscript F^p John Wordsworth (1843-1911) inscribed, “This Ms. is not written in Anglo-Saxon characters, as has been described, but in the renovated miniscule of the Carolingian period.”²² He went on to argue that the codex was copied by one scribe whose hand grew tired. Sir Edward Maunde Thompson (1840-1929) argued that the texts of both were examples of Greek writing in Western Europe as a “distinctly imitative” text “in Latin miniscules and Greek bastard uncials.”²³ The Latin of F^p is in a cursive hand with a few

¹⁹ Hatch, “On the Relationship,” 188.

²⁰ Zuntz, *The Text*, 86.

²¹ Scrivener, *An Exact*, xxvii.

²² *Ibid.*, xxix.

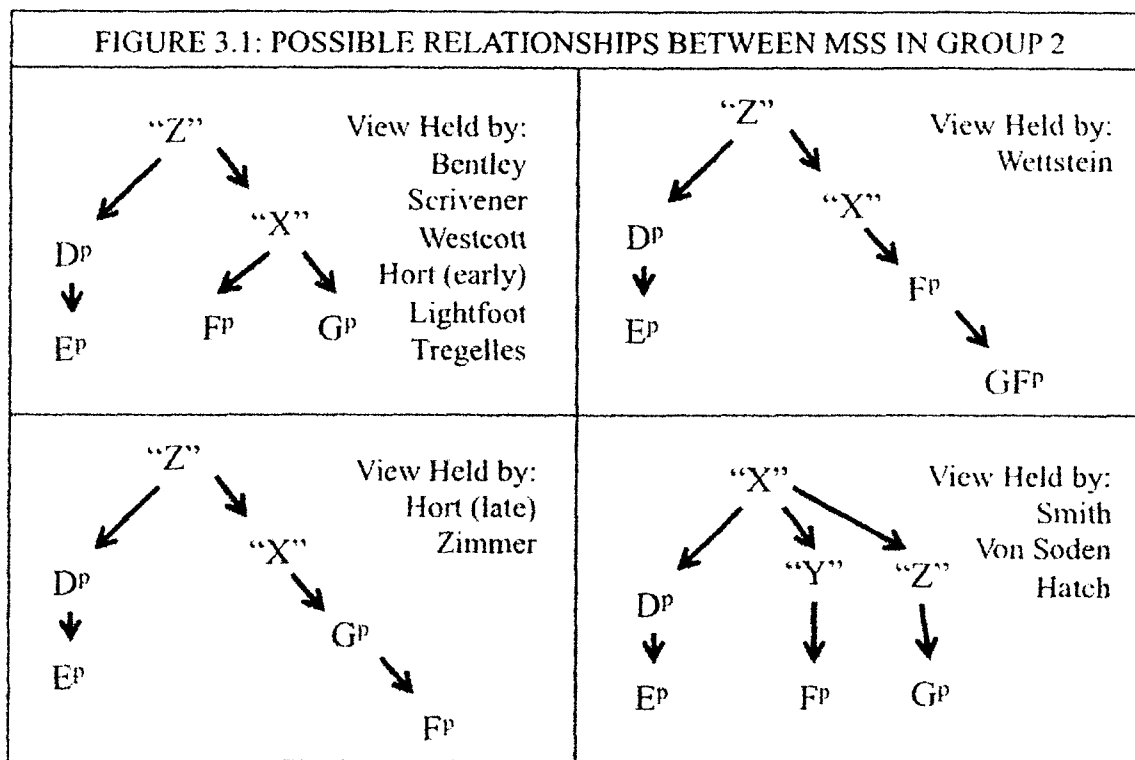
²³ Sir Edward Maude Thompson, *An Introduction to Greek and Latin Palaeography* (Oxford: Clarendon, 1912), 8.

Latin letters occasionally being slipped into the Greek text, as in Gal 5:24. An examination of the evidence also reveals that a later hand wrote in Latin words over the Greek throughout the manuscript. The Latin of F^p is akin to the Vulgate, whereas G^p is related more to the Old Latin.

In regard to previous research on the scribal tendencies of F^p and G^p, Parsons noted that the scribes of F^p and G^p distinguished between *σάρκινός* and *σαρκίνοις* in Rom 7:14; 1 Cor 3:1; and Heb 7:16.²⁴ He concluded that this distinction was an attempt to distinguish between the meanings of the two words. David C. Parker argued that the hand of one scribe is evident throughout F^p, especially based on the letter *γ*.²⁵ He went on to suggest that F^p and G^p represent two extremes: G^p preserved an accurate copy, while F^p did not, especially in light of F^p's importation of a different Latin text.

²⁴ Mikeal C. Parsons, "SARKINOS, SARKINOIS in Codices F and G: A Text Critical Note," *NTS* 34 (1988): 153.

²⁵ Parker, *Codex*, 67.



As illustrated in Figure 3.1 above,²⁶ four theories have been put forward as to how the MSS of group two relate to one another, yet Parker suggests that this relationship has been “rather unsatisfactorily explained.”²⁷ In the history of this study, many including Bentley, Scrivener, Tischendorf, and Westcott and Hort believed that the MSS shared a common exemplar. While all theories identify E^p (D^{abs1}) as the copy of D^p , Joseph Barber Lightfoot (1828-1889) and Tregelles were not sure as to whether or not F^p and G^p were

²⁶ The top left image was adapted from Eshbaugh, “Theological,” 32. The bottom right image was adapted from Hatch, “On the Relationship,” 196.

²⁷ David C. Parker, “The Majuscule Manuscripts of the New Testament,” in *The Text of the New Testament in Contemporary Research: Essays on the Status Quaestionis* (ed. Bart D. Ehrman and Michael W. Holmes; Eugene, Oreg.: Wipf & Stock, 2001), 36.

immediate copies of an exemplar but still believed they were very closely related.²⁸ What would this exemplar have looked like? The exemplar would have been a Graeco-Latin bilingual manuscript a century or two older than F^P and P^P that had neither markings nor spacing between its words. Perhaps it was a Graeco-Latin manuscript with the Latin being Old Latin written side by side, as in Codex Bezae.²⁹ Scrivener argued for Western Europe as the likely place of origin from the middle of the ninth century based on its similarities to Boernerianus and Sangallensis, hand, and style of writing.³⁰ Tregelles dissented slightly from most of these others in that he argued that F^P was probably from the eighth century.³¹

Wettstein favored the theory that G^P was derived from F^P but stated that he could see how the priority of G^P could be preferred as well. This suggestion was rarely favored due to the greater frequency of VRs in F^P. A third view is that F^P was derived from G^P, which seems more likely given that in many ways F^P is inferior to G^P. Hort moved from the common exemplar theory to this view and was joined by Friedrich Zimmer (1855-1919). Finally, closely related to the first theory is the idea that they shared a common ancestor. William Benjamin Smith (1850-1934) and von Soden (1852-1914) believed

²⁸ William H. P. Hatch, "On the Relationship of Codex Augiensis and Codex Boernerianus of the Pauline Epistles," *HSCP* 60 (1951): 193-94.

²⁹ Parker, *Codex*, 270-78.

³⁰ Scrivener, *An Exact*, xxiv.

³¹ Tregelles, *The Greek*, 2:i.

that the two shared a cousin-like collateral relationship.³² What was this ancestor like? Hatch argued that this ancestor was a Greek Western text with no separation between words in sense lines. He also concluded that G^p is a better representative of the ancestor than F^p . Yet Parker expressed doubt regarding the relationship between F^p and G^p because of the vast differences in the two Latin texts.³³ Given that E^p is a direct copy of D^p , while F^p and G^p are related to D^p , these two relationships will be explored in two subchapters in this case study. Consideration will be given to the global tendencies of the scribes of E^p , F^p , and G^p at the conclusion of the chapter.

Manuscript E^p as a Direct Copy of Manuscript D^p

TYPE OF VR	D^{abs1} VRs NOT IN D^p	Relative # of VRs in Comparable MS
Orthographical Shifts	67	1,420
Substitutions	96	974
Nomina Sacra	28	3,012
Additions	62	656
Omissions	15	306
Transpositions	14	243
Movable Nu	29	104
Proper Names	1	181
Consonantal Exchanges	0	0
Numerical Substitutions	0	0

³² Hatch, "On the Relationship," 196.

³³ Parker, *Codex*, 37.

³⁴ The relative number of VRs in comparable MSS was calculated by searching through the text-range of D^p and D^{abs1} using the HCNTTS apparatus software. The same methodology was used to calculate relative numbers of VRs for the F^p/G^p comparison to D^p discussed later in this chapter.

Orthographical Shifts

The scribe of D^{abs1} shifted orthographies not present in D^p on 67 occasions. When standing apart from his or her exemplar, the scribe departed from the common $\iota \rightarrow \epsilon\iota$ shift predominant in many MSS, given that the MS most frequently shifts orthographies from $\upsilon \rightarrow \iota$ (14x) or $\iota \rightarrow \upsilon$ from (14x). Although 22 different categories of shifts occur in D^{abs1} alone, only 16 have a single occurrence in the entire MS. The only other significant shift to note in D^{abs1} is the $\epsilon\iota \rightarrow \iota$ exchange, which occurs 9 times.

$\alpha\iota \rightarrow \iota$	Heb 10:38	$\omega \rightarrow \omicron\upsilon$	Heb 8:11
$\omega \rightarrow \omicron$	Rom 5:21; 11:1; 5:14; 16:26 [2x], 27; 2 Cor 7:8; 12:6; Heb 11:22	$\epsilon\iota \rightarrow \eta$	2 Tim 4:14
$\alpha \rightarrow \epsilon$	Heb 11:33	$\epsilon\iota \rightarrow \iota$	Rom 7:17; 11:19; 1 Cor 10:5, 27, 29 [2x]; Heb 3:3; 7:5; 9:9
$\eta \rightarrow \alpha$	Heb 11:34	$\omicron \rightarrow \omega$	Rom 2:1; 13:7; 1 Cor 14:16; Heb 11:31
$\eta \rightarrow \omicron$	Heb 9:9	$\iota \rightarrow \eta$	Rom 15:26; 16:14
$\eta \rightarrow \iota$	Rom 3:3	$\iota \rightarrow \upsilon$	Rom 3:4, 19; 4:11-12, 14; 5:19; 6:16 [2x], 17; 8:1, 37; 10:5; 11:9; 16:15
$\eta \rightarrow \omega$	Heb 10:16	$\iota \rightarrow \iota\alpha$	2 Tim 2:7
$\eta \rightarrow \epsilon$	Rom 4:3	$\iota \rightarrow \epsilon\iota$	1 Thess 3:9
$\omicron \rightarrow \epsilon$	1 Cor 10:33	$\upsilon \rightarrow \eta$	Rom 13:11
$\epsilon \rightarrow \eta$	Rom 10:3	$\upsilon \rightarrow \iota$	Rom 2:3, 25; 3:2; 4:17; 7:13, 18; 9:17; 10:21; 11:2, 13; 15:1; Heb 8:8; 9:19; 10:24
		$\upsilon \rightarrow \omicron\upsilon$	Rom 14:11

Substitutions

The scribe of D^{abs1} made 96 substitutions that are not found in D^p , most frequently involving verbs (40x), nouns (19x), and pronouns (12x). In Rom 1:4 ($\nu\upsilon$ #30) the phrase $\text{Ἰησοῦ Χριστοῦ τοῦ κυρίου}$ is replaced with $\bar{\chi}\bar{\upsilon}$, which given the tendency to expand divine names could result from parablepsis given the catenative string of genitive singulars. On three occasions the careful scribe of D^{abs1} made substitutions for the purpose of heightening meaning in the text. In 2 Tim 2:3 the adjective $\kappa\alpha\lambda\omicron\varsigma$ is replaced with the

preposition σὺν to shift the metaphor of suffering for the cause of Christ as “good soldiers” to suffer “with the soldiers” of Christ. A similar exchange occurs when the preposition περί is replaced with ὑπὲρ in Heb 5:3 (vu #32) to make Christ’s action as High Priest “in behalf of” the people even more explicit. Finally, in Heb 9:11 (vu #12) the aorist participle γενομένων is replaced with the comparative phrase μέλλον τῶν to emphasize the elevated nature of the tabernacle Christ entered.

TABLE 3.4 ³⁵ : SUBSTITUTION VARIATIONS IN D ^{abs1} ALONE			
VERBS		NOUNS	
επερισσευσεν] περισσευσεν	Rom 3:7	Ἰησοῦ Χριστοῦ τοῦ κυρίου] κυ ^{vid}	Rom 1:4
ελθη] ελθ	Rom 3:8	Ἀβρααμ] Ἀβραα	Rom 4:3, 9, 13
αφεθησαν] αφελησαν	Rom 4:7	χαριν] καριν	Rom 4:16
τεθεικα] τετεικα	Rom 4:16	χρονον] κρονον	Rom 7:1
λαβουσα] λαβους	Rom 7:8	πνευματικος] πνυματικος	Rom 7:14
παραζηλωσω] παραηλωσω	Rom 11:14	θανατουτε] θανατου	Rom 8:13
εισελθη] εισελοη	Rom 11:25	χαρα] कारα	Rom 14:17
εκδικουντες] εκδικουντε	Rom 12:19	στηριξαι] στηριξαι	Rom 16:25
λημψονται] ληψονται	Rom 13:2	επιθυμητας] επιουμητας	1 Cor 10:6
υποκοην] υπακουν	Rom 16:26*	εσοπτρου] εσοπτρ	1 Cor 13:12*
αρεση] αρη	1 Cor 7:34	φθορα] φθρα	1 Cor 15:42
αμαρτανοντες] αμαρτανοντες	1 Cor 8:12	αναγκη] αναγκη	1 Thess 3:7
πρασω] πρας	1 Cor 9:17	Δαλματιαν] Δαλματια	2 Tim 4:10
τρεχω] τεχω	1 Cor 9:26	γενεα] γενεας	Heb 3:10
προσευχομενη] προσευχομεν	1 Cor 11:5	ταυτα] εκεινη	Heb 3:10
κατακριθωμεν] κατακριτωμεν	1 Cor 11:32	ελεος] ελεον	Heb 4:16
δοκουντα] δοκουτα	1 Cor 12:22	Σαλημ] Σαλη	Heb 7:1
προφητεουμεν] προφητευμ	1 Cor 13:9	ADJECTIVE/ADVERB	
αποκαλυφθη] αποκαλυφοη	1 Cor 14:30	ουδε] ουτε	1 Thess 2:3
καταργουμενην] καταριουμενην	2 Cor 3:7	μηδε] μητε	2 Thess 2:2
οντες] οητες	2 Cor 5:4	ετερον] ετερο	Heb 7:11
παρακαλουντος] παρακαλουντο	2 Cor 5:20	ευχρηστον] ευχρηστο	Phlm 11
ενεκεν] εινεκεν	2 Cor 7:12, 20	πολλων] πολλω	Heb 9:28
επεμψαμεν] επενψαμεν	1 Thess 3:2		

³⁵ The following substitutions in D^{abs1} alone are singular readings: Rom 14:17; 1 Cor 7:34 (vu #62); 2 Cor 5:20 (vu #15); 1 Thess 3:2 (vu #4); 4:5 (vu #10); and 2 Thess 1:8 (vu #28).

VERBS		PREPOSITIONS	
ευαγγελιω] ευαγγελιο	2 Thess 1:8	συν] ουν	Rom 10:14
δωη] δω	2 Tim 2:25	υπερ] υπερι	1 Thess 3:2
διαγοντες] διαγοντε	Titus 3:3	καλος] συν	2 Tim 2:3
α] ων	Titus 3:5	και] κατα	2 Tim 4:1
γενηθωμεν] γενωμεθα	Titus 3:7	δι] δια	Heb 3:19
διεληλυθοτα] διεληλυτοτα	Heb 4:14	περι] υπερ	Heb 5:3
γενεαλογομενους] γενεαγουμενος	Heb 7:6	PRONOUNS	
επουρανιω] επουρανω	Heb 8:5	αυτων] αυτω	Rom 3:13
λεγων] λεγω	Heb 9:20	ημεις] ημεκ	Rom 6:4
μνησθησομαι] μνησθησθω	Heb 10:17	υμων] υμω	1 Thess 3:6
ρρααντισμενοι] ερρααντισμενοι	Heb 10:22	με] εμε	2 Tim 4:9
λελουσμενοι] λελουσμενοι	Heb 10:22	αυτου] εαυτου	Heb 5:3
εκδικησης] εκδικει	Heb 10:30	αυτον] αυτο	Heb 5:7
βλεμπομενον] βλεπομεναν	Heb 11:4	υμων] υμω	Heb 6:11
κακουχουμενοι] κακουχουμενοι	Heb 11:37	ημων] ημω	Heb 7:14
MULTIWORD		αυτον] αυτο	Heb 11:7
δι αυτην] δια ταυτην	Heb 5:3	αυτων] αυτω	Heb 11:35
γενομενων] μελλον των	Heb 9:11	υμων] υμω	Heb 12:3
ARTICLES		εαυτον] εαυτους	Heb 12:3
οι] ο	1 Cor 15:6	CONJUNCTIONS	
ο] η	2 Thess 2:16	αλλα] αλλ	Rom 9:8
ην] η	Heb 7:11	αλλ] αλλα	Rom 9:32
ος] ο	Rom 3:30	εαν] αω	1 Thess 2:7
PARTICLES		διοτι] διο	1 Thess 2:18
οι] ου	Rom 4:14	καθαπερ] καταπερ	1 Thess 4:5
		καθωσπερ] καθαπερ	Heb 5:4
		ουν] γαρ	Heb 8:4

Nomina Sacra

The scribe of D^{abs1} typically agreed with the nomina sacra in D^p , but on 28 occasions he or she stood apart from the exemplar. The most frequently occurring nomina sacra VRs found only in D^{abs1} are $\chi\zeta$ and $\theta\zeta$, which each occurred on four occasions. No observable patterns were evident as to why the scribe of D^{abs1} differs from the exemplar on these occasions, although the nomina sacra VRs in D^{abs1} did all occur in Romans, 1 Corinthians, or Hebrews.

ανου	Rom 7:1	χῦ	1 Cor 10:9
ανος	Rom 10:5	χς	Rom 5:6, 11; 1 Cor 10:4; Heb 3:6
ανων	Rom 2:29	χῦ	Rom 5:15; 16:25
δαδ	Rom 1:3	πνα	Rom 1:4
θυ	Rom 1:1, 4; 3:18, 26	πνς	Rom 8:6
θς	Rom 8:3; 1 Cor 12:24; Heb 1:9 [twice]	ιῦ	Rom 1:8; 5:15; 16:25
θω	1 Cor 14:2	κῦ	1 Cor 14:21 (from κυριου)
ιηλ	Rom 9:6	υῦ	Rom 1:3

Additions

While the scribe of D^{abs1} added material not found in D^p in the context of addition VRs on 62 occasions, only two of these additions are particularly significant. In 2 Cor 6:16 (vu #34) the addition of λέγει γὰρ ὁ θς serves to harmonize the introduction of the quotation to this formulaic expression elsewhere, including the phrase καθὼς εἶπεν ὁ θεὸς in v. 16 itself. Likewise, the addition of λέγει κς in Heb 10:30 (vu #18) parallels a similar expression that occurs in 10:16.

ADVERBS/ADJECTIVES		CONJUNCTIONS	
+ ακμην	Heb 5:13	+ γαρ	1 Thess 2:9; Heb 7:11
+ ασπονδους	Rom 1:31	+ δε	2 Cor 8:13
+ πολλη	2 Cor 7:4	+ και	Rom 1:24; 11:26.; 2 Cor 1:5; 9:4; 1 Tim 6:16; 2 Tim 4:17; Heb 5:10; 9:10
+ προτη	Heb 9:9	+ οτι	1 Cor 7:29; 2 Cor 7:4
PRONOUNS		PREPOSITIONS	
+ αυτους	2 Cor 10:12	+ δια	Titus 3:5
+ αυτου	Rom 15:19; Heb 11:5	+ εν	2 Cor 3:9; 7:11; 2 Thess 1:10; Heb 11:34
+ ημων	1 Thess 3:2	+ περι	1 Cor 9:9

³⁶ The following additions in D^{abs1} alone are singular readings: the addition of the pronoun αὐτοὺς in 2 Cor 10:12 (vu #8); the preposition ἐν in 2 Cor 3:9 (vu #26); and the multiword addition in 1 Thess 4:17 (vu #26).

+ με	1 Cor 15:51	VERBS	
+ μου	Phlm 10	+ εστε	1 Thess 2:10
+ υμας	1 Thess 3:2	+ εστιν	Rom 4:16
+ υμων	Rom 12:2		
PARTICLES		NOUNS	
+ αμην	1 Thess 5:28; 2 Thess 3:18; Phlm 25	+ χς	1 Thess 3:11
ARTICLES		+ ις	1 Thess 3:12
+ ο	1 Thess 4:6; Heb 7:10; 9:24	+ κϋ	2 Tim 4:1; Titus 1:4
+ η	Heb 11:21	+ χν	Heb 3:1
+ της	2 Thess 2:10	MULTIWORD	
+ τω	1 Thess 2:4	+ ου ουσιν	1 Cor 10:20
+ τα	Titus 3:8	+ δια του	1 Cor 11:8
+ των	Rom 9:3; 1 Cor 14:10	+ λεγει γαρ ο θς	2 Cor 6:16
NONSENSE		MULTIWORD	
+ αθαρισα ^c	Heb 10:1	+ η διακονον του θυ ^c	1 Thess 3:12
+ ενουνοις	Heb 10:34	+ τω χω	1 Thess 4:17
+ λιπαροιχοι	Heb 11:13	+ οτι τει εμου ον τος	2 Thess 2:5
MULTIWORD		+ τελιος η	2 Tim 3:17
+ λεγει Κς	Heb 10:30	+ συν εμοι	2 Tim 4:11

Omissions

As demonstrated in Table 3.7, of the 15 occasions where D^{abs1} differs from D^p , five conjunctions, five phrases, four articles, and one pronoun are omitted. Three of the five multiword omissions are the result of parablepsis. The omission of the phrase *οὐκ ἔστιν ὁ ποιῶν χρηστότητα οὐκ ἔστιν* in the singular reading of Rom 3:12 results from a jump from *οὐκ ἔστιν* to *οὐκ ἔστιν*. The skip from *πνς* to *πνς* in 1 Cor 12:7-8 results in the singular reading omission of *πρὸς τὸ συμφέρον ᾧ μὲν γὰρ διὰ τοῦ πνς*, while the omission of the phrase *ἔτι ἔστε ἐν ταῖς ἀμαρτίαις ὑμῶν* results from a jump from *ὑμῶν* to *ὑμῶν* in 1 Cor 15:17 (vu #20).

PRONOUNS		CONJUNCTIONS	
εγω	Rom 7:20	και	Rom 4:14; 11:33; 1 Thess 4:8; Heb 11:20
ARTICLES		τε	Rom 16:26
η	2 Thess 2:22	MULTIWORD	

ARTICLES		MULTIWORD	
ο	2 Thess 2:3	ουκ εστιν ο ποιων χρηστοτητα ουκ εστιν	Rom 3:12
τον	Heb 9:19	του δοθεντος ημιν	Rom 5:5
του	1 Thess 4:3	εθνων αποστολος*	Rom 11:13
		προς το συμφερον ω μεν γαρ δια του πνευματος	1 Cor 12:7-8
		ετε εστε εν ταις αμαρτιας υμων	1 Cor 15:17

Transpositions

Only 14 transpositional VRs are found in D^{abs1}. These transposition VRs occur in Rom 1:13 (vu #52); 16:27 (vu #4); 1 Cor 7:35 (vu #2); 10:16 (vu #18), 31 (vu #14); 15:55 (vu #10); 16:19 (vu #18); 2 Cor 10:10 (vu #6), 12 (vu #20); 11:23 (vu #22); 1 Thess 3:6; Heb 10:26 (vu #30); 11:32 (vu #14); and Titus 2:7 (vu #32). Only the reordering in 1 Cor 15:55 (vu #10) qualifies as a singular reading.

Movable Nu

On 29 occasions the scribe of D^{abs1} drops a final nu that was not moved in his or her exemplar.³⁷ Three of the occasions are singular readings in D^{abs1} including the verbs *δυναμέσιν* in Heb 2:4 (vu #24), *ἐφάγομεν* in 2 Thess 3:8 (vu #8), and *μέλλουσαν* in Heb 2:5 (vu #14).

³⁷ These include *ἀνυπότακτον* in Heb 2:8; *ἀπολύτρωσιν* in Heb 11:35; *ἀπόστολον* in Heb 3:1; *ἄμωμον* in Heb 9:14; *αὐτον* in Heb 3:2; *αὐτῶν* in Rom 11:17 and Heb 2:10; *γῆράσκον* in Heb 8:13; *δεδομένην* in 2 Cor 8:1; *δυναμέσιν* in Heb 2:4; *εἶχε* in Heb 9:1; *εἰρηκέν* in Heb 1:13; *ἔχωμεν* in Heb 6:18; *ἐφάγομεν* in 2 Thess 3:8; *ἐρχόμενον* in Heb 6:7; *ἐσχήκαμεν* in Rom 5:2; *ἐστεφανωμένον* in Heb 2:9; *ἐπιστολήν* in 1 Thess 5:27; *ἐσμεν* in 1 Thess 5:5; *ἐστιν* in Heb 7:15; *κατεσκευασμένων* in Heb 9:6; *κεκοινώνηκεν* in Heb 2:14; *μέλλουσαν* in Heb 2:5; *μόνον* in Heb 9:10; *ὀμνύουσιν* in Heb 6:16; *πόλιν* in Heb 11:10; *προσέφερον* in Heb 11:17; *ὑπερνικῶμεν* in Rom 8:37; and *σωθῶσιν* in 1 Thess 2:16.

Proper Names

The scribe of D^{abs1} follows his or her exemplar with close precision with the exception of the spelling of $M\omega\ddot{u}\sigma\tilde{\eta}\varsigma$ in Heb 7:14 but since the same spelling occurs in D^{P} in Heb 3:3 (vu #12), the change should not be a major difference to be noted between the exemplar and copy.

The Scribe of D^{abs1} / E^{P} as Copyist of D^{P}

The scribe of D^{abs1} was generally careful in copying D^{P} . On 67 occasions the scribe of D^{abs1} was creative with orthographical shifts while supplying unique nomina sacra (28x), omissions (15x), substitutions (96x), additions (62x), and transpositions (14x). Parablepsis is common among the scribes of this case study, yet no examples of parablepsis are shared between D^{P} and D^{abs1} , as contrasted for example with the 12 omissions due to eye-jumps shared between F^{P} and G^{P} (Rom 8:17 [vu #12]; 12:3 [vu #32]; 16:12 [vu #18]; 1 Cor 1:26 [vu #28]; 1:27 [vu #18]; 2:6 [vu #26]; 1 Cor 7:19 [vu #10]; 15:54 [vu #6]; 2 Cor 9:3 [vu #20]; 2 Tim 2:12-13 [vu #6]; Gal 2:8 [vu #2]; 5:6 [vu #10]). While no omissions due to parablepsis were shared between D^{P} and D^{abs1} , the scribe of D^{abs1} made three eye-jumps not found in his or her exemplar: in Rom 3:12; 1 Cor 12:7-8; 1 Cor 15:17 (vu #20); and possibly a fourth in the substitution of Rom 1:4 (vu #30).

Another outstanding feature present in D^{abs1} is harmonization to the immediate context of a given passage by various means. The MS D^{abs1} and its exemplar share two substitution VRs which harmonize readings to their immediate context (Rom 13:12 [vu #36]; 2 Cor 1:18 [vu #24]) while also harmonizing by means of additions to the text

in Rom 4:23 (vu #14); 2 Cor 5:19 (vu #40); and 2 Cor 11:8 (vu #8). On two occasions the scribe of D^{abs1} uniquely harmonized to the immediate context by means of omission (Rom 16:16 [vu #4]; 1 Cor 15:39 [vu #12]). Twice more the scribe of D^{abs1} uniquely harmonized to the immediate context by means of additions to the text (2 Cor 6:16 [vu #34]; Heb 10:30 [vu #18]).

The scribe was motivated by a desire to harmonize passages to parallels in the Pauline corpus, particularly to familiar Pauline phraseology, or to the general larger biblical context. Manuscripts D^p and D^{abs1} share one VR that indicates a harmonization to a larger Pauline narrative in 1 Thess 1:1 (vu #34). Thus, while harmonization to parallel contexts is more common in the gospels, the same tendency exists in a MS which contains epistles, perhaps resulting from the narrative of Paul's larger body of work and customary letter-writing style.

The only other tendency of the scribe of D^{abs1} was a desire to simplify or clarify the text by means of supplying more common expressions or language more familiar to readers because of its presence in the remote biblical context. The substitutions by the hand of D^{abs1} in 2 Tim 2:3, Heb 5:3 (vu #32), and 9:11 (vu #12) all simplify the text for readers by these means.

Manuscripts F^p and G^p as Descendants of Manuscript D^p

TYPE OF VR	F ^p VRs NOT IN D ^p OR G ^p	G ^p VRs NOT IN D ^p OR F ^p	Relative #s from Comparative MSS
Orthographical Shifts	556	83	1,420
Substitutions	316	46	974
Additions	11	27	656
Omissions	44	30	306
Transpositions	10	1	243
Nomina Sacra	59	52	3,012
Proper Names	5	1	181
Movable Nu	1	1	104
Consonantal Exchange	0	0	0
Numerical Subst.	0	0	0

Orthographical Shifts

While the scribe of F^p frequently differs from both D^p and G^p in regard to orthographical shift VRs, he or she also does not follow the typical patterns seen in D^p and its copy D^{abs1}. The most frequent exchange in F^p is the $\omega \rightarrow o$ shift which occurs 189 times, while the $o \rightarrow \omega$ shift (third most frequent shift in F^p) occurs 40 times. The $\eta \rightarrow \epsilon$ exchange occurs 98 times with the $\epsilon \rightarrow \eta$ exchange occurring 46 times, while only eight of the remaining 33 categories of shifts occur ten times or more including: $\iota \rightarrow \epsilon\iota$ (27x), $\epsilon\iota \rightarrow \iota$ (21x), $\eta \rightarrow \iota$ (18x), $\upsilon \rightarrow \iota$ (17x), $\iota \rightarrow \upsilon$ (14x), $\iota \rightarrow \eta$ (13x), and the $\epsilon \rightarrow \alpha$ shift (11x).

$\epsilon\iota \rightarrow \eta$	1 Tim 5:14	$\epsilon \rightarrow \eta$	Rom 9:4; 10:3; 1 Cor 4:19; 8:12; 2 Cor
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³⁸ Unlike the analysis of D^p and compared to its copy D^{abs1}, the analysis of the descendants of D^p (F^p and G^p) will not include VUs from Hebrews, given that this text is not extant in F^p and G^p as in D^p.

³⁹ The shifts in F^p from $\epsilon\iota \rightarrow \epsilon$ in 1 Tim 5:14 (vu #12); $\eta \rightarrow \epsilon$ in 1 Thess 1:10 (vu #42); $o \rightarrow \iota$ in 2 Cor 10:7 (vu #24); $\iota \rightarrow \epsilon\iota$ in 1 Cor 9:25 (vu #8); and from $\epsilon \rightarrow \alpha$ in 1 Cor 11:14 (vu #10) are singular or sub-singular readings.

		ε → η	1:9; 5:6; 6:15-16; Gal 4:4, 31; Eph 3:4; 4:21; Phil 2:29; 3:3; Col 1:17; 4:15, 17; 1 Thess 1:1, 4, 5 [3x], 7, 8 [2x], 9; 2:2 [2x], 3, 5, 7, 19 [2x]; 3:1; 4:5, 15; 2 Thess 2:3; 3:15; 1 Tim 2:2; 3:16; 5:5, 17; 2 Tim 1:9; 2:19, 21; 3:14
α → ε	1 Cor 15:29; 2 Cor 12:20; Gal 2:6; Eph 5:28; 2 Tim 4:3	ει → ε	Rom 7:18; 2 Cor 3:10; Phil 1:2; 1 Tim 5:14; 2 Tim 4:14
ω → ο ω → ο	Rom 3:20; 4:2, 17, 19; 5:20; 6:11; 7:4, 23; 8:26; 9:13, 17, 19-20; 11:2, 5; 12:2-3, 8; 15:8, 26; 1 Cor 1:3, 12 (12, 16, 24, 28), 14, 19; 2:3, 9, 14, 16; 3:1, 18, 21; 4:4, 16, 17 [2x]; 5:1; 6:15-16; 7:5, 7, 26, 34, 36; 8:2, 4, 9, 12, 26; 10:6 [2x], 7, 11; 11:18, 24-25, 28, 32; 12:3, 8, 18; 14:12, 18; 15:1, 3, 7-8, 18, 21, 29-31, 41, 45, 52, 57 [2x]; 16:2-3, 11; 2 Cor 1:4, 12; 2:4, 9, 14; 3:1; 5:2, 4, 6, 15 [2x], 19; 6:11; 7:4, 5 [2x]; 8:5; 9:3, 10, 13-14; 13:2; Gal 1:20; 3:17; 4:3; 5:7; Eph 2:16; 4:18, 23; 6:20; Phil 1:14; 2:3; 3:14 [2x], 21; 4:6, 11; Col 1:6, 12, 14; 2:1, 9; 3:13 [3x], 17, 21-22; 4:5, 12; 5:23; 1 Thess 1:5, 9, 10 [2x]; 2:4 [2x], 6, 10, 13, 18; 3:5; 4:16-17; 5:6, 8 [2x], 23; 2 Thess 1:3-4; 3:1, 2, 4, 15; 1 Tim 1:2, 6, 14; 2:1 [2x], 4 [2x], 5-7, 9; 3:5, 8-9, 10-11; 4:2; 5:2, 19; 6:12 [2x]; 2 Tim 1:3, 10, 17; 2:14; 3:11, 13; 4:13, 16, 18; Titus 2:3; Phlm 6	ει → α	1 Cor 11:16
η → ει	1 Tim 5:16	ει → ι	Rom 1:25-26; 14:2; 1 Cor 4:10; 2 Cor 6:20; 11:7, 21, 27, 32; 12:1 [2x]; 13:11; Eph 5:2; Phil 2:16; 4:7; Col 3:16; 2 Thess 2:13; 1 Tim 2:7, 10; 2 Tim 4:4; Titus 2:10
α → ια	2 Tim 1:4	ε → ο	1 Tim 2:14
α → ο	Rom 9:33; 1 Cor 7:8; 1 Thess 5:13, 15	ε → ι	Rom 15:29; 2 Cor 10:10; Phil 4:8
α → αι	Phil 4:22; 2 Tim 4:7	ο → ω	Rom 8:32; 9:33; 13:13; 1 Cor 3:7; 9:1; 12:22; 14:17, 38; 15:38; 2 Cor 1:21; 3:14; 4:4; 5:8; 8:10, 14, 19; Gal 1:19; 4:1; 5:3; 6:6; Phil 1:18; 2:7-8, 24, 28; 3:4-5; Eph 1:7; 5:2, 20; 1 Thess 1:1, 9; 2:8; 2 Thess 1:10; 3:8, 14; 1 Tim 4:1; 5:22; 6:20; 2 Tim 2:6
ι → η	Rom 4:12-13; 6:21; 8:31; 1 Cor 1:7, 30; 4:17; 5:24; 2 Cor 9:5; 11:10; Gal 3:1; Eph 1:15; 3:9;	ω → ου	Eph 1:9
η → ι	Rom 1:26; 10:6, 8; 1 Cor 15:12; 16:9; 2 Cor 1:6, 16; 5:8; 8:14; 9:4;	ου → υ	1 Cor 11:28; Eph 4:23

	Eph 1:3; 3:5; 6:18, 22; Phil 2:1; 4:1; Col 1:9; 1 Tim 1:19		
$\eta \rightarrow \varepsilon$	Rom 5:2; 7:10; 9:13, 31; 10:9; 11:3; 12:10; 15:4-5; 1 Cor 2:8; 3:3, 6, 18; 12:28; 2 Cor 1:15; 2:4; 3:10; 4:1; 6:20; 7:11; 8:7, 9; Gal 1:10, 22; 6:6; Phil 2:11, 29; 3:20; 4:2-3, 11, 17; Col 1:8, 10, 18, 21, 23; 2:10; 3:15-16, 22; 4:9-11, 14; 1 Thess 1:8, 9, 10, 11; 2:2, 10, 13, 20; 3:18; 4:8-9; 5:2, 6, 8, 9, 11, 18-20; 2 Thess 1:3-4; 3:1, 3, 7, 8, 11 [2x]; 1 Tim 1:14, 15 [3x], 18; 2:1, 11, 14-15; 3:6, 13; 4:1; 5:2, 11, 15-16; 6:2, 10 [2x], 12, 20; 2 Tim 1:12; 3:14; 4:15-16; Phlm 9	$o \rightarrow a$	1 Cor 16:7; 1 Thess 2:13; 2 Tim 3:8; Titus 3:7
$\eta \rightarrow \alpha$	1 Cor 7:8; Titus 1:2	$o \rightarrow \iota$	2 Cor 10:7
$\eta \rightarrow \upsilon$ $\eta \rightarrow \upsilon$	2 Cor 7:2, 4-5, 13-14; 8:23; Gal 1:26; Col 1:2; Phlm 3, 6	$\iota \rightarrow \varepsilon\iota$ $\iota \rightarrow \varepsilon\iota$	Rom 4:14; 7:11, 13-14, 23; 11:38; 16:23; 1 Cor 1:4, 12, 22; 5:6; 9:7, 25; 10:20; 2 Cor 7:12; 10:10; 11:6-7; 12:12, 20; 13:13; Eph 6:2; 1 Thess 2:2; 3:1; 1 Tim 4:14; 2 Tim 3:11; Phlm 3
$\iota \rightarrow \upsilon$	Rom 15:1, 27; 16:18; 1 Cor 14:22; 2 Cor 8:6; 10:15; Col 3:13; 4:16; 1 Thess 1:9; 3:3, 7; 4:1; 5:27; 1 Tim 2:6	$\upsilon \rightarrow \eta$	2 Cor 7:10; 10:8; Gal 1:8; 2 Thess 1:3
$\varepsilon \rightarrow \alpha\iota$	1 Cor 8:12; 9:7; 11:2; 2 Cor 13:5; Phil 3:2; Col 1:6; 3:15; Phlm 20	$\upsilon \rightarrow \varepsilon\upsilon$	1 Cor 14:39
$\varepsilon \rightarrow \alpha$	Rom 4:18; 11:23; 14:13; 1 Cor 11:14; Eph 5:25; 1 Thess 3:3; 2 Thess 2:4; 1 Tim 3:15; 2 Tim 4:3, 8 [2x]	$\upsilon \rightarrow \iota$	Rom 9:17; 11:23; 15:31; 1 Cor 7:3; 14:35; 2 Cor 2:4; 7:11; Eph 1:22; Col 3:19; 4:7; 1 Thess 2:7; 2 Thess 3:2, 6; 1 Tim 1:11; 3:16 [2x]; Phlm 20
$\iota\alpha \rightarrow \alpha$	2 Cor 8:4	$\varepsilon \rightarrow \omega$	1 Tim 5:17
$o\iota \rightarrow \iota$	Rom 8:28	$o\upsilon \rightarrow \upsilon$	Eph 4:25; Phlm 13
$o \rightarrow \varepsilon$	Rom 6:1; Phil 4:18	$\varepsilon \rightarrow \alpha\iota$	2 Cor 1:21; Phlm 7

On 83 occasions the scribe of G^p differs from both D^p and F^p , with over half of these occurrences being represented by the $\iota \rightarrow \varepsilon\iota$ shift (29x) and the $\varepsilon\iota \rightarrow \iota$ exchange (15x). Over half of the twenty types of shifts that occur in G^p only occur once, which helps one understand why the third most common shift in the MS ($\varepsilon \rightarrow \alpha\iota$) occurs only ten times. As with the scribe of the copy D^{abs1} , the scribe of G^p is not as creative as the scribe of his or her ancestor D^p or near kin F^p .

α → αι	Rom 10:3; 1 Cor 9:17; Phil 4:22	ω → ο	Rom 1:16; Eph 1:13
αι → ε	1 Cor 10:11	ο → οι	Rom 14:18
αι → η	2 Thess 2:17	ει → ι	Rom 1:6, 7, 11, 18, 23, 28; 1 Cor 13:6; 14:26; 2 Cor 13:11; Gal 3:16; Phil 1:17; 4:7; 1 Thess 5:3; Titus 1:1-2
ω → οι	1 Thess 5:15	ου → ο	Col 3:22
α → εα	Col 2:15	ο → α	Rom 1:29; Eph 5:27
α → ο	Eph 2:15	ε → αι	Rom 1:6, 15; 1 Cor 8:12; Col 4:15; Eph 4:26; 6:5, 17; 1 Thess 4:9; 5:14, 22
ι → η	Rom 1:27 [2x]; 1 Cor 1:7;	ι → υ	Titus 1:11
ι → η	2 Cor 12:6; Eph 5:10		
η → ι	Rom 11:28	ι → ει	Rom 1:11, 14, 16, 20, 21, 24, 29, 32 [2x]; 5:14; 6:19; 7:3, 18; 9:4, 15; 15:8; 1 Cor 1:4, 12; 2:5; 4:15; 5:6; 7:14; 10:20; 12:5; 14:37; 2 Cor 13:13; Eph 1:5, 18; 3:13
η → ε	Rom 7:22; Phil 2:25; 1 Tim 6:1	υ → η	1 Cor 5:8
η → ει	Col 2:19	ε → α	Rom 14:13; Phil 2:15
η → υ	Col 1:23		

Substitutions

The scribe of F^P made 316 substitutions not found in D^P or G^P. Most frequently the scribe replaced verbs (110x) and nouns (100x), with adjectives and adverbs being replaced on 40 occasions. While the vast majority of the exchanges such as the shift from λαλῶν to λαλεῖ in 1 Cor 14:4 (vu #4) are relatively common, at least three of these substitutions have real significance. In Col 1:26 (vu #30) the saints as the beneficiaries of the mystery God has revealed was changed from ἀγίοις to ἀποστόλοις, though the only reference to apostles comes in Paul's self-introduction in 1:1. In 2 Thess 2:8 (vu #26) the lawless one was strangely said to be destroyed by the breath of God's σώματος rather than στόματος. In Rom 8:26 (vu #14) a harmonization attempt was made to the immediate

⁴⁰ The orthographical shifts in G^P from ι → η in 2 Cor 12:6 (vu #28) and from η → ει in Col 2:19 (vu #40) are singular readings.

context when τῆ ἀσθενεία is replaced with τῆς δεήσεως to reflect the reference to the Spirit helping Christians “pray” throughout the context, though the “weakness” alluded to makes the need for God’s help more apparent. While these exchanges by the hand of the scribe of F^p are interesting, most of the time the scribe simply replaced words or phrases already found in the immediate context, as with the replacement of ὡς ὄσιως in 1 Thess 2:10 (vu #12) with the synonymous expression πρὸς ἅγιός.

VERBS		NOUNS	
δικαιουντα] δικαιουντα	Rom 4:5	δικαιοσυνην] δικαιοσυνην	Rom 4:3
μελλει] μελλεις	Rom 4:24	επαγγελιαν] επαγγελησαν	Rom 4:20
κατασταθησονται] κατεσταθησονται	Rom 5:2	καταλλαγην] καταλλαγεν	Rom 5:11
καυωμεθα] καυωμετα	Rom 5:2-3	ανθρωπους] ανθρωπους	Rom 5:18
παραπτωματι] παραπροματι	Rom 5:15	νεκρων] νεκων	Rom 6:4
ανεθανομεν] ανεθανομεν	Rom 6:2	υπακοην] υποκονη	Rom 6:16
ελεθθεροι] ελευθηροι	Rom 6:20	δουλοι] δουλι	Rom 6:20
οιδαμεν] ιοδαμεν	Rom 8:26	ανδρος] αναρος	Rom 7:2
αγαπωσιν] αγανωσις	Rom 8:28	υπανδρος] υπαναρος	Rom 7:2
συνεργει] σινεργει	Rom 8:28	ανδρι] αναρι	Rom 7:3
αναθεμα] ανθεμα	Rom 9:3	ανδρος] αναρος	Rom 7:3
πιστευων] επιστευων	Rom 9:33	αφορμην] αφορμην	Rom 7:11
αντιτασσομενος] αντιτασσομενος	Rom 13:2	εχθρος] εξθρος	Rom 12:20
δωσει] απδωσει	Rom 14:12	υπομονης] υπομνης	Rom 8:25
εχεις] εχει	Rom 14:22	αγαπης] αγαπη	Rom 8:35
καυχασθω] καυχαισθω	1 Cor 1:31	αρχαι] αρχια	Rom 8:38
συμβιβασει] συνβειβασι	1 Cor 2:16	Φαραω] φραω	Rom 9:17
εφυτευσα] εφιτευσα	1 Cor 3:6	Φομορρα] γομρρα	Rom 9:29
εστε] εται	1 Cor 3:17*	αγαπητοι] αγαπιτοι	Rom 12:19
γεγραπται] γεγρπται	1 Cor 3:17	υπακοην] υπακονη	Rom 15:18
απτεσθαι] απτεσται	1 Cor 7:1	κοινωνιαν] κοιμωνιαν	1 Cor 1:9

⁴¹ The following substitutions in F^p alone are singular or sub-singular readings: Rom 8:26 (vu #34); 9:33; 1 Cor 1:8 (vu #14); 1:9 (vu #14); 1:19 (vu #24); 1:24 (vu #22); 1:31 (vu #16); 3:2; 7:1 (vu #18); 8:7 (vu #38); 10:14; Eph 4:9 (vu #8); 5:10 (vu #6); 5:18 (vu #14); 5:26 (vu #18); Phil 3:7 (vu #4); and 1 Tim 6:12 (vu #26).

VERBS		NOUNS	
κατακαλυπτεσθω] κατακλυπρεσθω	1 Cor 11:6*	σοφια] σφια	1 Cor 3:19*
λαλων] λαλει	1 Cor 14:4	οικονομοις] οικονομους	1 Cor 4:2
ευχαριστεις] ευχαριστευς	1 Cor 14:17	κοσμου] κομου	1 Cor 4:13*
οικοδομειται] οικοδομει	1 Cor 14:17	φθαρτον] φαρτον	1 Cor 15:53
προφητεουσιν] προφηεουσιν	1 Cor 14:24	δουλος] δου*	1 Cor 7:21
προφητευειν] προφητεουσιν	1 Cor 14:31	συνειδησις] ιδησεις	1 Cor 8:7*
μανθανουσιν] μανθνωσιν	1 Cor 14:32	αποστολοι] αποστολι	1 Cor 9:5
υποτασσεται] υποστασεται	1 Cor 14:32	συγηγιωννος] συνκοιωννος	1 Cor 9:23
ειναι] ειμαι	1 Cor 14:37	ποτηριον] ποιτηριον	1 Cor 11:27
γινεσθω] γινεσθο	1 Cor 14:40	αμαρτια] αμαρτιας	1 Cor 15:56
απεωεγκειν] απενεγκιν	1 Cor 16:3	κοπος] κονος	1 Cor 15:58*
παραμενω] παραπεμενω	1 Cor 16:5	Ακυλας] ακυλα	1 Cor 16:19
εγενετο] ετενετο	2 Cor 1:19	καρδιαις] καρδιας	2 Cor 3:3; 4:6
γεγονεν] γενομεν	2 Cor 1:19	δοξης] δοχης	2 Cor 3:18
σωζομενοις] σωαομενος	2 Cor 2:15	ζωη] ζην	2 Cor 4:4
κατεναντι] κατενωνιον	2 Cor 2:17	υπακοη] ιπακοη	2 Cor 10:6
εκδυμουντες] εκδημμουντες	2 Cor 5:9 ^c	αισχυνθησομαι] αισχηνηθησομαι	2 Cor 10:8
εκοικησω] εκοικησων	2 Cor 6:16	κοποις] κοινοιος	2 Cor 11:23
εγραψα] εργαψα	2 Cor 7:12	κοπω] κονο	2 Cor 11:27
λεγω] λγω	2 Cor 8:8	ημερα] ημεριμν	2 Cor 11:28
τολμωμεν] τολωμεν	2 Cor 10:12	αναγκαις] ανγκαις	2 Cor 12:10
εφθασαμεν] οφθασαμεν	2 Cor 10:14	απολογουμεθα] απολογουμετα	2 Cor 12:19
εστε] εται	2 Cor 13:5	κοιλιας] κουλιας	Gal 1:15
ευηγγελισαμεθα] ευηγγελισαμετα	Gal 1:8	ελευθερος] ελευτερος	Gal 3:28
ταρασσοντες] παρασσοντες	Gal 1:7	φθονον] φρον	Phil 1:15
Ιουδαισμω] εουδαισμω	Gal 1:13	ημεραν] ημερας	Phil 2:16
συνυπεκριθησαν] συνυνεκριθησαν	Gal 2:13	ευαγγελιον] ευαγγελιων	Phil 2:22
εφρουρουμεθα] εφρουρουμετε	Gal 3:23	Αναγκαιον] ανακαιον	Phil 2:25
εις την] εστιν	Gal 3:23	αδελφοι] αθελφοι	Phil 3:1
εληρονομοι] κληρονομαι	Gal 3:29	εστιν] εστις	Eph 4:9
δωη] δων	Eph 1:17	αναστροφην] αστροφην	Eph 4:22
εωηργησεν] ενηργης	Eph 1:20	οικοδομην] οικοδομη	Eph 4:29
μελλοντι] μεαλλοντι	Eph 1:21	εστιν] ειστιν	Eph 5:10
εδωκεν] δοκεν	Eph 1:22	εστιν] στιν	Eph 5:18
εποικοδομηθεντες] εποικοδομιθεντες	Eph 2:20	ρηματι] τιματι	Eph 5:26*
ευαγγελισασθαι] ευαγγελισασται	Eph 3:8	παρερες] πατερας	Eph 6:4
προθεσιν] πρεσιν	Eph 3:11	δικαιοσυνης] δικαιυνης	Eph 6:14
αγαθωσυνη] αγαθοσυνην	Eph 5:9	παρρησια] παρησια	Eph 6:19

VERBS		NOUNS	
ανθρωπαρεσκοι] ανθρωπαρεσκοι	Eph 6:6	ειρηνη] ειρην	Eph 6:23
υπερεχοντας] υπερεχοτες	Phil 2:3	αγιοις] αποστολοις	Col 1:26
ομοιωματι] ομοιοματι	Phil 2:7	ακροβυστια] ακροπυστια	Col 3:11
σχηματι] χσηματι	Phil 2:7	ελευθερος] ελευτερος	Col 3:11
επιποθων] επιπορθων	Phil 2:26	εκλογην] εκλοτην	1 Thess 1:4
ηγγισεν] ηγγεισες	Phil 2:30	Αχαια] αχαγια	1 Thess 1:8
γνωσεως] γνωσεως	Phil 3:8	ημερας] ημηρας	1 Thess 2:9
μετασχηματισει] μετασχηματισει	Phil 3:21	αδελφους] αθελφους	1 Thess 4:10, 13; 1 Tim 4:6; 5:1
ενεργουμενην] ενεργουμενην	Col 1:29	παρουσιαν] παρουσια	1 Thess 4:15
βρωσει] βροσι	Col 2:16	αδελφοι] αθελφοι	1 Thess 5:1, 12; Phil 3:17; 4:1, 21
εθελοθρησκια] θρεσκια	Col 2:23	αδελφον] αθελφον	Phil 2:25
πραξεσιν] παξεσιν	Col 3:9	σριας] σοτηριας	1 Thess 5:9
προσωπολημψια] προσοπολημψια	Col 3:25	μυστηριον] μυστηριον	2 Thess 2:7
μαρτιρω] παρτιρω	Col 4:13	στοματος] σωματος	2 Thess 2:8
μελλομεν] ελλομεν	1 Thess 3:4	παρουσιας] παραυσιας	2 Thess 2:8
επιποθουντες] επιποθευντες	1 Thess 3:6	επιταγην] επιταγε	1 Tim 1:1
εαγγελισαμενου] εαγγελισαμενοι	1 Thess 3:6	τιμη] τειμε	1 Tim 1:17
δυναμεθα] γυναμεθα	1 Thess 3:9	ησυχια] εσιχια	1 Tim 2:12
κοιμηθεντας] κοιμηθεντας	1 Thess 4:15	χρθσιω] χρσειω	1 Tim 2:9
ενοχρινω] εχοχρινω	1 Thess 5:27	αληθειαν] αληδιαν	1 Tim 4:3
ερωτωμεν] πρωτωμεν	2 Thess 2:1	παραιτου] πραιτου	1 Tim 4:7
αποκαλυφθησωμαι] απολυφθηναι	2 Thess 2:6	προσευχαις] προσευχαρις	1 Tim 5:5
παρελαβουσαν] παρηλαβεται	2 Thess 3:6	εκκλησια] εκλησιας	1 Tim 5:16
εργαζομενοι] εργαζομαι	2 Thess 3:8	φιμωσεις] φμωσεις	1 Tim 5:18
δωμεν] δομεω	2 Thess 3:9	δυνανται] δυναται	1 Tim 5:25
εργαζεσθαι] εργαλζεσδαι	2 Thess 3:11	ορεγομενοι] οργομενοι	1 Tim 6:10
εξετραπησαν] εξετραπησαν	1 Tim 1:6	εκληθης] εκλοθης	1 Tim 6:12
αυθεντειν] λυθεντειν	1 Tim 2:12	αληθειαν] αλεθιαν	2 Tim 2:18
απεχεσθαι] απεχεσδαι	1 Tim 4:3	σκευη] στευη	2 Tim 2:20
εμπεση] ενπεση	1 Tim 4:10	βλασφημιοι] βλασφηγοι	2 Tim 3:2
αγωνιζομεθα] αγωνιζομεδα	1 Tim 4:10	σωτηρος] σωτησος	Titus 1:3
κοινωνει] κοινωχει	1 Tim 5:22	σωτερος] σθηρος	Titus 3:6
ζητησεις] ζητησει	1 Tim 6:4		
εισηνεγαμεν] εισηνηκαμεν	1 Tim 6:6		
σκεπασματα] σκεπακματα	1 Tim 6:8	ADJECTIVES/ADVERBS	
γακαοπαθησον] συνακαοπαθεσον	2 Tim 2:3	παλαιος] παλλαιος	Rom 6:6
στρατολογησαντι] στρατολογησαντι	2 Tim 2:4	ανεγκληπους] ανεγκλτου	1 Cor 1:8

VERBS		ADJECTIVES/ADVERBS	
διαμαρτυρομενος] διμαρτυρομενος	2 Tim 2:14	επιθανατιους] επιθανατιου	1 Cor 4:9
εις] ει	2 Tim 3:6	παντας] παντα	1 Cor 7:7
εξηρισμενος] εξηργιμενος	2 Tim 3:17	ουχ] ουκ	Rom 5:16; 1 Cor 7:28, 35; 2 Cor 1:24; Eph 4:20; Phil 3:12;
μελλοντος] μελλοντες	2 Tim 4:1	μακαριωτερα] μακαριστερα	1 Cor 7:40
επιταγην] επιζαγην	Titus 1:3	φθαρτον] φαρτον	1 Cor 9:25
ανεγηληπον] ανηγηληπον	Titus 1:7	τοιουτοι] τοιουτι	1 Cor 15:48
καταστηματι] κατασχηματι	Titus 2:3	παντως] παντω	1 Cor 16:12
λαλει] λελει	Titus 2:15	τοιουτοις] τοιουτις	1 Cor 16:16
εσωσεν] εωσεν	Titus 3:5	αφρονα] αφρον	2 Cor 11:16
ζητησεις] ζητισει	Titus 3:9	πασων] πασω	2 Cor 11:28
κεκρικα] κεκριτα	Titus 3:12	ουτως] οντος	Eph 5:24
γενηται] τενηται	Phlm 6	ατινα] τινα	Phil 3:7
επιτασσειν] επιτασειν	Phlm 8	υμ τα] μεγα	Col 3:2
PARTICLES		ανομος] ναμος	2 Thess 2:8
εμη] μη	1 Cor 9:3	ανοητους] ανοητου	1 Tim 6:9
την εμην] μην	1 Cor 11:24*	ψευδωνυμου] ψευδωμου	1 Tim 6:20*
μητε] μηδε	2 Thess 2:2 [2x]	παντων] πατων	2 Tim 3:11
MULTIWORD		συνετων] ασινετων	1 Cor 1:19
κοσμω] τω κομω	Rom 5:13	αγαπητοι] αγαρητοι*	1 Cor 10:14
τη ασθενεια] της δεησεως	Rom 8:26	ου] ουκ	1 Cor 10:21 [2x]; 11:8; 12:15
τα μελη] εα μελε	1 Cor 6:15	αγρυπνιαις] αγριπνιαις	2 Cor 6:5
ημων] η υμων	1 Cor 15:3	φυλακαις] φυλκαις	2 Cor 6:5
ονομια] μετη ανομιας	2 Cor 6:14	δικαιοσηνης] δικαιοσυνης	2 Cor 6:7
ως οσιως] προς αγιος	1 Thess 2:10	παρακλησεως] παρακλησεω	2 Cor 8:4
επι παση] ην πασε	1 Thess 3:7	επιτελεση] επιθελεσε	2 Cor 8:6
τη αγαπη] της αγαπες	1 Thess 3:12	επιτελεση] επιθελεση	2 Cor 8:6
τοις πιστουσασιν] τους πιστεισασιν	2 Thess 1:10	ανθρωπων] ανθρωπων	2 Cor 8:21
μη αυθαδη] η λυδαδην	Titus 1:7	αδελφους] αδλφοις	2 Cor 9:3
CONJUNCTIONS		ουτε] ουγε	1 Thess 2:5
γαρ] γασρ	Rom 8:24	πρωτος] πρωτο	1 Tim 2:15
αλλα] αλλ	1 Cor 3:2; 2 Tim 2:9	PRONOUNS	
αλλ] αλλα	Rom 4:2; 1 Cor 7:21; 10:20	μη] με	1 Cor 6:15
ινα] ιν	1 Cor 9:20; 2 Cor 13:7	ποις] οις	1 Cor 7:10
ως] ω	2 Cor 9:5	αυτου] αυτο	1 Cor 7:12
και] κα	Eph 2:16; Titus 1:16	μου] μοι	1 Cor 9:18
NONSENSE		εαυτους] εαυτον	1 Cor 11:31
ου] μυ	1 Thess 4:13	τουτο] τουτ	2 Cor 2:3
εν] εεν	2 Thess 1:4	τουτον] τουτο	2 Cor 4:7
μετ] μει	2 Thess 1:7	εαυτους] εαυτους	2 Cor 6:4
		εγω] ετω	2 Cor 10:1

ARTICLES		PRONOUNS	
την] τη	1 Cor 13:2	εαυτοις] αυτοις	2 Cor 10:12
τας] τα	Rom 8:27	εμε] μαι	2 Cor 12:6
μη] η	1 Cor 13:3	τουτου] ταυτου	Eph 6:12
το] τε	Gal 1:11	τουτου] αυτου	Eph 3:1
των] τω	Eph 2:19	τουτου] αυτου	Titus 1:5
τους] ους	Titus 1:6	αυτων] αυτον	Titus 1:12
των] τω	1 Cor 4:5; 1 Tim 3:7	του] σου	Titus 3:4
τοις] τους	1 Cor 5:1	PREPOSITIONS	
τω] το	1 Cor 5:3; 9:18	ην] εν	1 Cor 15:31
των] τον	1 Tim 1:16	προς] προ	2 Cor 1:12
PREPOSITIONS		εις] ες	2 Cor 1:16
μεγα] μετα	2 Cor 11:15	δι] δια	2 Cor 1:16
μετα] ματα	Phil 4:6	εις] προ	2 Cor 9:5
εμπροσθεν] ενπροσθεν	1 Thess 2:19 ^c	κοποις] κοινοις	2 Cor 10:15

The scribe of G^P differs from the texts of D^P and F^P with regard to substitution VRs on 46 occasions. The most frequent substitutions involved verbs (23x), with nouns (7x) and adjectives or adverbs (6x) also being exchanged in the MS. Given that most of these substitutions were simply based on orthographic or consonantal exchanges, they are not very significant. For example, the exchange of γινέσθω for ἔστω in Rom 3:4 (vu #6) is very common and does not reflect any attempt at harmonization to the immediate context.

TABLE 3.12⁴²: SUBSTITUTION VARIATIONS IN G^P ALONE BUT NOT D^P or F^P

VERBS		NOUNS	
δεομενος] δαιομαινος	Rom 1:10	Ελληνος] ελληωη	Rom 2:9
στηριχθηναι] στηρεχθηναι	Rom 1:11	λαρθηξ] λαρυνξ	Rom 3:13
επιποθω] επιπω	Rom 1:11	γυναικος] αγυναικος	1 Cor 11:11
συμπαρακληθηναι] συνπαρακληθηναι	Rom 1:12	αγγελος] ανγελος	2 Cor 12:7
σχω] εχω	Rom 1:13	επιτροπους] επιτροπους	Gal 4:2
εφανερωσεν] εφαωερωσεν	Rom 1:19	γλωσσα] γλωσα	Phil 2:11
αγνουν] αυνων	Rom 2:4	κενοφωνιας] καινοφωνιας	1 Tim 6:20
συμμαρτυρουσης] συνμαρτυρουσης	Rom 2:15	ADJECTIVE/ADVERBS	
εκδεικνυωται] ενδικνυνται	Rom 2:15	εχθρος] εξθρος	Rom 12:20
λογισμων] διαλογισμων	Rom 2:15	πρωτον] πρωτων	Rom 15:24

⁴² Three substitutions occurring in G^P alone are singular readings: 1 Cor 10:5 (vu #10); 11:20 (vu #22); and 12:22 (vu #4).

VERBS		ADJECTIVES/ADVERBS	
δικαιωματα] δικαιωα	Rom 2:26	πολλω] πολλων	1 Cor 12:22
γινεσθω] εστω	Rom 3:4	ολιγον] ολλιγον	2 Cor 8:15
αντιτασσομενος] αντιτασσομενος	Rom 13:2	υπερλιαν] υπερδιαν	2 Cor 11:5
φαγειν] φφαγειν*	1 Cor 11:20	νυν] μυν	Col 1:26
λαλειν] αλλειν	1 Cor 14:5	παντα] παντας	2 Tim 4:17
οικοδομειται] οικοδομει	1 Cor 14:17	ARTICLES	
συνελθη] ελθη	1 Cor 14:23*	του] τουτ	Gal 3:13
ακαταστασις] ακασταστασειας	1 Cor 14:33	CONJUNCTIONS	
ευαγγελιω] ευαγγελειω	2 Cor 8:18	γαρ] δε	Rom 2:14
καυχωμενοι] καυχομενο	2 Cor 10:5	δε] γαρ	Rom 3:4
τηρησω] τηρησα	2 Cor 11:9	MULTIWORD	
κατοικησαι] καταοικησαι	Eph 3:17	το κατ] ο επ	Rom 1:15
δηλωσας] δηλως	Col 1:8	ουτοι] οι τουουτοι	Rom 2:14
ερρυσατο] ευρασατο	Col 1:13	σου] εις τω μη εσθιειν	Rom 14:10
ισοτητα] ισοστηρα	Col 4:1	PRONOUNS	
		εν] ος	Rom 2:29

Additions

The scribe of F^p adds material not found in D^p or G^p on only 11 occasions with the only significant addition VR being the phrase *μαλλον των ημερας και δαυιδ* in the singular reading of Rom 11:12 (vu #30), which parallels the same phrase being used in verse nine of the immediate context. The scribe of G^p differs from D^p or F^p on 27 occasions, which includes ten multiword additions. In the singular reading of 1 Cor 7:17 (vu #20) the scribe harmonizes to the immediate context by adding the words *ο κς* which are already present in the verse. Finally, the repetition of the phrase *η αρα ουν τα μελη του χυ ποισης μελη πορης μη γενοιτο* in the singular reading of 1 Cor 6:15 (vu #40) results from the scribe skipping back to a previous point in his or her ancestor and copying the same material twice.

TABLE 3.13 ⁴³ : ADDITION VARIATIONS IN F ^P BUT NOT D ^P OR G ^P			
ADVERBS/ADJECTIVES		CONJUNCTIONS	
+ πας	Col 1:11	+ και	1 Cor 4:12
		+ δε	Phil 3:4
PRONOUNS		MULTIWORD	
+ ημων	Eph 2:5 ^c	+ ον προεγνω	Rom 1:11
NOUNS		+ μαλλον των ημερας και δαυιδ	Rom 11:12
+ δικαιουνης	Rom 9:31	+ εγω μεν	Phil 1:3
+ πνι	Gal 5:24	ARTICLES	
		+ ο	1 Cor 9:12; 1 Thess 5:24
ADDITION VARIATIONS IN G ^P ALONE BUT NOT D ^P OR F ^P			
PRONOUNS		CONJUNCTIONS	
+ α	1 Cor 15:15	+ γαρ	Rom 6:2; 14:10*
+ αυτου	2 Cor 7:6*	+ και	1 Cor 4:12
MULTIWORD		NOUNS	
+ διακομενοι	2 Cor 4:8	+ Χυ	1 Cor 11:3
		+ θυ	Phil 3:6
+ παρα θω	Rom 12:13	PREPOSITIONS	
+ η αρα ουν τα μελη του χυ ποισης μελη πορης μη γενοιτο*	1 Cor 6:15	+ εν	Rom 2:28; 2 Cor 11:27
		+ κατα	1 Cor 10:33
+ ο Κξ	1 Cor 7:17	ARTICLES	
+ και του ενος αρτου ποτηριου	1 Cor 10:17	+ την	Rom 9:30
+ εκ μερους*	1 Cor 13:12	+ τα	Rom 1:32; 2:14
+ οτι εαν ελθω παλιν ου φισομαι*	2 Cor 12:18	+ ο	1 Tim 6:10
+ παντοτε ουν κω εσομεθα	1 Thess 4:14	+ της	Rom 1:12; 2 Cor 9:13
+ τουτω στοιχουσιν	Gal 6:16	VERBS	
+ και απο των γενεων*	Eph 3:9	+ εστιν	Phil 1:21

Omissions

The scribe of F^P omitted material that is included in D^P and G^P on 44 occasions.

Most frequently these omissions involved articles (14x), conjunctions (7x), and articles

⁴³ The following four additions in F^P alone are singular or sub-singular in nature: Rom 11:12 (vu #30); 1 Cor 4:12 (vu #18); 9:12 (vu #20); Gal 5:24 (vu #28). In G^P eleven singular or sub-singular additions are present: 1 Cor 6:15 (vu #40); 7:17 (vu #20); 10:17 (vu #30); 13:12 (vu #36); 15:15 (vu #4); 2 Cor 4:8 (vu #6); 7:6* (vu #22); 9:13 (vu #46); Gal 6:16 (vu #6); 1 Thess 4:14 (vu #18); and 1 Tim 6:10 (vu #38).

(5x). Three of these omissions resulted from parablepsis, including a singular reading omission of the noun *ἡμέρας* in Rom 11:8 (vu #42) which follows *ἡμερον*. Similarly, the omission of the phrase *ἀσθενείαις ἐν ὑβρεσιν* in 2 Cor 12:10 (vu #6) resulted from a jump from *ἐν* to *ἐν*, while another eye-jump from *κατέβη* to *κατώτερα* led the scribe to omit *ἐς τὰ κατώτερα* in Eph 4:9 (vu #22).

On 30 occasions the scribe of G^p differed from F^p and D^p in regard to omission VRs, which includes six omissions of conjunctions and articles respectively and five multiword omissions. One multiword omission in G^p was a result of parablepsis when the phrase *τῇ διανόια ὄντες ἀπηλλοτριωμένοι* is omitted because of an eye-jump from *ἐσκωτωμένοι* to *ἀπηλλοτριωμένοι* in Eph 4:18 (vu #6). In particular to Romans, the scribe of G^p seemed interested in generalizing the epistle by removing the noun *Ῥώμη* in Rom 1:7 (vu #10) and the phrase *τοῖς ἐν Ῥώμῃ* in Rom 1:15 (vu #20). While Gamble correctly noted that the generalization of Romans was a tendency made evident in all of the MSS in this case study, the scribe of G^p is especially prone to generalize Paul's letter to the Romans.⁴⁴

⁴⁴ Gamble, *Books*, 124-25.

TABLE 3.14 ⁴⁵ : OMISSION VARIATIONS IN F ^P BUT NOT D ^P or G ^P			
PRONOUNS		CONJUNCTIONS	
αυτη	1 Cor 8:9*	Γαρ	1 Thess 4:10
μου	Rom 16:8	Και	Rom 4:21; 11:9; 1 Cor 1:22; 9:5; 1 Thess 3:2; 5:25; 2 Thess 1:5*
ADJECTIVE/ADVERB		ως	Rom 15:24
ενι	1 Cor 12:13; Gal 3:28*	NOUNS	
ουτως	Gal 1:6	ημερας	Rom 11:8
σης	Phlm 14	MULTIWORD	
PREPOSITIONS		ο θανατος	Rom 5:12
εις	Eph 2:15	απο πολλων ετων ως αν	Rom 15:23
εν	1 Tim 2:2	Πολλων	Rom 15:23
περι	1 Thess 1:22	ασθενειαις εν υβρεσιν	2 Cor 12:10
		εις τα κατωτερα	Eph 4:9
ARTICLES			
η	Rom 4:3; 2 Cor 7:8; 11:28*; Gal 3:21; 2 Thess 2:9	της	Gal 2:7; Titus 1:10
ο	1 Cor 1:18*; 7:3-4, 39; 11:22; 2 Cor 8:18; Gal 3:8;	Το	2 Cor 3:13; Col 1:19
τα	1 Cor 15:27	Του	Rom 5:10; 7:2
την	1 Thess 2:1		
OMISSION VARIATIONS IN G ^P BUT NOT D ^P or F ^P			
VERBS		CONJUNCTIONS	
πιστευειν	Phil 1:29*	Γαρ	Gal 5:6
PARTICLE		Δε	1 Cor 12:21; 2 Tim 3:5*
αμην	Gal 6:18*	Και	Rom 1:13; 4:21; Col 2:11; 1 Thess 5:25
PREPOSITIONS		Οτι	Rom 3:8
εν	Rom 1:12; 1 Cor 1:10*	NOUNS	
ARTICLE		Ωαν	2 Cor 10:9
η	Rom 3:1	Ρωμη	Rom 1:7
ο	Rom 3:11 [2x], 13	MULTIWORD	
το	Rom 1:16	τοις εν Ρωμη	Rom 1:15
του	Rom 2:29	εις σωτηριαν	Rom 1:16
τη	2 Tim 3:10	το αυαθον	Rom 2:10
της	Titus 1:10	η εκ φυσεως ακροβυστια	Rom 2:27
ADJECTIVE/ADVERB		ο θανατος	Rom 5:12
ενι	1 Cor 12:13	τη διανοια οντες απελλοτριωμενοι*	Eph 4:18
ουτως	Gal 1:6		

⁴⁵ In F^P the following omissions are singular or sub-singular readings: the omission of the pronoun αὐτῆ in 1 Cor 8:9* (vu #16), the adjective ἐνὶ in Gal 3:28* (vu #22), the article ἡ in 2 Cor 11:28* (vu #40), the article τοῦ in Rom 5:10 (vu #16), and the noun ἡμέρας in Rom 11:8 (vu #42). In G^P the singular or sub-singular omissions are the particle αμην in Gal 6:18* (vu #26), the conjunction ὅτι in Rom 3:8 (vu #22), and the multiword omissions in Rom 2:27 (vu #6) and Eph 4:18.

Transpositions

In F^p on ten occasions the scribe differs from D^p and G^p in transpositional VRs including Rom 12:4 (vu #18), 4 (vu #32); 1 Cor 3:4 (vu #6); 14:36 (vu #24); 2 Cor 1:22 (vu #2); 3:15 (vu #18); Gal 1:24 (vu #4); Eph 5:3 (vu #6); Col 4:9 (vu #16); and 1 Tim 2:13 (vu #6). Only the transpositions in Rom 12:4 (vu #18) and 1 Cor 3:4 (vu #6) are singular readings. Unlike the scribe of F^p, the scribe of G^p differs only from D^p and F^p, in Phil 1:20 (vu #26), which is also a singular reading.

Nomina Sacra

The MSS F^p and G^p find an unusual number of agreements with nomina sacra because of their large number of three-letter form nomina sacra. Of the 59 occasions where F^p differs from D^p and G^p, 33 of them involve three-letter form nomina sacra as found with $\overline{\chi\rho\nu}$ (5x), $\overline{\chi\rho\upsilon}$ (7x), $\overline{\chi\rho\iota}$ (2x), $\overline{\chi\rho\varsigma}$ (6x), $\overline{\iota\eta\nu}$ (2x), $\overline{\iota\eta\upsilon}$ (5x), while $\overline{\chi\rho\omicron}$, $\overline{\chi\rho\mu}$, $\overline{\chi\rho\omega}$, $\overline{\iota\omega\nu}$, $\overline{\iota\eta\varsigma}$, and $\overline{\chi\rho\omega}$ occur on one occasion each. Similarly, of the 52 occasions where the scribe of G^p is the only witness of the three to include a nomina sacra VR, 30 involve the three-letter nomina sacra including $\overline{\chi\rho\upsilon}$ on 18 occasions, as well as $\overline{\chi\rho\omega}$ (6x) and $\overline{\iota\eta\upsilon}$ (4x), while $\overline{\chi\rho\varsigma}$ and $\overline{\pi\rho\varsigma}$ occurred once.

$\overline{\alpha\nu\omicron\iota\varsigma}$	Gal 1:10 ^c	$\overline{\chi\rho\omicron}$	1 Cor 1:4
$\overline{\alpha\nu\omicron\nu}$	Col 1:28 [twice]; 3:9; Eph 2:15; 4:22, 24	$\overline{\chi\rho\mu}$	1 Cor 2:2* (from Χριστον)
$\overline{\alpha\nu\omicron\upsilon}$	Gal 3:15	$\overline{\chi\rho\nu}$	1 Cor 2:2 ^c ; 9:1; 2 Cor 11:4; Eph 4:20; 5:32
$\overline{\alpha\nu\omicron\varsigma}$	Gal 2:16; Eph 5:31; Phil 2:7	$\overline{\chi\rho\omega}$	1 Cor 1:8
$\overline{\alpha\nu\omicron\upsilon\varsigma}$	Gal 1:10*	$\overline{\chi\rho\upsilon}$	Rom 9:1; 1 Cor 10:16; 2 Cor 2:15; Gal 6:14, 18; Eph 2:12; 2 Thess 3:5
$\overline{\alpha\nu\omega\nu}$	Col 2:22; Eph 4:14	$\overline{\chi\rho\iota}$	1 Cor 10:16; 2 Cor 2:15
$\overline{\iota\upsilon\nu}$	2 Cor 4:5	$\overline{\chi\rho\varsigma}$	Rom 14:15; 15:3; 1 Cor 10:4; 12:12; 2 Cor 13:5; Eph 2:5

ιην	1 Cor 2:2 ^c ; Phlm 5	χς	1 Cor 11:3 ^c
ιηυ	1 Cor 2:2*; 12:3; 1 Tim 1:14; 4:6; 2 Tim 1:1	χϋ	Rom 1:6
ιης	1 Tim 1:15	πνα	2 Thess 2:2*
ιω	Rom 1:6	πνι	1 Cor 15:24; Col 1:8
θυ	1 Cor 1:6 (from χριστου)	πνς	Eph 2:2
πρ	Rom 4:16	προς	1 Cor 1:3
κρω	2 Thess 1:1	συνοις	Col 1:20
κυ	Rom 16:20		
NOMINA SACRA VARIATIONS IN G^P BUT NOT D^P or F^P			
ανον	Col 1:28 [twice]; 3:9; Eph 2:15; 4:22, 24	ιω	Rom 1:6
ανος	Gal 2:16; Eph 5:31; Phil 2:7	θυ	1 Cor 1:6 (from χριστου)
ανων	Col 2:22; Eph 4:14	κυ	Rom 16:20
κρω	1 Cor 1:4; 15:18, 22; 15:31; Eph 1:3; Phil 3:3	κρυ	Rom 15:30; 1 Cor 1:9; 16:23; 2 Cor 3:3; 4:11; 8:9; 12:10; Gal 1:3, 7; Eph 1:2, 5, 17; 4:13; 5:21; Phil 1:11; Col 1:7; 1 Tim 5:21; Titus 1:1
θυ	Rom 1:7; 1 Tim 4:10	κρς	Rom 15:7
ιηυ	1 Cor 15:31; Eph 2:20; 2 Tim 2:1; Titus 1:1	πρς	Rom 1:7
πνι	Col 1:8	πνς	Eph 2:2
υω	Rom 1:9	προς	1 Cor 1:3
σπιαν	Rom 1:16	σρω	Eph 2:5 (from χριστω)

The scribe of F^P did not supply nomina sacra on seven occasions where G^P does without the agreement of D^P, but none of these are particularly significant. The scribe of G^P differs on eight occasions from F^P, including three occasions which involve the nomina sacra χϋ.

TABLE 3.16: NOMINA SACRA VARIATIONS IN G ^P BUT NOT F ^P			
θυ	1 Cor 10:32	χϋ	1 Cor 9:1
ιω	1 Cor 12:3	χς	1 Cor 12:12
πνι	2 Cor 3:3	πρι	1 Cor 15:24; Col 1:3
NOMINA SACRA VARIATIONS IN F ^P BUT NOT G ^P			
ιω	1 Cor 15:31	κρω	1 Cor 15:18, 22, 31
χϋ	1 Cor 9:12; 16:23; Gal 2:16	πνικη	Eph 1:3

Proper Names

The scribe of F^p was the most creative in this regard with six proper name VRs that do not occur in either D^p or G^p. Five of these six variations are singular readings: Rom 15:31 (vu #30); 2 Cor 3:7 (vu #48), 13 (vu #8), 15 (vu #14); and Gal 2:7 (vu #22). As has been demonstrated in the analysis of other variation types, the scribe of G^p was less creative than the scribe of F^p and varied from the others only in regard to proper names in the singular reading Phil 1:1* (vu #28).

TABLE 3.17: PROPER NAME VARIATIONS IN F ^p BUT NOT D ^p OR G ^p			
Πετρο (from Πετρος)	Gal 2:7 (vu #22)	Ιερουσαλημ (from Ιερουσαλημ)	Rom 15:25*
Μουσεως (from Μωυσεως)	2 Cor 3:7 (vu #48)	Ιερουσαλημ (from Ιερουσαλημ)	Rom 15:31 (vu #30)
Μουσης (from Μωυσης)	2 Cor 3:13 (vu #8); 3:15 (vu #14)		
PROPER NAME VARIATIONS IN G ^p BUT NOT D ^p OR F ^p			
Φιλιποποις (from Φιλιπποις)	Phil 1:1* (vu #28)		

Movable Nu

The scribes of F^p and G^p differ from D^p and one another on only one occasion each. In F^p the nu is dropped from προείρηκεν in the singular reading of Rom 9:20 (vu #6), while the scribe of G^p made this change only with ἐγενηθήμεν in 1 Thess 2:10.

The Scribes of F^p/G^p as Copyists of a Descendant of D^p

Although one cannot be certain as to the nature of the exemplar(s) of F^p and G^p (unless one MS is the exemplar for the other), several observations can be made based on their relationship to their archetype D^p. Generally the scribe of G^p was more careful than the scribe of F^p. With the exception of VRs involving additions, F^p more creatively

handled the text as evidenced by the 44 occasions omissions occur as compared to 30 times in G^P or the 316 substitutions in F^P as compared to 46 in G^P. The close relationship between these two MSS is made certain particularly in the number of orthographical shifts VRs shared between them (2,575) or the three-letter form nomina sacra that account for 73.93% of the disagreement with D^P and its copy D^{abs1}.

The scribe of G^P was sometimes motivated by a desire to generalize the contents of Romans, as indicated by the omissions in Rom 1:7 (vu #10) and 1:15 (vu #20). Furthermore, while no examples of parablepsis were shared between D^P and D^{abs1}, twelve omissions due to eye-jumps not found in D^P were shared between F^P and G^P (Rom 8:17 [vu #12]; 12:3 [vu #32]; 16:12 [vu #18]; 1 Cor 1:26 [vu #28]; 1:27 [vu #18]; 2:6 [vu #26]; 1 Cor 7:19 [vu #10]; 15:54 [vu #6]; 2 Cor 9:3 [vu #20]; 2 Tim 2:12-13 [vu #6]; Gal 2:8 [vu #2]; 5:6 [vu #10]). Three additional omissions result from parablepsis by the hand of the scribe of F^P in Rom 11:8 (vu #48); 2 Cor 12:10 (vu #6); and Eph 4:9 (vu #22), while the scribe of G^P omitted material due to an eye-jump only in Eph 4:18 (v #6).

Twice F^P and G^P share two VRs that harmonize to the immediate context by means of substitution (Rom 7:18 [vu #54]; 1 Cor 4:6 [vu #44]) and by means of addition to the text on three occasions (2 Cor 5:15 [vu #16]; 2 Thess 1:12 [vu #16]; Gal 4:1 [vu #4]). The scribes of F^P and G^P shared two attempts to harmonize to the immediate context by means of substitution in Rom 7:18 (vu #54) and 1 Cor 4:6 (vu #44), while individually the scribe of F^P harmonized to the immediate context twice by substitution by his or her own hand (Rom 8:26 [vu #14]; 1 Thess 2:10 [vu #12]) and once by means of an addition (Rom 11:12 [vu #30]). The scribe of G^P avoided this tendency altogether by means of

substitution but harmonized to the immediate context by means of addition in the singular reading of 1 Cor 7:17 (vu #20).

On four occasions shared VRs in F^p and G^p demonstrate harmonizations to the writings of Paul, as with the substitutions in 1 Cor 6:3 and 1 Cor 15:45 (vu #2) or additions in Rom 12:17 (vu #14) and Col 1:2 (vu #34). On eight occasions the introduction of more familiar expressions into the text is shared in the substitution VRs of F^p and G^p (1 Cor 10:13 [vu #8], 29 [vu #34]; 5:2 [vu #36]; Gal 3:21 [vu #36]; Phil 4:7 [vu #30]; Col 1:7 [vu #4], 26 [vu #30]; 3:1 [vu #18]) and in one addition shared between the two MSS (Rom 4:18 [vu #42]). Similarly, in the shared VR in 2 Cor 12:13 (vu #40) the scribes of F^p and G^p appear to harmonize the reading to the context of the particular epistle as a whole.

Globalization of Tendencies of Scribes in Case Study 2

The scribal hand of D^{abs1} as compared to its exemplar and the hands of F^p and G^p as compared to their ancestor reveal patterns of particular scribal habits in this second case study. First, parablepsis is fairly common. The scribe of D^{abs1} had eye-jumps in Rom 1:4 (vu #30) and 1 Cor 15:17 (vu #20), and on two occasions provided singular readings by means of his or her unintentional errors (Rom 3:12; 1 Cor 12:7-8). Similarly, the scribe of F^p jumped material in Rom 11:8 (vu #42); 2 Cor 12:10 (vu #6); Eph 4:9 (vu #22), while the scribe of G^p did the same in Eph 4:18 (vu #6). While dittography might be considered another unintentional error common among NT MSS, only one such error presents itself in this case study where the scribe of G^p stands alone by repeating

material in 1 Cor 6:15 (vu #40). Thus, the only tendency made evident by unintentional error common among the scribes of the second case study is due to parablepsis.

In regard to intentional changes evident in the text, the first tendency is a desire to sharpen or clarify the reading of particular texts. The scribe of D^{abs1} clarified the reading of particular texts in 2 Tim 2:3; Heb 5:3 (vu #32); 9:11 (vu #12). Similarly, the scribe of F^P differs from his or her ancestor in Col 1:26 (vu #30). The clearest evidence of this tendency by the hand of the scribe of G^P results from the generalizing tendency previously noted in Rom 1:7 (vu #10), 15 (vu #20).

Although perhaps not as prevalent as might be expected among gospel MSS, the scribes of these Pauline texts were very interested in harmonizing their texts to the immediate context. The scribe of D^{abs1} did so by means of substitution in 1 Cor 1:23^c (vu #18); 2 Cor 11:15 (vu #32); Gal 6:15^c (vu #10); Col 2:10 (vu #24); by means of supplying nomina sacra in 2 Cor 10:8 (vu #26); Col 4:20 (vu #50); 1 Tim 6:1 (vu #34); and by means of addition in 1 Cor 6:16 (vu #34) and Heb 10:30 (vu #18). Similarly, the scribe of F^P harmonized to the immediate context by means of substitution in Rom 8:26 (vu #14); 1 Thess 2:10 (vu #12); and addition in Rom 11:12 (vu #30). Finally, the scribe of G^P did so by mean of addition in 1 Cor 7:17 (vu #20).

In summary, all three scribes who in some measure depended upon D^P demonstrated the tendency to skip material because of parablepsis, to “improve” the reading of the text by supplying words for specificity in particular contexts, and to harmonize passages to their immediate context. Furthermore, the interaction of the scribe of D^{abs1} with the material of D^P demonstrates a willingness to engage the living text as both reader and copyist in a careful and deliberate manner.

CHAPTER 4

CASE STUDY 3: MANUSCRIPTS FROM f^1 (1, 1582, 209, 205, AND 2886/205^{abs})

This chapter provides analysis of the five manuscripts that constitute the third case study of closely related MSS.¹ In the table below an overview of physical features including the date, material, folios, and important designations for each manuscript are provided.

TABLE 4.1: FEATURES AND DESIGNATIONS OF MS GROUP 3						
Gregory-Aland Number	Von Soden Designation	Date	Material	Folios	Text-Type	Aland Category
1	δ254 ²	XII	Parchment	297	Byz	III ³
1582	ε183	948	Parchment	287	Byz	III
205	δ500	XV	Parchment	80	Byz	III
209	δ457	XIV	Parchment	411	Byz	III
2886 (205 ^{abs})	-		Parchment	54	Byz	-

¹ A table containing the comparative collation information of the gospel text from f^1 has been included in Appendix 3A.

² Von Soden, *The Text*, 1:131, 210, 213, 401, 450, 488, and 526.

³ Family 1 was classified in the gospel accounts in particular thus, this case study of the family was delimited to the gospels.

Manuscript 1 includes the gospels, Acts, and the Pauline Epistles and dates to the twelfth century. The MS is made up of 297 parchment pages with the cursive text on each leaf being contained in one column at an average of 38 characters per line. The average folio of MS 1 measures 18.5 cm. x 11.5 cm. Manuscript 1582 contains the gospels and Paulines and is dated to A.D. 948. The 287 parchment folios of the MS each has one column of text with an average of 20 characters per line. The pages of the Mount Athos MS average 21.1 cm. x 16.5 cm in size. As noted in the table above, MS 205 dates to the fifteenth century and contains the entire NT. The MS is composed of 80 parchment folios with a single column of text averaging 55-56 lines per page. Manuscript 205 is 39.5 cm. x 27.5 cm. and is housed in Venedig. Anderson noted that because of the tiny writing in MSS 205 and 2886, these MSS might have been personal copies.⁴ The MS is related to the texts of MSS 209 and 2886 so closely that Lake did not bother to collate it fully to be included in his apparatus of *f*¹.⁵ Manuscript 209 also contains the entire NT, all of which dates to the fourteenth century with the exception of Revelation, which likely dates to the fifteenth century. The MS is made up of 411 pages, with a single column of text, averaging 24-27 lines per 19.5 cm. x 11.5 cm. folio. Finally, MS 2286 (formerly identified as 205^{abs}) is a fifteenth-century copy of MS 205 that contains the entire NT on

⁴ Amy S. Anderson, *Textual Tradition of the Gospels: Family 1 in Matthew* (Leiden: Brill, 2003), 116.

⁵ Kirsopp Lake incorrectly dated 209 to the thirteenth century; see Lake and Robinson, *Codex I*, xxi-xxii. Regarding 205 Lake wrote, "I was convinced when I studied the question at Venice that 205 was a copy of 209. An hour's work only revealed two or three differences between the manuscripts, and those clearly accidental. It is for this reason that no further notice has been taken of 205" (xxii).

54 pages. Each of its large 37.5 cm. x 26.5 cm. folios includes a single column of text that averages 45 lines of small cursive script per folio.⁶

Kirsopp Lake is credited with establishing *f*¹ (or the “Lake Group”) with his discovery in 1902, connecting the MSS to one another on the basis of both their agreements and shared variants repeating the dictum “community of error implies unity of origin.”⁷ In his evaluation of the family of MSS, Lake especially focused on MSS 1, 118, 131, and 209, all of which date from the twelfth to the fourteenth centuries.⁸ Lake evaluated selected texts from gospels, including Matt 1-10, 22-Mark 14; Luke 4-23; and John 1-13, 18.⁹ In collating the text, using Stephanus’s text as his base text, Lake determined that these MSS shared a common ancestor he called “W,” which was part of the “Antiochian text.”¹⁰ On account of Lake’s conclusion that the MSS were associated with Origen, he called the group “Caesarean,” concluding that *f*¹ represents “a text that stands alone.”¹¹ Von Soden called this group H^f and added MSS 2886 and 1582 to Lake’s grouping. Wisse also claimed that these particular MSS belong together, including the

⁶ Information in this paragraph is from Aland, *Kurzgefasste*, 47, 137, 336, 394, and 420.

⁷ Lake and Robinson, *Codex I*, xxiii.

⁸ Lake and Robinson’s analysis of the four MSS falls on the following pages: 1 (x-xiv), 118 (xiv-xvii), 131 (xvii-xix), 209 (xix-xxii).

⁹ *Ibid.*, xxvii.

¹⁰ *Ibid.*, xxiv-xxxi.

¹¹ *Ibid.*, lv.

five MSS from f^1 that were a part of this particular case study.¹² Yet, textual analysis of Mark's gospel indicates that the type of text preserved in these minuscules often agrees with that of Codex Q (026, 5th cent.; Paulines) and appears to go back to the type of text current in Caesarea in the third or fourth century.¹³

More recently, Amy Anderson examined f^1 through her collations of 436 selected "family readings." Her analysis of the test passages led her to place MSS 118, 205, and 209 in the subgroup of f^1 and to describe MSS 1 and 1582 as core members of f^1 .¹⁴ Anderson supports the accuracy of Lake's stemma of f^1 but suggests that, since the discovery of MS 1582 was concurrent with his work, f^1 needs to be reconfigured with MS 1582 as the leading member instead of MS 1.¹⁵ She argued that MSS 1582 and 1 have a common ancestor and likely had "two-copying events" between them. The most significant contribution of her work in response to Lake's inaccurate conclusions was to determine that the leading family member of f^1 is MS 1582 rather than MS 1. Throughout her study, Anderson favored the readings of MS 1582 due to background

¹² Wisse, *The Profile*, 105-6.

¹³ Metzger, *The Text*, 61.

¹⁴ Anderson, *Textual*, 4, 97, 111. Wisse, *The Profile*, 53, claimed MSS 1 and 1582 were very close. See also Thomas A. Wayment, "The Scribal Characteristics of the Freer Pauline Codex," in *The Freer Biblical Manuscripts: Fresh Studies of an American Treasure Trove* (ed. Larry W. Hurtado; Leiden: Brill, 2006), 261-72, for an analysis of scribal characteristics in MS 1.

¹⁵ Anderson, *Textual*, 3, 97. Regarding this point Anderson wrote, "The inaccuracies in Lake's edition of Family 1, combined with a demonstration that Codex 1582 contains an older and better representation of the archetype of Family 1, demonstrate the desirability of a new edition of Family 1" (4).

information of the scribe and the tendency of MSS 1, 209, and 209 to follow the corrected readings (marginalia) of MS 1582. In a questionable colophon of MS 1582, a later hand named the scribe of the MS as Ephraim and dated MS 1582 to November 23, 6457 (A.D. 948).¹⁶ While most reject the date provided, Anderson supported the identification of the scribe and built her argument on the known traits of Ephraim's copying methods based on similar colophons in other MSS, including one in one other NT MS, MS 1739 (10th cent., Acts, Pauline, and Catholic Epistles). According to her evaluation of the background of the scribe and the contents of the MS, Anderson concluded that Ephraim not only wanted to copy the text accurately in MS 1582 but wanted the MS to match the "exact appearance" of his exemplar.¹⁷

Anderson also argued that MSS 205 and 209 (along with MS 118) form a subgroup derived from a common exemplar (which she labeled "X") one generation removed from MSS 1582 and 1.¹⁸ Anderson limited her study to Matthew because of the focus of Origen's commentary on this particular gospel.¹⁹ While this study is not delimited to Matthew, the study has been narrowed to focus on the gospels. The studies

¹⁶ Anderson, *Textual*, 6, 95.

¹⁷ *Ibid.*, 20, 30. Anderson wrote, "The histories of 1582 and of 1739 are certainly parallel. The archtypes of both can be linked to Caesarea; both were penned by Ephraim in Constantinople, so that their exemplars must have been available to him, perhaps in the same collection; and both have found their way to monasteries on Mount Athos" (72).

¹⁸ Anderson, *Textual*, 86, 96, 111.

¹⁹ *Ibid.*, 75. Anderson concluded that the archetype behind MS 1582 was related to the text used by Origen.

of Lake and Anderson have demonstrated that, outside of the gospels, f^1 does not have the same level of coherence. According to Anderson, Lake's classic study of the family has "resulted in a scholarly consensus that these five manuscripts are so closely related *in the Gospels* as to form a textual family."²⁰

Regarding Anderson's subgroup, Parker argued that MSS 209, 205, and 2886 were copied from oldest to youngest.²¹ He demonstrated that they are related, although he did not know the precise nature of their relationship. Only eight other Greek minuscule MSS are identified by their Gregory-Aland number with the aforementioned "abs" superscript." The other seven MSS include 9^{abs} (14th cent., Gospels), 30^{abs} (15th cent., Gospels), 1160^{abs} (14th cent., Gospels), 1909^{abs} (16th cent., Romans), 1929^{abs} (14th cent., Paulines), 1983^{abs} (13th cent., Hebrews), and 2036^{abs} (16th cent., Revelation). Parker argued that because of this classification, one can know the MSS are copies of the MSS with which they have traditionally been paired.

Anderson further noted that f^1 did not originate as a part of the Byzantine text tradition, but some Byzantine readings were preserved in it or corrected toward it. Anderson claimed that one characteristic of f^1 is that the *pericope de adultera* is moved to the end of John yet the subgroup of MSS 205, 209, and 2886 does not follow this pattern, as the text appears in its traditional location in these MSS.

²⁰ Anderson, *Textual*, 84 (emphasis mine).

²¹ All of the information in this paragraph, taken from Parker, *An Introduction*, 138-40, 157, 325. Parker argues that MSS 1 and 1582 are related and "differ twice in every thousand words."

Anderson built her argument on the nature of MS 1582 as the lead member of *f*¹ on a number of unusual readings from Matthew. For example, in Matt 1:4 (vu #15), the proper name Ἀμιναδάβ is replaced with ἀμιναδάμ in MS 1, which indicates that the scribe of 1 mistook the minuscule script beta for a mu.²² In Matt 1:5 (vu #42), the phrase Σαλμάν, Σαλμάν δὲ ἐγέννησεν τὸν is omitted due to haplography in MS 1 and the subgroup of MSS 205, 209, and 2886 that serves as one of the prime examples Anderson uses for an “X” exemplar (which she recommended was an intermediate step between MS 1582 and the other primary group members). She also cited the omission of καὶ νύκτος τεσσαράκοντα in Matt 4:2 (vu #17) and καὶ ἐπεκάθισεν ἐπάνω αὐτῶν in Matt 21:7 (vu #40) as the basis of the conclusion that the scribe of MS 1, and presumably those of MSS 205, 209, 2886, was prone to omission. In MS 1, καὶ λέγουσιν is omitted from Matt 11:19 (vu #30), which Anderson suggested was a singular reading created by an accidental oversight by the mistake-prone scribe of MS 1. Likewise, in Matt 12:36 (vu #4) the omission of δὲ led Anderson to conclude that the scribe of MS 1 was not as careful as the scribe of MS 1582. Due to this tendency and other types of variations discussed below, Anderson favored “Ephraim,” the careful scribe of 1582 almost every time.²³

²² Anderson, *Textual*, 85. VU numbers were added so that the VUs Anderson mentioned can be compared with the collation data provided in Appendix 3A.

²³ References to Anderson in the paragraph come from *Textual*, 87, 89-91, 118, 156, and 159.

Similarly, in Matt 1:7 (vu #48) and 8 (vu #3), the proper name Ἀσὰφ is replaced with Ἀσα as a marginal correction in MS 1582 but included in the main body of text in the other MSS. This pattern serves as the strongest support for the primacy of MS 1582 in *f*¹. The same sort of correction from MS 1582 made its way into the texts of the other MSS on other occasions in Matt 3:10 (vu #6) when καὶ is added after δὲ; in Matt 13:52 (vu #64) when ἐκβάλλει is replaced with προφέρει; in Matt 16:13 (vu #48) when με is added after τινα; and in Matt 20:23 (vu #47) when καὶ is replaced with ἡ in MS 1 only.

Some VRs also demonstrate continuity between MSS 1, 205, 209, and 2886 and independence from MS 1582 as in Matt 5:33 (vu #30) where the unusual nomina sacra κ̄ω̄ι (from τῶ κυρίω) is not shared by MS 1582 but is by all others.²⁴ Similarly, in Matt 5:37 (vu #39) the shift from τούτων to τούτου is a shared singular reading that does not have the support of MS 1582. Anderson also argued that the shift from the article τῶ to τὸ in Matt 23:18 (vu #57) serves as “proof of the close relationship” between the leading members of the group.

In Matt 13:30 (vu #96), while the change from συναγάγετε to συνάγετε might reflect an older reading, Anderson suggested the substitution was likely another careless error by the scribe of MS 1. In Matt 23:10 (vu #12), with the omission of εἰς Anderson

²⁴ Anderson, *Textual*, 161. Her claim that the unusual nomina sacra are evidence for a subgroup along with the analysis of the collation data has demonstrated that MSS 205, 209, and 2886 do form a subgroup one generation removed from the leading group members. For this reason, when the subgroup of *f*¹ is referred to, the writer is referencing these three MSS.

argued ἐστίν was not deleted in the exemplar but f^1 MSS other than MS 1582 mistakenly deleted it. Regarding the replacement of ἑαυτοῖς with αὐτοῦς in Matt 23:31 (vu #9), the scribe of MS 1582 again appears to have been more careful than those of the other MSS in f^1 . In Matt 1:14 (vu #3) the orthographical shift from Αζωρ to Αζορ perhaps also indicates a less careful approach to the text by the scribes of the MSS other than MS 1582.

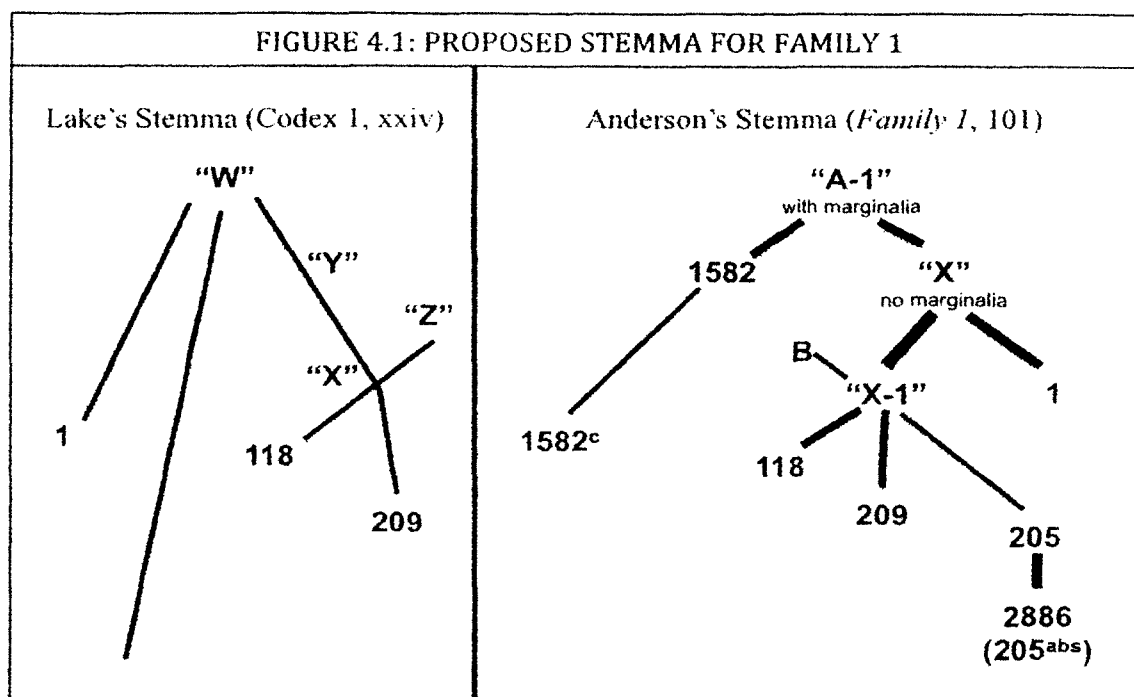
Anderson's conclusions regarding MS 1582 being the lead member of f^1 were supported by the evidence gathered through a collation of the group, especially where MSS 1, 205, 209, and 2886 follow the reading of the marginal corrections of MS 1582 or where the MSS uniquely agree in variation units. In Matthew, the influence of marginal corrections was made more evident by the following variations not mentioned by Anderson: the addition of αὐτός in Matt 12:3 (vu #38); the addition of ἀπὸ τῆς in Matt 13:1 (vu #30); the addition of ὑποκριταὶ in Matt 16:3 (vu #33); the addition of μοι in Matt 18:28 (vu #72); the addition of εἰ μὴ εἶς ὁ θεὸς in Matt 19:17 (vu #38); the shift from εὐωνύμων to μου in Matt 20:23 (vu #55); the orthographical shifts in Matt 23:18 (vu #57), 31 (vu #9); 26:35 (vu #42); the shift from ἡμέρα to ὥρα in Matt 24:42 (vu #22); and the shift from ἐκχυννόμενον to ἐχχυνόμενον in Matt 26:28 (vu #40).²⁵

²⁵ References to Anderson from this paragraph came from *Textual*, 88, 91, and 94.

The same tendencies can be detected outside the range of Anderson's study, particularly in Mark 2:21 (vu #15) when ἐτιράπτει is replaced with ἐτιρράπτει, the addition of δὲ in Mark 10:27 (vu #3), and the addition of the pronoun αὐτόν in Mark 10:34 (vu #23). Likewise, in Luke one can see the other group members follow the corrections to MS 1582 with the addition of the article ἡ in Luke 1:5 (vu #45); the multiword addition of τῶν ἐθρῶν ἡμῶν in Luke 1:74 (vu #11); the addition of καὶ οἱ ἀνοὶ in Luke 2:15 (vu #30); the shift from ὁ πατήρ to ἰωσήφ in Luke 2:33 (vu #9); τοῦ θεοῦ being replaced with τῶν οὐρανῶν in Luke 6:20 (vu #33); the addition of the nomina sacra ἀνο̅ς in Luke 6:45 (vu #20); the addition of θησαυροῦ τῆς καρδίας αὐτοῦ in Luke 6:45 (vu #23); the shift from αὐτοῦ to ὧδε in Luke 9:27 (vu #24); ἐκλελέγμενος being replaced with ἀγαπητὸς in Luke 9:30 (vu #33); and the addition of the article τοῦ in Luke 11:51 (vu #3). Interestingly, no examples of this tendency were found in John, but the pattern of variations in John did not indicate that different scribes were involved in copying this particular gospel in all four of these witnesses.

Throughout this chapter MS 1582 will be assumed to be the leading member of *f*¹ with MS 1582 generally reflecting a reading that follows the shared exemplar in a more careful way. In the tables and analysis that follow, the MSS will be grouped as MS 2886 as a direct copy of MS 205 and MS 1 as a descendant of MS 1582. Given that MS 209 is

not directly related to the others, it will be evaluated in the excursus on f^1 in Appendix 3B, along with disagreements between MSS in this group that are not particularly relevant to the discussion of scribal tendencies.



Manuscript 2886 (205^{abs}) as a Direct Copy of Manuscript 205

TYPE OF VR	2886 VRs NOT IN 205	Relative # of VRs in Comparable MS
Orthographical Shifts	11	829
Nomina Sacra	7	2,330
Omissions	18	593
Substitutions	23	1,377
Additions	20	829
Transpositions	6	475
Movable Nu	7	543
Proper Names	2	169
Consonantal Exchange	0	0
Numerical Substitution	0	0

²⁶ The relative number of VRs in comparable MSS was calculated by searching through the text-range of f^1 using the HCNTTS apparatus software.

Orthographical Shifts

On five occasions, the $\alpha \rightarrow o$ shift occurs by the hand of the scribe of MS 2886 where it is not found in MS 205. As represented in Table 4.3, while six other types of shifts that occur by the hand of the scribe of MS 2886, only the $\alpha \rightarrow o$ shift occurs more than once. With only 11 differences between the two MSS, orthographical shifts are not as significant a type of variation in MS 205 and its copy MS 2886 as one will find in the other case studies.

$\omega \rightarrow o$	Luke 22:9	$\epsilon \rightarrow \epsilon\iota$	Mark 7:14
$\alpha \rightarrow o$	Mark 4:8; Luke 19:25; 20:24; 22:71; John 11:46	$o \rightarrow \omega$	Mark 4:32
$\iota \rightarrow \epsilon\iota$	Matt 4:15	$o\iota \rightarrow \omega$	Luke 4:34
$\epsilon \rightarrow \eta$	John 11:51		

Nomina Sacra

Although the occasions are not outstanding in number, the scribe of MS 2886 differs from MS 205 on 19 occasions: $\overline{\alpha\nu\omicron\nu}$ (Mark 8:31; Luke 22:22), $\overline{\alpha\nu\omicron\varsigma}$ (Mark 4:26; 8:36), $\overline{\alpha\nu\omega\nu}$ (Luke 19:30), $\overline{\iota\nu}$ (Mark 14:53), $\overline{\iota\varsigma}$ (Luke 18:24; John 8:12), $\overline{\theta\nu}$ (Luke 20:37), $\overline{\theta\upsilon}$ (Luke 22:70; John 6:69), $\overline{\theta\varsigma}$ (Mark 10:18), $\overline{\kappa\varsigma}$ (Matt 16:2; Luke 18:6), $\overline{\kappa\upsilon}$ (Luke 1:15), $\overline{o\upsilon\nu\omicron\varsigma}$ (John 3:13), $\overline{o\upsilon\nu\omicron\nu}$ (Matt 24:30), $\overline{\pi\alpha\rho\varsigma}$ (John 6:40), and $\overline{\pi\eta\rho}$ (John 5:22). Yet, no pattern of usage can be determined by the hand of the scribe of MS 2886 since the nomina sacra where he or she differs from the exemplar rarely occur on more than one occasion.

Omissions

TABLE 4.4: OMISSION DIFFERENCES BETWEEN 2886 AND 205			
ADJECTIVES/ADVERBS		MULTIWORD	
σω	Matt 13:27	ελεβεν αυτην	Mark 12:21
αιτιον	Luke 23:14	εν τη	Luke 2:52
τινα	Luke 10:38		PRONOUNS
εσω	Mark 14:54	αυτοις	Luke 23:20
	CONJUNCTIONS	Αυτον	Luke 5:13; John 11:44
δε	Luke 11:42	Αυτου	Mark 8:12
και	Luke 23:50	Αυτω	Mark 9:17
	NOUNS		VERBS
Ιησους	Mark 9:39	εγενετο	Mark 9:7
	PREPOSITIONS	εχουσιν	Mark 2:19
εν	Luke 10:21		ARTICLES
		Ο	John 12:22

On 18 occasions the scribe of MS 2886 does not follow his or her exemplar in regard to omissions. The scribe of MS 2886 omits material found in MS 205 by omitting four adjectives or adverbs; five pronouns (*αὐτόν* omitted twice); two multiword; two conjunctions; two verbs; and single omissions of a preposition, article, and noun. While no significant omissions due to harmonization or haplography are among these 18, the scribe of MS 2886 successfully avoided the haplography of MS 205 in Luke 5:26 (vu #3) and 8:18 (vu #20) as well as the other significant omissions noted in Appendix 3B.

Substitutions

TABLE 4.5: SUBSTITUTIONS IN 2886 BUT NOT 205			
VERBS		ADJECTIVES	
εξηνεγκεν] εξηγαγεν	Mark 9:23	πλειω] πλειους	Matt 26:53
ετιθεσαν] ετιθουν	Mark 6:56		CONJUNCTIONS
και λεγων] λεγει	Mark 8:33	ως] ωσπερ	Mark 13:34
σταθησεσθε] αχθησεσθε	Mark 13:9	και αυτος] κακεινος	Mark 14:15
ελεγεν] ειπεν	Mark 15:12	αλλα] αλλ	John 6:39
καταβας] καταβηθι	Mark 15:30		
απεκατεσθαθη] απεκατεσθη	Luke 6:10		MULTIWORD
εκβαλλουσιν] εκβαλουσιν	Luke 11:19	την πρωτοκλισιαν] τας πρωτοκλησιας	Matt 23:6

VERBS		MULTIWORD	
μετανοητε] μεταμογησητε	Luke 13:3	ουθεν] ουδε εν	Luke 20:40
συγκαλει] συγκαλειται	Luke 15:9	NOUNS	
λεγων] ειπων	Luke 19:30	γενεσει] γεννεσει	Luke 1:14
δωσουσιν] δωσιν	Luke 20:10	μνα] μνας	Luke 19:16
εσονται] εσται	Luke 21:25	PRONOUNS	
γινωσκουσι] γινωσκομαι	John 10:14	ταυτα] τοιαυτα	Luke 13:2

On 23 occasions the scribe of MS 2886 made substitutions not found in his or her exemplar, with two of these substitutions being apparent moves toward harmonization to a parallel gospel context. First, in MS 2886 the scribe substituted the verb ἀχθήσεσθε for σταθήσεσθε in Mark 13:9 (vu #32) to make the text read more like the parallel in Matt 10:18. Second, in Mark 15:30 (vu #10), the scribe of MS 2886 replaced καταβάς with κατάβηθι to help it conform to Matt 27:40.

Additions

TABLE 4.6: ADDITION DIFFERENCES BETWEEN 205 AND 2886			
MULTIPLE WORDS			
+ ελεβεν αυτην	Mark 12:21	+ λεγοντες ειρηνην τω οικω τουτο	Matt 10:8
+ εν σοι	Mark 14:29	+ τω μυρον	Matt 26:9 ^c
PRONOUNS		CONJUNCTIONS	
+ αυτω	Matt 25:44; 27:22 ^c	+ και	Matt 26:71; Mark 14:47
+ αυτου	Matt 26:55	+ γαρ	Mark 12:36
+ ου	Luke 11:59; 15:4	+ δε	John 6:23
+ αυτης	Luke 12:53	PREPOSITIONS	
+ σου	Luke 19:42	+ εκ	Mark 14:20
NOUNS		ARTICLES	
+ ρημα	Matt 5:11	+ ο	Matt 22:44
+ καινης	Matt 26:28	+ του	Luke 1:5

Generally the addition VRs where MS 2886 differs from MS 205 are not as significant as the omission or substitution VRs. The scribe of MS 2886 added content to

the text not found in MS 205 on twenty occasions, including seven pronouns, four conjunctions, four multiword additions, two nouns, two articles, and one preposition.

Transpositions

Little variation involving transpositional VRs was observed between MSS 205 and 2886. The scribe of MS 2886, does not agree with his or her exemplar on six occasions: Matt 7:11 (vu #22); 13:2 (vu #20); 22:40 (vu #10); Luke 3:16 (vu #4); John 7:15 (vu #4); and 14:30 (vu #16).

Movable Nu

The scribe of MS 2886 did not follow MS 205 in John 6:61 (vu #22) with the removal of the final nu from *γογγυζούσιν* and with *ἔλεγεν* in Luke 14:12 (vu #6). Interestingly, the scribe of MS 2886 independently dropped the final nu from his or her exemplar only seven times, which involved only two words: *εἶπεν* in Luke 19:8 (vu #8); 20:3 (vu #5) and *ἔστιν* in Mark 7:34 (vu #19); 12:11 (vu #10); John 3:6 (vu #13); 4:18 (vu #22); and 8:39 (vu #25).

The Scribe of 2886 (205^{abs}) as Copyist of Manuscript 205

The influence of the ancestors of MSS 205 and 2886 can be seen in the shared omissions due to a harmonization to parallel gospels in Matt 8:33 (vu #50), Mark 10:19 (vu #20), and John 12:3. Similarly, MSS 205 and 2886 share seven major omissions because their ancestors (perhaps the exemplar of MS 205?) contained this error in Mark 9:37 (vu #33); 10:11 (vu #7); 12:5 (vu #45); 12:9; 15:19 (vu #5); Luke 11:48 (vu #2); and John 8:24 (vu #25). The scribe of 2886 was very careful not have a multiword omission

due to haplography or harmonization by his or her own hand, as contrasted with the scribe of MS 209, who had six eye-jumps that each omits significant blocks of material (Matt 10:34; 11:17; 13:57 [vu #60]; 15:36 [vu #13]; 19:5 [vu #5]; Luke 1:58 [vu #30]).

Although when the MSS share VRs one cannot gain insights into the tendencies of the traits of the scribes of these particular MSS, together both MSS 205 and 2886 bear witness to a tendency to harmonize to other gospel accounts in the shared substitution VRs of Matt 20:21 (vu #23), 17:20 (vu #9), 20:22 (vu #36), and 24:6 (vu #25). Yet on their own, the scribes of MSS 205 and 2886 did not make substitutions for the purpose of harmonization, as again contrasted with the scribe of MS 209, who harmonized to the immediate context twice (Matt 10:39 [vu #51]; 14:12 [vu #26]) and a parallel gospel context once (Matt 17:23 [vu #6]). The scribes of MSS 205 and 2886 also follow their ancestors in making additions for the purpose of harmonization to parallel gospels in Mark 6:36 (vu #34), Luke 11:2 (vu #35), and 11:4 (vu #27).

Overall the scribe of MS 2886 was very careful in following his or her exemplar, as made evident by the few, insignificant variations involving orthographical shifts, nomina sacra, transpositions, movable nus, and proper names. Yet the scribe of MS 2886 did not blindly copy the text, but rather as an astute reader and copyist avoided tendencies evident in the exemplar. For example, on two occasions he or she avoided the omissions in MS 205 obviously due to haplography in Luke 5:26 (vu #3) and 8:18 (vu #20). Furthermore, the scribe of MS 2886 was prone to harmonize to parallel gospel contexts, particularly moving toward a Matthean context by substitution, than by omission or addition (as made evident by the VRs in Mark 13:9 [vu #32] to Matt 10:18; 15:30 [vu #10] to Matt 27:40). Similarly, though not harmonizing to the immediate context with

any VRs of his or her own, the scribe of MS 2886 avoided one such effort in the exemplar reading of Matt 19:4 (vu #28). The scribe of MS 2886 engaged the text of his or her exemplar both responsibly and creatively. While having a tendency toward harmonizing to parallel gospel contexts, the scribe also knew that not all harmonizations were to be preferred and was selective in not following the exemplar on every occasion, though on most occasions staying true to the text that he or she was striving to pass on.

Manuscript 1 as a Descendant of Manuscript 1582

TYPE OF VR	1 VRs NOT IN 1582	Relative # of VRs in Comparable MS
Orthographical Shifts	78	486
Nomina Sacra	12	2,330
Omissions	37	593
Substitutions	77 (1 ^c)	1,377
Additions	23 (2 ^c)	829
Transpositions	6	475
Movable Nu	4	543
Proper Names	12	169

Orthographical Shifts

ORTHOGRAPHICAL SHIFTS ²⁸ FOUND IN 1 BUT NOT 1582			
$\omega \rightarrow \iota$	Luke 10:16	$\epsilon \rightarrow \eta$	Mark 6:31; 11:2; John 3:12
$\omega \rightarrow \text{ou}$	John 11:53	$\epsilon \rightarrow \alpha\iota$	John 11:38
$\omega \rightarrow \text{o}$	Matt 7:3; 8:4; 10:13; 16:28; Mark	$\epsilon \rightarrow \text{ie}$	Mark 14:70

²⁷ Numbers in parentheses with the “c” superscript represent the number of VRs by the hand of the corrector that are included in the number of VRs for that particular cell in the summation table.

²⁸ Fifteen shifts in MS 1 represent singular readings: $\omega \rightarrow \text{o}$ in Matt 10:13 (vu #83); Mark 6:21 (vu #29), 56 (vu #16); Luke 16:15 (vu #22), 25 (vu #40); $\eta \rightarrow \text{o}$ in Matt 5:26* (vu #35); $\iota \rightarrow \eta$ in Matt 24:31 (vu #23); Mark 4:15 (vu #39); $\text{ie} \rightarrow \iota$ in Luke 12:35 (vu #15); $\eta \rightarrow \alpha$ in Matt 12:10 (vu #18); $\epsilon\iota \rightarrow \text{o}$ in Matt 18:28 (vu #30); $\epsilon \rightarrow \eta$ in Mark 11:2 (vu #32); $\epsilon \rightarrow \text{ie}$ in Mark 14:70 (vu #15); $\text{ou} \rightarrow \omega$ in Matt 21:41 (vu #2); and $\epsilon\upsilon \rightarrow \alpha$ and Mark 16:13 (vu #14).

$\omega \rightarrow o$	6:21, 37, 52, 56; Luke 16:15, 25; 21:30; 23:47; John 2:14; 19:35	$\varepsilon \rightarrow \iota\varepsilon$	
$\alpha \rightarrow \varepsilon$	Mark 10:16; Luke 21:9	$o \rightarrow \alpha$	Luke 4:28; 8:7
$\alpha \rightarrow \varepsilon\iota$	John 15:4	$o \rightarrow \varepsilon$	Luke 11:4; 12:49
$\varepsilon\iota \rightarrow \iota$	Matt 20:22; Mark 16:5	$o \rightarrow \eta$	Luke 7:36; John 14:26
$\alpha \rightarrow \omega$	John 19:35	$o \rightarrow \omega$	Luke 2:40; 23:23; John 8:51; 14:12; 21:6
$\eta \rightarrow u$	John 12:43	$o\iota \rightarrow o$	Luke 8:29
$\eta \rightarrow o$	Matt 5:26; Luke 24:39	$ou \rightarrow \omega$	Matt 21:41; John 11:48
$\eta \rightarrow \iota$	Luke 4:38; 9:21; John 2:6; 8:57; 15:8	$o\iota \rightarrow \eta$	Luke 10:40
$\iota \rightarrow \eta$	Matt 24:31; Mark 4:15; 15:14; Luke 4:24; John 12:14	$\varepsilon u \rightarrow \alpha$	Mark 16:13
$\iota \rightarrow \varepsilon\iota$	Matt 10:12, 25; John 6:30	$\eta \rightarrow \varepsilon\iota$	Mark 10:15; Luke 4:25
$\iota\omega \rightarrow o$	John 11:47	$\varepsilon\iota \rightarrow \eta$	Matt 5:38; 24:50; Luke 1:64; 9:24; 21:21
$\iota\varepsilon \rightarrow \iota$	Luke 12:35	$u \rightarrow o\iota$	John 21:16
$\iota \rightarrow o$	Mark 6:41	$\eta \rightarrow \omega$	Mark 13:14
$\eta \rightarrow \alpha$	Matt 12:10; Luke 24:49	$u \rightarrow \eta$	Matt 6:8; John 10:25
$\varepsilon\iota \rightarrow o$	Matt 18:28	$o \rightarrow ou$	Matt 21:25
$\alpha\iota \rightarrow \varepsilon$	Matt 26:69		

Not all of the VRs involving orthographical shifts in MSS 1 and 1582 agree with one another, as demonstrated in Table 4.8. In MS 1 the $\omega \rightarrow o$ shift occurs 14 times. Other shifts in MS 1 that occur more than twice include the $\eta \rightarrow \iota$ shift (5x), the $\iota \rightarrow \eta$ shift (5x), the $\varepsilon\iota \rightarrow \eta$ shift (5x), the $o \rightarrow \omega$ shift (5x), the $\iota \rightarrow \varepsilon\iota$ shift (3x), and the $\varepsilon \rightarrow \eta$ shift (3x). Given the prominence of the $\alpha \rightarrow o$ shift where MSS 1 and 1582 agree, the scribe of 1 generally preferred the omega over the omicron when shifting orthographies.

Nomina Sacra

$\iota\bar{\omega}$	(all from $\text{I}\omega\alpha\nu\nu\eta\varsigma$) Mark 6:14, 17; Luke 7:24	$\iota\lambda\eta\bar{\mu}$	Luke 13:34
$\chi\bar{\zeta}$	Matt 20:8; Mark 2:28	$\text{I}\bar{\zeta}$	John 6:42
$\upsilon\bar{\zeta}$	Matt 13:55; 26:64; Mark 2:28	$u\bar{\nu}$	Luke 1:31
$\pi\nu\alpha\tau\bar{\alpha}$	Matt 8:16		

Regarding occasions the scribe of MS 1 differs from his or her ancestor, on twelve occasions nomina sacra VRs occur with nine different types of nomina sacra,

including multiple usages of $\kappa\bar{\zeta}$ (Matt 20:8; Mark 2:28), $\upsilon\bar{\zeta}$ (Matt 13:55; 26:64; Mark 2:28), and on three occasions $\text{I}\bar{\omega}$ from the proper name of $\text{I}\omega\alpha\nu\nu\eta\varsigma$ in Mark 6:14, 17; and Luke 7:24. As is demonstrated in the shared variations involving nomina sacra in MSS 1 and 1582 discussed in Appendix 3B, a tendency to abbreviate $\upsilon\acute{\iota}\acute{\omicron}\varsigma$ is evident where these two MSS stand apart from MSS 205, 209, and 2886.

Omissions

Manuscript 1 differs from its ancestor on a number of occasions that involve multiword omissions. On nine occasions multiple words are omitted, two of which are due to haplography on the part of the scribe. In Mark 10:27 ($\nu\upsilon$ #27) the scribe jumped from $\theta\epsilon\tilde{\omega}$ to $\theta\epsilon\tilde{\omega}$ and omitted an important part of Jesus' teaching concerning how all things are possible with God ($\pi\acute{\alpha}\nu\tau\alpha$ $\gamma\acute{\alpha}\rho$ $\delta\upsilon\nu\alpha\tau\acute{\alpha}$ $\pi\alpha\rho\acute{\alpha}$ $\tau\tilde{\omega}$ $\theta\epsilon\tilde{\omega}$). Similarly, in John 21:16 ($\nu\upsilon$ #51) the scribe jumped from $\lambda\acute{\epsilon}\gamma\epsilon\iota$ to $\lambda\acute{\epsilon}\gamma\epsilon\iota$ and embarrassingly omitted the words $\lambda\acute{\epsilon}\gamma\epsilon\iota$ $\alpha\upsilon\tau\tilde{\omega}$ $\pi\acute{\omicron}\acute{\iota}\mu\alpha\iota\nu\epsilon$ $\tau\acute{\alpha}$ $\pi\rho\acute{\omicron}\beta\alpha\tau\acute{\alpha}$ $\mu\omicron\upsilon$ from Jesus' second of three admonitions to Peter. The other omissions by the hand of the scribe are much less significant and fail to support Anderson's description of the scribe of MS 1 as generally "careless."²⁹ On 13 occasions he or she is responsible for multiword omissions, along with articles on eight occasions; verbs four times; pronouns four times; and conjunctions, nouns, particles, and prepositions twice each.

²⁹ Anderson, *Textual*, 146.

TABLE 4.10 ³⁰ : OMISSIONS IN 1 BUT NOT IN 1582			
PRONOUNS		MULTIWORD	
με	Luke 24:39	σαλμων δε εγεννησεν	Matt 1:5
μου	Luke 8:21	Και νυκτος τεσσαρακοντα	Matt 4:2
σοι	Luke 1:13	και λεγουσιν	Matt 11:19
σου	Luke 11:34	και επεκαθισεν επανω αυτων	Matt 21:7
ARTICLES		εν ολη	Matt 22:37
η	Matt 12:25*	η διωγμου δια τον λογον ευθυς	Mark 4:17
οι	Matt 21:9; Luke 2:18	ο παντα γαρ δυνατα παρα τω θεω	Mark 10:27
τα	Matt 18:31	ουκετι ειμι αξιος κληθηναι υιος σου	Luke 15:19
ο	Matt 18:9	εν τω	Luke 17:14
το	John 7:50	ουτως και τω υιω εδωκεν ζωην εχειν εν εαυτω	John 5:26
τον	John 3:26	οτι πορευομαι ετοιμασαι τοπον υμιν	John 14:12
των	Luke 2:31	και επετρεψεν ο Πιλατος ηλθεν ουν ηρεν το σωμα αυτου	John 19:38
NOUNS		λεγει αυτω ποιμαινε τα προβατα μου	John 21:16
αδελφος	Mark 12:19	PARTICLES	
δεκα	Luke 15:8	Εαν	Matt 28:14
CONJUNCTIONS		Μη	John 10:38*
δε	Matt 12:36	VERBS	
και	Luke 1:18	Ει	Luke 10:13
PREPOSITIONS		Ειπεν	John 12:39
απο	Matt 8:11	Εισιν	Matt 22:30
ενωποιν	Luke 24:11	Σωθησεται	John 11:12

Two of the multiword omissions that occur in MS 1 but not in MS 1582 are eye-jumps, and one omission is a harmonization to a parallel gospel context. In Matt 4:2 (vu #17) the scribe of MS 1 omits *και νύκτος τεσσαράκοντα* due to a jump from *τεσσαράκοντα* to *τεσσαράκοντα*. Similarly, in Luke 15:19 (vu #3) the scribe omitted the expression

³⁰ Three of the omissions in MS 1 only are singular readings: the omission the article *οί* in Matt 21:9 (vu #12); *τών* in Luke 2:31 (vu #15); and the preposition *ἀπό* in Matt 8:11 (vu #18).

ούκέτι εἰμι ἄξιος κληθῆναι υἱός σου, which occurs because of a jump from σου to σου.

Finally, in Mark 4:17 (vu #38) an omission of ἡ διωγμοῦ διὰ τὸν λόγον εὐθύς results in a harmonization with Matt 13:21.

Substitutions

VERBS		ADJECTIVES	
δὶλεχθησαν] διηνεχθησαν	Matt 9:34	πολυ] πολλυν	Mark 6:34
συνετων] δυνατων	Matt 11:25	οταν] οτταν	Luke 16:4; 21:9
συναγαγετε] συναγετε	Matt 13:30	πολλης] πολης	Luke 21:27
παρεκαλεσας] επαρακαλεσας	Matt 18:32	NONSENSE	
καταμαρτυρουσιν] κατηγορουσιν	Matt 27:13	περισσου] περισσως	Mark 6:51
ηστευσουσιν] νηστευουσιν	Mark 2:20	ουτε] ειστε	Luke 14:45
εμερισθη] μεμερισται	Mark 3:26	οντως] οτως	John 8:36
ηρξαντο] ηρξατο	Mark 5:17	NOUNS	
επιδωσει] αντιδωσει	Mark 7:9*	διδραγμα] διδραγμα	Matt 17:24
παραδιδοντες] παραδιδδοντες	Mark 13:11	δουλος] συνδουλος	Matt 18:26
ερχονται] ερχεται	Mark 14:32	γεννησαρετ] γεννησαρεθ	Mark 6:53
προελθων] προσελθων	Mark 14:35	προσκυψης] προσκοψις	Luke 4:11
προσηξατο] προσηξατο	Mark 14:39	μηνας] μηναι	Luke 4:25
εκαλου] ελαλου	Luke 1:59	πλοια] πλοιαρια	Luke 5:2
χαλασω] χαλασωμεν	Luke 5:5	ρηγμα] ρημα	Luke 6:49
επηραζωνων] επηραζοτων	Luke 6:28	πυλωνα] πυλων	Luke 16:20
απολυετε] απολυεετε	Luke 6:37	μνα] μνας	Luke 19:20
προσευχεσθαι] προσευξασθαι	Luke 9:29	θρεμματα] θρεματα	John 4:12
χβαλωσιν] εκβαλλωσιν	Luke 9:40	ονομα] υιον	John 12:28
ειπε] ειπον	Luke 10:40	αριμαθαιας] αριμαθαιας	John 19:39
μελει] μελλει	Luke 10:40	οψαριον] οψαρια	John 21:9
προσευχησθε] προσευχεσθε	Luke 11:12	ADVERB	
πορευεται] πορευεται	Luke 11:15	μογισ] μογισ	Luke 9:39
διαμερισθεισα] μερισθεισα	Luke 11:17		

³¹ Singular readings in this table include the following substitutions: verbs—Matt 18:32 (vu #57); Mark 13:11 (vu #10); 14:39 (vu #13); Luke 1:59 (vu #35); 6:28 (vu #20), 37 (vu #27); 12:5 (vu #17); 13:24 (vu #4); 23:2 (vu #12); Conjunctions—Mark 6:51 (vu #12); Luke 14:45 (vu #3); 16:4 (vu #10); 21:9 (vu #3); nouns—Matt 18:26 (vu #13); Luke 4:11 (vu #20); 4:25 (vu #72); John 19:39 (vu #34); 21:9 (vu #22); and pronouns—Matt 15:39 (vu #9); Luke 18:14 (vu #12).

VERBS		MULTIWORD	
εμβαλειν] εμβαλην	Luke 12:5	εις τον οικον] εν τω οικω	Luke 9:61
εισελθειν] δειελθειν	Luke 13:24	CONJUNCTIONS	
βελησαντες] θελοντας	Luke 19:27	και] η	Matt 20:23
επηρωτησαν] επηρωτηασαν	Luke 20:27	τι] οτι	Matt 7:14 ^c
συνεχοντες] συνεχοτες	Luke 22:63	εως] και	Luke 10:15
διαστρεφοντα] διαστρεφοντα	Luke 23:2	ως] και	Luke 15:25
εγενοντο] εγενετο	Luke 23:12	δεκα] δε	Luke 19:25
απεληλυθεισαν] απελυθεισαν	John 4:8	ARTICLE	
αγαλλιασθηναι] αγαλλιασθηναι	John 5:35	ου] ο	John 4:9
αρχοντων] αρχοντων	John 7:48	PRONOUNS	
βαλετω] βαλλετω	John 8:7	τους] ους	Matt 15:39
εχαρη] εχαρην	John 8:56	τι] τις	Matt 27:4
εξυπνισω] εξυπνεισω*	John 11:11	ταυτα] αυτα	Luke 17:34
ηδυναντο] ηδυνατο	John 12:39	ουτος] ουστος	Luke 18:14
πεμψαντα] πεψαντα	John 15:21	αυτον] αυτου	John 1:10
μνημονευητε] μνημονευσειτε	John 16:4	αυτον] αυτων	John 4:31
απηθιλη] αληλοθινα	John 19:35	PREPOSITION	
PARTICLE		συν] συμ	Luke 24:21
ουκ] ου	Mark 6:46		

The scribe of MS 1 stands apart from MS 1582 on 76 occasions where he or she supplies pronouns six times; adjectives on three occasions; conjunctions five times; and single occasions for particles, prepositions, adverbs, articles, and multiword exchanges. The most significant substitutions in MS 1 involve nouns (13x) and verbs (41x). Two interesting substitutions of nouns that impact the text in a significant way occur in Luke 6:49 (vu #43) with the shift from *ῥῆγμα* (wreck, ruin, fall) to *ῥῆμα* (word) involving the fate of a house without a foundation and the change from *ὄνομα* to *ὑλον* in John 12:28 (vu #13), where Jesus prayed that the Father glorify his son rather than his own name. Four of the substitutions in MS 1 harmonize the text to parallel gospel texts. In Matt 11:25 (vu #73) the scribe shifted from *συνετῶν* to *δυνατῶν*, which occurs in the Luke 10:21 parallel. In Matt 27:13 (vu #27) *καταμαρτυροῦσιν* was changed to *κατηγοροῦσιν*, harmonizing the passage to Mark 15:4. Similarly, *ἔρχονται* was changed to

ἔρχεται in Mark 14:32 (vu #5) to match Matt 26:36, while διαμερισθεῖσα shifts to μερισθεῖσα in Luke 11:17 (vu #19) to fit with Matt 12:25.

Additions

TABLE 4.12: ADDITIONS IN 1 BUT NOT IN 1582			
PREPOSITIONS		MULTIPLE WORDS	
+ εις	Matt 9:26	+ πασα η	Matt 3:5
+ εν	John 17:23	+ εν τω λαω	Matt 9:35 ^c
CONJUNCTIONS		+ ηλθεν γαρ ο υιος του ανου σωτε το απολωλος	Matt 18:10
+ δε	Matt 23:18; John 4:3	+ ευλογει αυτα	Mark 10:16
+ και	Matt 5:45; 12:44; 15:6	+ ταυτα λεγων εφωνει ο εχων ωτα ακουειν ακοετω	Luke 8:15 ^c
+ οτε	Mark 1:36 (w/205)	+ πολλοι γαρ εισιν κλητοι ολογοι δε εκλεκτοι	Luke 14:24
+ ουν	John 16:19	PARTICLE	
+ τε	Mark 15:36	+ ιδου	Luke 12:5
ARTICLES		PRONOUN	
+ ο	Mark 14:36; Luke 19:8; John 10:40	+ αυτων	Luke 12:36
+ της	John 10:17		
+ τον	Luke 21:37		

As indicated in Table 4.12, the scribe of MS 1 made 23 additions to the text not found in MS 1582. The most significant addition involves the phrase πολλοὶ γὰρ εἰσιν κλητοὶ ὁ λόγοι δὲ ἐκλεκτοὶ by the hand of a corrector in Luke 14:24 (vu #30) in the parable of the messianic banquet, which harmonizes well with the parallel passage in Matt 22:14, where Jesus reminded his hearers that “many are called but few are chosen.” One addition by the hand of the scribe of MS 1 demonstrates a tendency toward harmonization to the immediate context when the expression ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνοῦ σωτε τὸ ἀπολωλός is included in Matt 18:10 (vu #90) as paralleled to Matt 18:11.

Transpositions and the Movable Nu

The scribe of MS 1 was creative only in the arrangement of his or her words on six occasions: Mark 10:10 (vu #10); 13:37 (vu #2); John 3:2 (vu #10); 10:8 (vu #13); 16:12 (vu #10); and 16:23 (vu #49) where the scribe varies from MS 1582. Variation involving the movable nu provides no clear pattern from which to develop a better understanding of the tendencies of the scribe of MS 1, but some words that are more prone to this type of variation than others. The scribe of MS 1 stands apart from MS 1582 only four times, including the removal of nu from *ἐστιν* in Mark 12:33 (vu #54); John 12:31 (vu #13); 21:7 (vu #46) and *εἰσιν* in John 4:35 (vu #70).

Proper Names

On 12 occasions the scribe of MS 1 shifted away from his or her ancestor with proper names, including the change from *Ιωνα* to *Ιωνου* in John 1:17. Other examples of variations are *Ιησαι* (from *Ιησσαι*) in Luke 3:22, *Μελχει* (from *Μελχι*) in Luke 3:24, *Ιασαακ* (from *Ισαακ*) in Luke 3:34, *Λευει* (from *Λευει*) in Luke 3:24, *Σαρουκ* (from *Σερουκ*) in Luke 3:35, *Ραγαι* (from *Ραγαυ*) in Luke 3:35, *Ιαννου* (from *Ιωαννου*) in Mark 6:25 and Luke 7:24, *Αζορ* (from *Αζωρ*) in Matt 1:14, *Μωσεως* (from *Μωυσεως*) in Matt 23:2, and *Μαρια* (from *Μαριαμ*) in Matt 28:1.

The Scribe of Manuscript 1 as Copyist of a Descendant of Manuscript 1582

Anderson's assessment of the careful nature of the scribe of MS 1582 was based on the reluctance of the scribe to harmonize as much as the scribes of other MSS. Perhaps

a lack of harmonization reflects on the character of a MS that contains so many marginal corrections and at times seems to provide its own apparatus for comparatives to aid the reader as he or she works through the text of the gospels. Specifically, this case study has found 24 examples outside of those cited by Anderson that support the hypothesis that the scribe of MS 1 followed the corrector of MS 1582 on several occasions or at the least an exemplar whose scribe had followed the corrector. One should note that a scribe's choice to follow a corrector does not indicate that he or she was necessarily "careless," but rather this choice might have been based on an assumption that corrections to the MSS provided the best reading for the scribe to have followed. On 11 occasions in Matthew (12:3 [vu #38]; 13:1 [vu #30]; 16:3 [vu #33]; 18:28 [vu #72]; 19:17 [vu #30]; 20:23 [vu #55]; 23:18 [vu #57], 31 [vu #9]; 26:35 [vu #42]; 24:42 [vu #22]; 26:28 [vu #40]), 3 in Mark (2:21 [vu #15]; 10:27 [vu #3]; 10:34 [vu #23]), and 9 in Luke (1:5 [vu #45], 74 [vu #11]; 2:15 [vu #30], 33 [vu #9]; 6:20 [vu #33], 45 [vu #20, 23], 9:27 [vu #24], 30 [vu #33]; 11:51 [vu #3]) the scribe of MS 1 did just that.

Although not as close as the relationship between MS 2886 and its exemplar MS 205, the close relationship between MS 1 and its ancestor MS 1582 can be seen in the insignificant VRs involving orthographical shifts, nomina sacra, transpositions, the movable nu, and proper names. The common tradition of haplography in the ancestors of both MSS 1582 and 1 is demonstrated in the four shared VU omissions in Luke that resulted from haplographical errors in their ancestors (4:16 [vu #66]; 14:12 [vu #38]; 23:2 [vu #15], 56 [vu #10]). The scribe of MS 1 committed the same error at least twice on his or her own in Mark 10:27 (vu #27) and John 21:16 (vu #51), while MS 1582 omits conjunctions, particles, and articles but never stands apart from the other MSS in this case

study involving a major omission due to haplography. The examples of harmonization and haplography found in MS 1 in Matt 4:2 (vu #17), Luke 15:19 (vu #3) are not found in MS 1582.

Yet the tradition shared by both MSS 1582 and 1 revealed that the harmonization of texts to their immediate or parallel gospel context was common, as demonstrated on thirty occasions.³² The scribe of MS 1 moved away from his or her ancestor by making substitutions in the text for the purpose of harmonization on four occasions (Matt 11:25 [vu #73]; 27:13 [vu #27]; Mark 14:32 [vu #5]; Luke 11:17 [vu #19]). The corrector of MS 1582 harmonized by substitution on three occasions (Matt 19:17 [vu #22]; 21:26 [vu #26]; 24:49 [vu #24]), but the scribe of MS 1 chose not to follow the ancestor here.

On seven occasions both MSS 1582 and 1 harmonize the text to parallel gospels by means of addition, Matt 9:13 (vu #48), 11:16 (vu #27), 11:21 (vu #79), 19:29 (vu #56), Mark 2:24 (vu #28), 7:24 (vu #13), and 13:18 (vu #20). Working independently from MS 1582 and his or her exemplar, the scribe of MS 1 added to the text for the purpose of harmonization only in Luke 14:24 (vu #30). Although additions of this nature are not common in MS 1582, the corrector of the MS did so on four occasions (Matt 5:44 [vu #45]; 6:13 [vu #36], 35 [vu #20]; Luke 5:38 [vu #13]).

³² They harmonize to the immediate context in Matt 12:16 (vu #3); 16:27 (vu #74); Mark 9:37 (vu #37); and John 8:40 (vu #46), and to the parallel gospel contexts in Matt 10:33 (vu #32); 13:9 (vu #12), 13 (vu #34); 17:4 (vu #53); 18:8 (vu #34); 17:4 (vu #53); 18:8 (vu #24); 19:5 (vu #46), 29 (vu #37); 23:20 (vu #6); Mark 3:4 (vu #39), 26 (vu #33); Mark 4:5 (vu #15); 4:37 (vu #31); 5:10 (vu #4); 6:36 (vu #30), 45 (vu #21); 7:18 (vu #4); 9:11 (vu #4), 31 (vu #42), 32 (vu #17); 10:43 (vu #7); 12:4 (vu #23), 40 (vu #2); 13:21 (vu #19); 14:35 (vu #10), 54 (vu #17); 15:36 (vu #33), 46 (vu #43); Luke 13:6 (vu #43); 14:16 (vu #21); and John 13:26 (vu #59).

Globalization of Tendencies of Scribes in Case Study 3

The scribal hand of MS 2886 as compared to its exemplar and the hand of MS 1 as compared to its ancestor reveal patterns of particular scribal habits in Case Study 3. First, scribes were aware of the tendency to skip blocks of material by means of parablepsis. While the scribe of MS 2886 is not known to do this on his or her own, he or she intentionally avoided these types of omissions, which are extant in the exemplar in at least two passages (Luke 5:26 [vu #3]; 8:18 [vu #20]). The scribe of MS 1 was more prone to this tendency in that on four occasions he or she omitted multiple words due to parablepsis (Matt 4:2 [vu #17]; Mark 10:27 [vu #27]; Luke 15:19 [vu #3]; John 21:16 [vu #51]). Thus, the only tendency made evident by unintentional error common among the scribes of the third case study is due to parablepsis.

In regard to intentional changes evident in the text, the first tendency is a desire to harmonize their texts to the immediate context. The scribe of MS 2886 harmonized to the parallel gospel contexts by means of substitution in Mark 13:9 (vu #32) and 15:30 (vu #10). The scribe of MS 1 differs from his or her ancestor in Mark 4:17 (vu #38) by omitting material for the purpose of harmonizing to a parallel gospel context while adding material for the same purpose in Luke 14:24 (vu #30). Similarly, on four occasions the scribe of MS 1 also substituted material for harmonizing texts to parallel accounts as in Matt 11:25 (vu #73); 27:13 (vu #27); Mark 14:32 (vu #5); Luke 11:17 (vu #19). Though the scribe of MS 1 tended to supply material for the purpose of harmonization, in Matt 5:44 (vu #45); 6:13 (vu #36), 15 (vu #20); 19:17 (vu #22); 21:26 (vu #26); 24:49 (vu #24) he or she avoids the same features appearing in the marginalia

of the ancestor. Though some substitutions in MS 1582 appear to be for the purpose of clarifying the meaning of the immediate context of certain passages, the scribe of MS 1 did not follow this pattern in Luke 14:15 (vu #33) or John 19:38 (vu #96). Only with the addition in Matt 18:10 (vu #90) did the scribe of MS 1 attempt to harmonize a passage to its immediate context by means of addition.

In summary, while the scribe of MS 1 tended to skip material due to parablepsis, the scribe of MS 2886 had an awareness of the tendency that allows him or her to avoid this feature from the exemplar. Both scribes occasionally supplied words to harmonize passages to their parallel gospel contexts in particular settings. Both scribes actively engaged their forebearers as both readers and copyists, making decisions verse by verse as to whether they willfully included the errors of their exemplars or ancestors. Furthermore, the interaction of the scribe of MS 2886 with the material of MS 205 demonstrates a willingness to engage the living text as both reader and copyist in a careful and deliberate manner.

CHAPTER 5

CASE STUDY 4: MANUSCRIPTS FROM f^{13} (13, 346, 543, 826, AND 828)

This chapter provides analysis of the five manuscripts that constitute the fourth case study of closely related MSS.¹ In the table below, an overview of physical features including the date, material, folios, and important designations for each manuscript is provided.

Gregory-Aland Number	von Soden Designation	Date	Material	Folios	Text-Type	Aland Category
13	$\epsilon 368^2$	XIII	Parchment	170	Byz	II
346	$\epsilon 226$	XII	Parchment	168	Byz	III
543	$\epsilon 257$	XII	Parchment	184	Byz	III
826	$\epsilon 218$	XII	Parchment	233	Byz	III
828	$\epsilon 309$	XII	Parchment	176	Byz	III

Manuscript 13 includes the four gospels arranged in two columns on each of its 170 folios. The average line contains 28-30 characters and each folio averages 23.9 cm. x

¹ A table containing the comparative collation information from f^{13} has been included in Appendix 4A. Supplemental information on the MSS in this group has been included in an excursus on this group of MSS in Appendix 4B.

² Von Soden, *The Text*, 1:218.

18.2 cm. Lake named the oldest known owner of MS 13 as Charles Maurice Le Tellier (1642-1710), Archbishop of Rheims and Cardinal, who impressively collected fifty thousand volumes.³ In his evaluation of the text of Mark in the Ferrar group, Lake and Lake noted the “South Italian” ornamentation, *ρήματα*, and “added material” of each of these group members.⁴ Manuscript 346 is a slightly smaller MS, averaging 22.3 cm. x 16.5 cm. in size and containing 168 leaves. Each folio contains one column of text, averaging 31-32 characters per line. Manuscript 346 was purchased in southern Italy for the Ambrosian library in 1606.⁵ Each folio of MS 543 contains two columns of gospel text with each line averaging 27-30 characters. Each page averages 28 cm. x 23 cm. in size. Manuscript 543 was purchased by the Baroness Burdett-Coutts (1814-1906) in 1864 and eventually bought by the University of Michigan in 1922, where it has been housed ever since. The largest codex in the family is MS 826, which contains the four gospels on 233 pages. Each folio includes two columns of text, averaging 25-26 characters per line. The average size of a folio in MS 826 is 22.8 cm. x 17.5 cm. Finally, MS 828 also contains the four gospels on 176 pages. Each folio presents two columns of text with each

³ Kirsopp Lake and Silva Lake, *Family 13 (The Ferrar Group): The Text according to Mark with a Collation of Codex 28 of the Gospels* (ed. Kirsopp and Silva Lake; SD 11; London: Christophers, 1941), 10.

⁴ *Ibid.*, 4-11.

⁵ *Ibid.*, 18.

line averaging 27 characters per line. The average size of a folio in MS 828 is 26.5 cm. x 19.5 cm. Manuscripts 826 and 828 are said to “have identical stories.”⁶

In 1868, William Hugh Ferrar (1826-1871), “a professor of Latin at Dublin University and Fellow of Trinity College in Dublin,” discovered four MSS (13, 69, 124, 346) ranging in date from the twelfth and thirteenth centuries.⁷ F. H. A. Scrivener concluded, MS 543, which he numbered 556, was closely related as well. Kirsopp Lake and W. H. Simcox brought MSS 826 and 828 into the group. In Kirsopp and Silva Lakes’ analysis of the “Ferrar group,” they particularly examined their provenance and paleography, concluding that all the MSS come from Calabria and likely from the same monastery based on their possession of “a stichometric reckoning of ῥήματα which occurs in series of Syriac mss.”⁸ Later von Soden added nine MSS to Lake’s group and divided it into three sub-groups, I^a (983, 1689), I^b (69, 124, 174, 788), and I^c (13, 230, 346, 543).⁹ More importantly, the five MSS selected from *f*¹³ are included among the ten MSS in *f*¹³ by Wisse and are accepted in standard introductions.¹⁰

⁶ Ibid., *Family 13*, 20. Additional information concerning the MSS in this paragraph is from Aland, *Kurzgefasste*, 47, 67, 79, and 95.

⁷ Lake and Lake, *Family 13*, 1.

⁸ Ibid., iii, liii.

⁹ Von Soden, *Text*, 1:133.

¹⁰ Wisse, *The Profile*, 107; Aland and Aland, *The Text*, 129; Metzger, *The Text*, 61.

The reason these particular five MSS were chosen from the larger f^{13} is because of Kirsopp Lake's analysis of the group in Mark.¹¹ Lake suggested these five MSS composed the "a-group" of f^{13} and made MS 826 lead member of stemma. Their distinction between MSS in the same family led Colwell to suggest that MSS be categorized by family, tribe, sub-text-type, or text-type.¹² Although Parker suggested that f^{13} is "less clearly knit" than f^1 , the group was narrowed to these five MSS in order to focus on MSS related more closely to one another within the larger family.¹³

Metzger suggested that f^{13} actually includes about a dozen MSS (including MSS 230, 543, 788, 826, 828, 983, 1689, and 1709) that date from the eleventh to the fifteenth centuries. Lake and Lake argued that often MSS of the Ferrar Group were dated too late, as evidenced by their dating MSS 826 and 828 to the first half of the eleventh century and the other three MSS included in this case study to the second half of the eleventh century.¹⁴ While Lake and Lake argued that all five of von Soden's f^{13} "group a" MSS were closely related, the lead MS 826 differs from the reconstructed text of the exemplar in only "half a dozen readings."¹⁵

¹¹ Lake and Lake, *Family 13*, ix-x.

¹² See Colwell, "Method," 15.

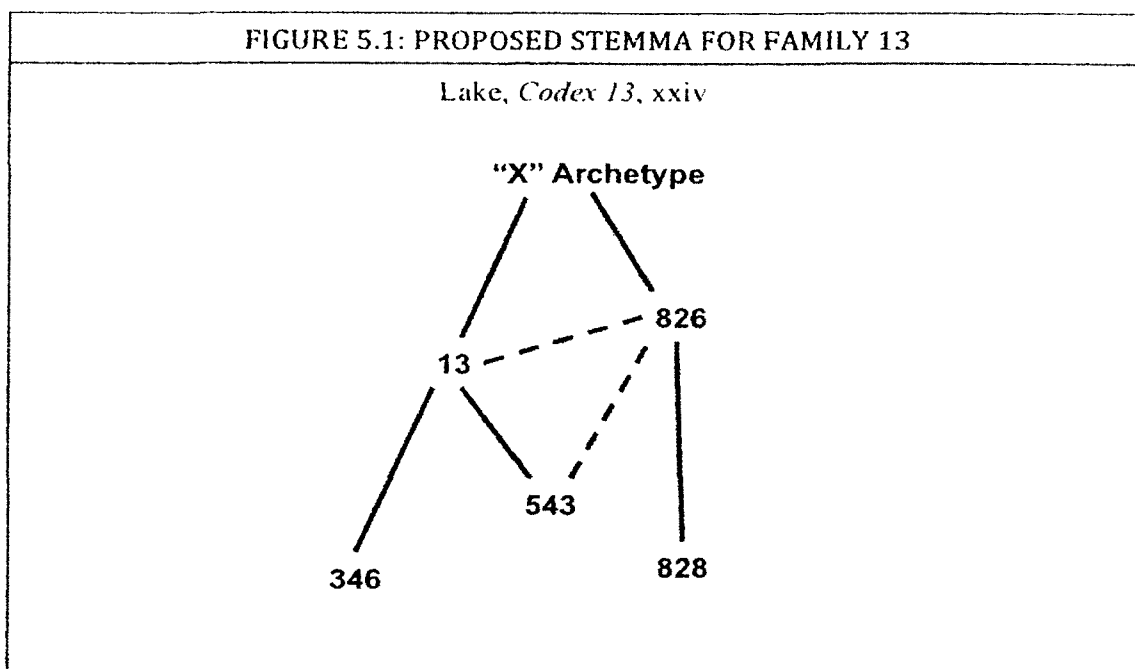
¹³ Parker, *An Introduction*, 319.

¹⁴ Lake and Lake, *Family 13*, 56-57.

¹⁵ *Ibid.*, ix.

Lake and Lake argued that evidence for the unity of the relationship in Mark between these MSS can be connected to seventeen particular variations. They also noted the agreement between the group and the TR as compared to the rest of the family. Although they simply listed the verses and a partial explanation of the variations themselves, a further investigation reveals that they included eight orthographical shifts (2:17 [vu #30]; 4:32 [vu #9], 40 [vu #14]; 8:24; 9:11 [vu #6]; 14:60 [vu #10]; 15:43 [vu #45], 46 [vu #10]); four additions (5:40 [vu #16]; 6:45 [vu #6]; 9:12 [vu #17]; 12:23 [vu #18]); three substitutions (6:49 [vu #6]; 12:41 [vu #9]; 15:24 [vu #24]); one omission (9:21 [vu #27]); and one variation in their list that could not be verified (1:40 [vu #23]). While not providing many details on the possibility of direct copies between these MSS, Lake and Lake did suggest that if any of the five MSS are direct copies of another, MSS 543 and 828 are the most likely copies of MS 826. Furthermore, regarding Mark 14:1-41, Lake and Lake argued that the scribe of MS 828 used MS 174 (1052, gospels) as his or her exemplar.¹⁶

¹⁶ Lake and Lake, *Family 13*, 16, 24-25.



Lake and Lake referred to the archetype of f^{13} as “X” and suggested that it was written no later than the tenth century, was associated with Origen and Eusebius, and likely originated in either Egypt or Palestine. Eventually “X” made its way to southern Italy, from which Lake and Lake believe all of the MSS in f^{13} originated within fifty years of one another, in part because of their “common writing and ornamentation.”¹⁷ Fifty-three pages of the volume on f^{13} produced by Lake and Lake is devoted to reconstructing this archetype (63-116) while also collating the eleventh-century minuscule MS 28 (117-59). Metzger also followed Lake and Lake in suggesting that the MSS of f^{13} are descendants of an archetype which came either from Calabria in southern Italy or from Sicily. As evidenced in the collation data of Appendix 4A, Metzger also

¹⁷ Ibid., 29, 58-59.

noted that one of the peculiar features of f^{13} is the *pericope de adultera* included after Luke 21:38.¹⁸

Along with the proposed stemma by Lake and Lake, the CBGM has been used by the INTF to determine that the relationship between MS 13 and two of its descendants (MSS 346 and 543) is particularly close in test passages from the Synoptic Gospels with 96.4% agreement between MSS 13 and 543 and 90.5% agreement between MSS 13 and 346.¹⁹ Similarly, the CBGM determined that MSS 826 and 828 share at 93.5% agreement, which as it relates to MS 826 is only third in percentage ranking to their shared cousin MS 543 (97.2%) and ancestor MS 13 (95.4%).²⁰ Given that no direct-copy relationships are known to exist in f^{13} , in this case study the relationships shared between two groups of ancestors and descendants MSS 346 and 543 as descendants of MS 13, along with MS 828 as a descendant of MS 826, will be evaluated for the purpose of surveying global scribal tendencies in the three MSS that descend from either MS 13 or MS 826.

¹⁸ Metzger, *The Text*, 61-62.

¹⁹ “Test Passages—Manuscript Clusters: 13, Simple Grouping, Showing Further Relations, Basis: Test Passages of Mt-Mk-Lk,” INTF, n.p. [cited 9 August 2012]. Online: http://intf.uni-muenster.de/TT_PP/Cluster4.php.

²⁰ “Test Passages—Manuscript Clusters: 826, Simple Grouping, Showing Further Relations, Basis: Test Passages of Mt-Mk-Lk,” INTF, n.p. [cited 11 August 2012]. Online http://intf.uni-muenster.de/TT_PP/Cluster4.php.

Manuscripts 346 and 543 as Descendants of Manuscript 13

TABLE 5.2: SUMMATION OF WHERE 543 & 346 DIFFER FROM ANCESTOR²¹

TYPE OF VR	346 VRs NOT IN 13 OR 543	543 VRs NOT IN 346	543 VRs NOT IN 13 OR 346	346 VRs NOT IN 543	346 & 543 VRs NOT IN 13	Relative # of VRs in Comparable MS
Orthographical Shifts	241	32	87	158	15	807
Substitutions	153	35	48	91	18	1,560
Additions	120	15	29	54	18	1,316
Nomina Sacra	11	0	12	12	9	2,320
Omissions	71	26	33	38	2	418
Movable Nu	39	11	33	17	14	375
Transpositions	27	0	10	16	6	511
Proper Names	10	1	3	5	1	167
Cons. Exchange	0	0	0	0	0	0
Num. Subst.	0	0	0	0	0	0
TOTAL VR DIFFERENCES	Involving 346 = 792		Involving 543 = 646		Involving 13 = 83	Total Relative VR # = 7,474

Orthographical Shifts

More VRs involving orthographical shifts occur in this group of MSS than in any of the other types of variations.²² On 241 occasions the scribe of MS 346 was responsible for orthographical shifts that are not found in either MS 13 or MS 543. As indicated in Table 5.3, the most common shifts are from $\omicron \rightarrow \omega$ (93x), $\omega \rightarrow \omicron$ (64x), $\epsilon\iota \rightarrow \eta$ (56x), $\iota \rightarrow \eta$ (41x), $\alpha\iota \rightarrow \epsilon$ (31x), $\eta \rightarrow \epsilon\iota$ (30x), and $\epsilon \rightarrow \alpha\iota$ (30x). Ninety-two of these shifts are

²¹ The relative number of VRs in comparable MSS was calculated by searching through the text-range of f^{13} using the HCNNTTS apparatus software.

²² The most common shift from totalling the 1,608 shifts in the comparative tables in the case study was the $\omicron \rightarrow \omega$ shift (311 times, 19.34%), while the $\omega \rightarrow \omicron$ the shift occurred second most often (196 times, 12.19%). Regarding shifts involving diphthongs, the $\epsilon\iota \rightarrow \eta$ shift was most common with 142 (8.83%) occurrences.

singular or sub-singular readings, which indicates that the scribe of MS 346 commonly made these types of shifts, especially from \omicron to ω and ω to \omicron .²³

$\alpha \rightarrow \alpha\iota$	Luke 19:8	$\epsilon\iota \rightarrow \epsilon$	Luke 1:74; 16:12; John 9:41; 20:26
$\alpha\iota \rightarrow \epsilon$	Matt 6:33; 11:12; 12:45; 13:55; 18:5; 24:29; 34; 25:8; 27:12; Mark 3:20, 24; 4:37; 10:31, 40 (2x); 12:9; 14:64; 15:31; Luke 7:24; 8:39; 9:2; 10:40; 13:33; 15:12; 16:13; 21:34; 22:38; 23:51; John 2:17; 9:7; 10:18	$\epsilon\iota \rightarrow \upsilon$	John 20:22
$\omega \rightarrow \omicron$	Matt 9:2; 11:26; 12:45; 17:2; 18:3, 17, 23; 19:19; 20:5; 21:5, 19, 37; 22:12; 23:4, 17; 24:22; 27:27, 53; Mark 1:28; 3:10; 4:1; 6:56; 10:21; 14:70; 15:12, 43; Luke 4:16*; 7:4; 9:45 (2x); 11:24 (2x); 12:58; 14:2, 29; 15:12, 28; 16:4; 17:27; 18:16; 21:34; 22:2 (2x); 23:24, 39; 24:24;	$\epsilon\iota \rightarrow \eta$	Matt 5:29, 42; 6:3; 6, 7:5; 8:28; 12:1; 14:9; 18:8; 20:20, 21; 21:43; 22:30; 23:15; 25:33; 26:25; Mark 1:31; 4:14; 10:7; 11:23; 14:12; 15:44; Luke 1:64; 3:14; 4:25; 5:18; 6:2; 8:16; 11:7, 9; 12:1, 15, 27, 39; 15:8; 19:11; 23:27, 29, 44; 24:9, 49; John 1:38; 3:8, 23; 8:46; 11:2, 9, 39; 13:14, 32; 18:15, 26; 19:7; 20:1, 2; 21:4

²³ Several of the shifts found in MS 346 alone are singular or sub-singular readings: $\alpha\iota \rightarrow \epsilon$ in Matt 27:12 (vu #5); Mark 3:20 (vu #33); 3:24 (vu #27); 4:37 (vu #39); 15:31 (vu #31); $\omega \rightarrow \omicron$ in Matt 18:3 (vu #12); 20:5 (vu #40); 21:37 (vu #23); 22:12 (vu #24); 23:4 (vu #59); Mark 10:21 (vu #41); 15:12 (vu #27); Luke 12:58 (vu #3); $\omicron\upsilon \rightarrow \omega$ in Mark 3:2 (vu #33); $\iota \rightarrow \upsilon$ in Matt 19:28 (vu #15); $\iota \rightarrow \eta$ in Matt 13:55 (vu #69); Luke 2:37 (vu #30); 2:47 (vu #23); 8:3 (vu #4); 12:29 (vu #4); $\eta \rightarrow \epsilon$ in Mark 5:19 (vu #54); 14:7 (vu #17); $\eta \rightarrow \epsilon\iota$ in Matt 4:20 (vu #20); 5:14 (vu #20); Luke 11:44 (vu #15); $\eta \rightarrow \iota$ in Matt 13:32 (vu #83); Mark 6:33 (vu #27); 9:6 (vu #4); 14:31 (vu #30); Luke 2:25 (vu #48); 7:42 (vu #22); 18:18 (vu #6); 20:3 (vu #2); $\eta \rightarrow \omicron\iota$ in Matt 26:5 (vu #42); Mark 6:35 (vu #6); Luke 1:48 (vu #18); $\epsilon \rightarrow \alpha\iota$ in Matt 5:34 (vu #20); 5:35 (vu #31); 6:19 (vu #40); Mark 14:65 (vu #40); Luke 7:25 (vu #27); $\omicron \rightarrow \epsilon$ in Matt 11:8 (vu #50); Mark 6:29 (vu #12); 6:53 (vu #18); 6:55 (vu #3); $\epsilon\iota \rightarrow \epsilon$ in John 20:26 (vu #51); $\epsilon\iota \rightarrow \eta$ in Matt 6:3 (vu #23); 8:28 (vu #6); 12:1 (vu #63); 26:25 (vu #3); $\epsilon\iota \rightarrow \iota$ in Luke 5:4 (vu #25); John 19:28 (vu #49); $\epsilon \rightarrow \omicron$ in Matt 11:10 (vu #50); Mark 8:13 (vu #13); Luke 14:27 (vu #12); John 18:26 (vu #49); $\omicron \rightarrow \omega$ in Matt 6:13 (vu #15), 16 (vu #84); 8:34 (vu #3); 9:33 (vu #36); 27:40 (vu #15), 42 (vu #5); Mark 10:45 (vu #25); 11:32 (vu #18); 12:10 (vu #10); Luke 3:15 (vu #18); 9:6 (vu #3); $\omicron\iota \rightarrow \eta$ in Mark 6:15 (vu #12); 6:22 (vu #21); John 12:26 (vu #18); $\omicron\iota \rightarrow \epsilon\iota$ in Luke 1:62 (vu #21); $\eta \rightarrow \omicron$ in Luke 8:16 (vu #16); $\upsilon \rightarrow \iota$ in Mark 9:3 (vu #20); $\upsilon \rightarrow \eta$ in Matt 23:35 (vu #12); $\upsilon \rightarrow \epsilon\iota$ in Luke 11:11 (vu #30); $\eta \rightarrow \upsilon$ in Matt 19:21 (vu #31); 20:12 (vu #25); Mark 9:48 (vu #3); 12:1 (vu #32); 14:15 (vu #30); $\omicron\iota \rightarrow \iota$ in Matt 22:37 (vu #77); John 13:29 (vu #58); $\omega \rightarrow \omicron\upsilon$ in Mark 4:12 (vu #42); Luke 3:14 (vu #3); $\omicron\iota \rightarrow \alpha$ in Mark 10:48 (vu #7); and $\omicron \rightarrow \alpha$ in Matt 12:2 (vu #33).

	John 9:4, 24, 35; 10:40; 12:6, 8, 14, 42; 13:18, 30; 16:4; 17:11; 18:22; 19:9; 21:18		
υε → ε	Luke 3:29	ει → ι	Matt 23:17; Luke 1:39; 3:5; 5:4; 6:27; 11:7; 12:42; 16:7 (2x); 18:1; 19:14; 22:24 (2x), 35; John 8:10; 12:16, 46; 19:28
ι → α	Luke 17:7	ε → ο	Matt 11:10; 16:24; Mark 8:13; Luke 6:32; 9:13; 14:27; 16:2; 22:42; John 9:41; 11:30; 18:26; 19:11; 21:18
ου → ω	Matt 7:6; Mark 3:2; Luke 16:30	ο → ου	Luke 16:24
ι → υ	Matt 3:4; 19:28; Mark 7:28; 11:28; John 2:16; 15:19	ο → ω	Matt 3:15; 4:39; 5:15, 30, 31, 46; 6:2, 5, 13, 16, 25; 8:34; 9:31, 33; 13:20; 15:3, 5; 19:23; 23:20; 25:29, 38; 26:23; 27:40, 42, 44, 54, 58; 28:43; Mark 1:14; 7:5; 9:42; 10:45; 11:7, 32; 12:7, 10, 28; 13:12; 14:44; Luke 2:40; 3:8, 9, 11, 14, 15, 20; 5:19; 7:3; 9:6; 10:40; 11:4, 33; 12:36; 14:32, 35; 15:12, 25; 16:1 (2x), 2, 18; 17:7; 18:1; 20:26, 40; 21:7; 22:49, 53; 23:41, 45; 24:37; John 1:33; 8:20, 41, 48; 9:8, 15; 12:4, 21; 15:2 (2x); 19:39
ι → η	Matt 3:11; 5:11, 42; 6:24, 27; 9:2; 13:38, 42, 48, 50, 55; 20:23; 23:2, 6; 25:35; 27:34; 28:7; Mark 1:25; 4:7; 10:46; 13:19; 15:46; Luke 2:37, 47, 44; 3:33; 4:24; 6:22; 7:15, 42; 8:3; 11:10; 12:29; 13:29; 24:30; John 12:14; 19:13, 24 (2x), 39	οι → η	Matt 14:44; 16:4; 22:4; Mark 6:15, 22; Luke 18:9; 23:29; John 12:26; 15:4
ι → οι	Luke 6:2; John 10:17; 18:11; 21:3	οι → ω	John 13:2
η → ε	Matt 18:10; Mark 4:27; 5:19; 14:7; Luke 18:40	οι → ει	Luke 1:62
η → ει	Matt 4:20; 5:14, 23; 12:11; 17:20; 22:16; 23:10; Mark 4:27; 9:31; 10:35, 42; 13:3, 14; Luke 2:20; 4:25; 7:20; 9:3, 24; 10:4; 11:34, 44; 20:36; 22:35, 36; John 1:50; 11:20; 14:13, 27; 19:31; 21:18 (2x)	η → ο	Luke 8:16; 11:7; 13:7
η → ι	Matt 6:1; 11:27; 13:32; 16:25; 19:10, 18; 22:3, 5; 23:16, 37; Mark 2:26; 6:33; 9:6; 0:19; 12:20; 13:32; 14:31, 33, 41, 44; Luke 2:25; 7:42; 8:23; 9:13; 17:24; 18:3, 18; 20:3; 24:14; John 1:41, 45; 2:6; 10:28, 35; 11:24; 13:2; 16:13; 17:12; 19:33 (2x)	ι → ει	Matt 5:14; 6:11; 7:2; John 1:5; 8:12, 35; 11:31
η → οι	Matt 6:25; 12:40; 26:5; 27:58; Mark 6:35; 16:11; Luke 1:48; John 10:1; 15:12; 18:36 (3x)	υ → ι	Mark 9:3; Luke 4:7; John 20:7
ε → αι	Matt 5:34, 35 (2x); 6:19; 9:38; 16:2; 18:18; Mark 2:8; 13:7; 14:65; Luke 2:8, 10; 5:23; 7:25 ^c ; 9:4; 10:7; 11:42 (2x), 46; 23:20, 28; 24:17; John 1:15; 13:9; 14:11, 31; 16:20 (2x), 22, 26	υ → η	Matt 13:33; 23:35; Mark 1:32; 11:25; Luke 16:15; 24:38; John 15:20

$\epsilon \rightarrow \alpha$	Matt 4:2 (2x); John 21:3	$\upsilon \rightarrow \epsilon\iota$	Luke 11:11; John 20:5
$\epsilon\alpha \rightarrow \alpha$	Luke 13:3	$\eta \rightarrow \upsilon$	Matt 19:21; 20:12; 24:3; Mark 9:48; 12:1; 14:15; 16:11; Luke 21:34; John 8:5, 48; 9:21
$\iota\omicron \rightarrow \upsilon$	John 13:27	$\omicron\iota \rightarrow \iota$	Matt 22:37; Luke 15:19; John 1:43; 13:29
$\omicron \rightarrow \epsilon$	Matt 11:8; 12:45; 20:10; Mark 6:29, 53, 55; Luke 11:28; 20:31; John 19:35	$\eta \rightarrow \alpha\iota$	Mark 14:30
$\omicron \rightarrow \eta$	Luke 12:4	$\alpha \rightarrow \omicron$	Luke 21:14
$\iota \rightarrow \epsilon$	Luke 22:42	$\omega \rightarrow \omicron\upsilon$	Matt 12:10; Mark 4:12; 13:11; Luke 3:14
$\omicron\iota \rightarrow \upsilon$	Luke 5:24; 7:10	$\omicron\iota \rightarrow \alpha$	Mark 10:48
$\alpha \rightarrow \epsilon$	Mark 12:22	$\omicron \rightarrow \alpha$	Matt 12:2; Mark 9:38
$\omicron \rightarrow \omicron\epsilon$	Matt 11:13	$\epsilon \rightarrow \eta$	Matt 5:31

On 87 occasions MS 543 stands apart from MSS 13 and 346 in regard to orthographical shifts, but only the $\omicron \rightarrow \omega$ shift occurs ten times or more. The shifts from $\iota \rightarrow \eta$ and $\epsilon\iota \rightarrow \eta$ also occur on seven occasions each.

$\alpha \rightarrow \epsilon$	Luke 4:38	$\epsilon \rightarrow \eta$	Mark 9:39*; Luke 6:37
$\alpha \rightarrow \upsilon$	Luke 6:18	$\epsilon\iota \rightarrow \iota$	Luke 19:14, 37
$\omega \rightarrow \omicron$	Matt 5:34; Luke 10:22; John 4:20; 11:19	$\epsilon\iota \rightarrow \eta$	Matt 27:47; Mark 8:32, 34; 10:21; Luke 1:58, 59; John 8:38
$\alpha\iota \rightarrow \epsilon$	John 1:43	$\epsilon \rightarrow \iota$	Mark 10:47; Luke 10:34
$\alpha \rightarrow \alpha\iota$	Mark 1:30	$\omicron \rightarrow \omicron\upsilon$	John 1:6
$\alpha \rightarrow \omicron$	Matt 13:18; Luke 5:33 w/ 13	$\omicron \rightarrow \omega$	Matt 23:19; 27:47; Mark 3:2; 10:21; Luke 4:22, 38; 14:12; 16:13; 19:32; John 10:5
$\alpha\iota \rightarrow \epsilon$	Matt 27:41; Mark 2:12	$\omicron\iota \rightarrow \omega$	Luke 19:14; John 2:20
$\iota \rightarrow \eta$	Matt 5:22; Mark 4:17; 5:4; 6:16; Luke 10:34; 19:17; John 2:7	$\omicron\iota \rightarrow \iota$	John 7:11
$\iota \rightarrow \upsilon$	Matt 15:27; Luke 1:19	$\omicron\iota \rightarrow \upsilon$	Luke 11:8
$\iota \rightarrow \epsilon$	Luke 1:79	$\iota \rightarrow \epsilon\iota$	Matt 24:12; Mark 7:7; 12:43; 14:63; Luke 3:24
$\eta \rightarrow \epsilon\iota$	Matt 23:37; 24:49 (2x); 27:15; Luke 10:28 (2x); John 16:21;	$\iota \rightarrow \omicron\iota$	Matt 4:13; John 7:32
$\eta \rightarrow \upsilon$	Luke 7:37; John 13:37	$\epsilon\alpha \rightarrow \alpha$	Mark 6:22
$\eta \rightarrow \iota$	Matt 4:13; Mark 6:29; 15:43; Luke 6:29; John 17:3	$\upsilon \rightarrow \eta$	Luke 1:79
$\epsilon \rightarrow \alpha\iota$	Matt 6:7; 23:31; 28:10; Mark 9:43;	$\omicron\iota \rightarrow \eta$	John 2:4

²⁴ Five of the orthographical shift VRs found in MS 543 alone are singular or sub-singular readings, $\alpha\iota \rightarrow \epsilon$ in John 1:43 (vu #25); $\iota \rightarrow \eta$ in Luke 1:19 (vu #18); $\iota \rightarrow \upsilon$ in Luke 1:19 (vu #63); $\omicron \rightarrow \omega$ in Luke 4:22; and $\omicron\iota \rightarrow \iota$ in John 7:11.

	Luke 10:2; John 7:34; 12:36		
$\epsilon \rightarrow \alpha$	Matt 9:25	$\epsilon \rightarrow \alpha\iota$	Mark 13:25
$\alpha\iota \rightarrow \alpha$	Mark 4:20	$o \rightarrow \alpha$	Matt 6:7; Mark 12:44; Luke 7:30

Manuscripts 13 and 543 often agree in regard to orthographical shift VRs to the exclusion of MS 346, while the shared readings between MSS 346 and 543 against their ancestor (MS 13) are not as impressive. Ten of the 32 occasions MSS 13 and 543 agree against MS 346 involve the $\omega \rightarrow o$ shift, while the other fourteen categories of shifts each occurs no more than four times.

TABLE 5.5: ORTHOGRAPHICAL SHIFTS FOUND IN TWO OF THREE WITNESSES			
ORTHOGRAPHICAL SHIFTS FOUND IN 346 AND 543 (NOT IN 13)			
$\alpha\iota \rightarrow \epsilon$	John 20:23	$\epsilon \rightarrow \alpha$	Luke 2:1
$\omega \rightarrow o$	Luke 2:10	$\epsilon\iota \rightarrow \iota$	Luke 11:36
$ou \rightarrow \omega$	Matt 13:16	$o \rightarrow \omega$	Matt 5:34; John 15:8
$\iota \rightarrow \eta$	John 11:11	$ou \rightarrow o$	John 19:29
$\epsilon \rightarrow \alpha\iota$	Luke 16:12	$\epsilon \rightarrow \iota\epsilon$	Mark 7:14
ORTHOGRAPHICAL SHIFTS ²⁵ FOUND IN 13 AND 543 (NOT IN 346)			
$\alpha\iota \rightarrow \epsilon$	John 10:20; 18:18, 25	$\epsilon\iota \rightarrow \eta$	Luke 20:11
$\omega \rightarrow o$	Matt 8:5; Mark 6:39; Luke 11:14 (2x); 12:57; 13:1; 16:7; 23:40; John 13:34; 19:29	$\epsilon\iota \rightarrow \iota$	Mark 5:4; Luke 20:2; John 13:3
$\alpha \rightarrow \epsilon$	Luke 12:57	$\omega\upsilon \rightarrow o$	Matt 19:7
$\alpha \rightarrow o$	Luke 1:25	$o \rightarrow \omega$	Mark 14:60; Luke 11:27; 12:58; John 2:12
$\eta \rightarrow \iota$	Luke 20:20	$o\iota \rightarrow \iota$	Matt 28:43
$o \rightarrow \epsilon$	Luke 8:15	$\iota \rightarrow \epsilon\iota$	John 8:48
$\upsilon \rightarrow \eta$	John 11:50	$\epsilon \rightarrow \alpha\iota$	Luke 11:48
$\eta \rightarrow \upsilon$	Luke 12:33; 16:20		
ORTHOGRAPHICAL SHIFTS ²⁶ FOUND IN 13 AND 346 (NOT IN 543)			
$\alpha \rightarrow \alpha\iota$	Mark 7:22	$\epsilon \rightarrow \epsilon\upsilon$	Mark 6:34; Luke 10:33; 15:20

²⁵ The shift from $\alpha \rightarrow o$ in Luke 1:25 (vu #24), which occurs in all the MSS except MS 346, is a singular reading.

²⁶ Singular and sub-singular readings involving orthographical shifts shared by MSS 13 and 346 include $\omega \rightarrow o$ in Matt 27:20 (vu #30) and Mark 3:1 (vu #35); $\iota \rightarrow o\iota$ in Mark 10:38 (vu #23); $\epsilon \rightarrow \epsilon\upsilon$ in Mark 6:34 (vu #31); and $o \rightarrow \omega$ in Luke 12:2 (vu #7) and 14:31 (vu #72).

$\alpha \rightarrow \varepsilon$	Matt 23:38; Mark 4:15; Luke 10:26; 11:26; John 1:11;	$\varepsilon \rightarrow \varepsilon\iota$	John 15:4
$\omega \rightarrow \circ$	Matt 7:13; 10:42; 13:24; 14:36; 21:36; 22:2; 27:20; Mark 3:1; 6:35; 7:3; 14:32; 15:32; Luke 1:74; 5:16; 6:13; 11:21; 22:6; John 18:28 (2x); 20:23	$\varepsilon\iota \rightarrow \eta$	Matt 14:9; 23:16; Mark 16:10; Luke 2:49; 12:25; 13:7; 9:14:30; 22:6, 42; 23:18, 39; John 8:20; 11:34; 20:14
$\alpha \rightarrow \varepsilon$	Matt 11:9	$\varepsilon\iota \rightarrow \iota$	Matt 25:39; Mark 7:22; 10:16; 16:5; Luke 16:5; John 1:48
$\alpha \rightarrow \circ$	Matt 13:10; 16:14; Luke 9:19; 20:24; 22:9; John 9:23;	$\eta \rightarrow \circ\iota$	Luke 4:22; 13:4
$\iota \rightarrow \upsilon$	Mark 9:7	$\circ \rightarrow \varepsilon$	Matt 12:4
$\iota \rightarrow \circ\iota$	Matt 20:22; Mark 10:38	$\circ \rightarrow \omega$	Matt 5:19; 7:9; 10:5; 12:44; 15:2; 20:31; 22:7; 23:19; 24:43; Mark 9:36; 11:18; 13:13; Luke 1:2, 7, 23, 27*; 2:40; 12:2; 14:31; 18:9; 21:3; 22:22; 23:52; John 14:23; 20:5
$\iota \rightarrow \eta$	Matt 13:47; 20:9; 22:34; Mark 14:32; Luke 2:36; 4:20; 9:14; 17:3; 22:56; John 19:13	$\iota \rightarrow \varepsilon\iota$	Matt 24:21; Luke 11:31
$\eta \rightarrow \iota$	Mark 7:22; Luke 7:32; 10:35; 11:8; 12:30; John 2:10; 13:21	$\varepsilon \rightarrow \circ$	Matt 21:33
$\eta \rightarrow \varepsilon\iota$	Matt 5:19; 10:10; 12:20, 50; Mark 3:14, 29, 35; 5:23; 11:28; 13:4; 14:6; Luke 8:18; 11:22, 39; 13:9, 25; 17:33; 18:5; John 2:9, 25; 9:31; 10:4; 11:10, 52; 15:16	$\iota \rightarrow \alpha\iota$	Mark 12:4
$\eta \rightarrow \upsilon$	Mark 13:4; Luke 10:17; John 12:43	$\iota \rightarrow \upsilon$	John 20:24
$\eta\iota \rightarrow \eta$	John 18:28	$\upsilon \rightarrow \eta$	Matt 19:14; Luke 5:22; 6:12; John 9:19
$\varepsilon \rightarrow \alpha\iota$	Matt 2:9; 10:7; Mark 12:24; Luke 3:13; 5:22; 8:3, 29; 11:2, 9; 13:31; 19:13; 22:46	$\varepsilon \rightarrow \alpha$	Luke 7:22
$\omega \rightarrow \circ\upsilon$	Luke 1:5		

In the 157 VRs shared between MSS 13 and 346 to the exclusion of MS 543, the most common shifts involve the change from $\eta \rightarrow \varepsilon\iota$, which occurs 25 times, and $\circ \rightarrow \omega$ on 24 occasions. The only other significant shifts in this grouping are $\omega \rightarrow \circ$ eighteen times, $\varepsilon\iota \rightarrow \eta$ on fourteen occasions, and the $\omega \rightarrow \circ$ shift on twelve occasions.

Substitutions

The scribe of MS 346 is responsible for more substitutions than any of the other scribes in this case study with 153 substitution VRs including 52 verbs, 23 multiword

substitutions, and 25 pronouns. One creative substitution occurs in Luke 7:24 (vu #5) when a reference to the ἀγγέλων of John is changed to μαθητῶν. Similarly, in Matt 5:47 (vu #15) a reference to ἀδελφούς is changed to φίλους. The scribe of MS 346 harmonized to the immediate context in Luke 10:22 (vu #2) when a phrase from v. 23 was included in v. 22 and in Matt 3:7 (vu #36) when in a singular reading the name Ιωαννου is supplied for αὐτοῦ to reflect the use of the name in 3:1, 4. In Matt 20:34 (vu #18) the noun ὀφθαλμῶν is supplied for ὀμμάτων to reflect the language of Matt 9:29.

The scribe of MS 346 also used substitution to parallel other gospel contexts as in Matt 13:4 (vu #40) when in a singular reading the scribe supplied κατεπατήθη καὶ ἐλθόντα for ἐλθόντα to parallel the language of Luke 8:5. In Mark 4:15 (vu #63) the phrase ἐν ταῖς καρδίαις αὐτῶν replaced εἰς αὐτούς to fit the language of Matt 13:19, just as with the replacement of ὁ ἔχει with ὁ δοκεῖ ἔχειν in Mark 4:25 (vu #36) to match Luke 8:18. In Luke 3:7 (vu #40) the pronoun ὑμῖν is replaced with the verb ὑπέδειξεν to fit the parallel in Matt 3:7, while the reference to “sour wine” (ὄξος) for οἶνον in Matt 27:34 (vu #13) harmonizes Luke 23:36 and John 19:30.

TABLE 5.6: SUBSTITUTIONS ²⁷ IN 346 ALONE			
VERBS		ADJECTIVES/ADVERBS	
δειγματισαι] παραδειγματισαι	Matt 1:19	πολυ] πολυς	Mark 3:8
ακουσαντες] ακουσαντω	Matt 2:9	χωλον] εχωλον	Mark 9:45
βαπτιστης] βαπτισθης	Matt 3:1	παντοτε] παντο	Mark 14:7
αποδως] αποδω	Matt 5:26	παστων] πασων	Luke 19:37
επιορκησεις] επιορκσης	Matt 5:33	πρωτος] πρωτον	John 8:7
επιζητουσιν] επιζητει	Matt 6:32	μειζονα] μειζων	John 19:11
στραφεις] επιστραφεις	Matt 9:22	MULTIWORD	
καακρινει] κατακρινουσιν	Matt 12:42	χωρα και σκια θανατου] σκια τα σκια	Matt 4:16
επιστρεψω] υποσρεψατω	Matt 12:44	ο απολυων] αν απολυση	Matt 5:32
λεγουσα] λεγοντες	Matt 13:14	σοι] εν τω φανερω	Matt 6:18
συναυξανεσθαι] συναυξανεσται	Matt 13:30	ομοιωθησεται] ομοιωσω αυτον	Matt 7:24
ελθειν] απελθειν	Matt 14:28	τον κυριον] του κυριου	Matt 10:24
δυνασθε] συνιεται	Matt 16:3	ελθοντα] κατεπατηθη και ελθοντα	Matt 13:4
ελθων] εξελθων	Matt 16:13	κατεφαγεν] και κατεφαγεν	Matt 13:4
μεταβα] μεταβησετε	Matt 17:20	ιερον] του θυ	Matt 21:12
προσηλθον] προσελθοντες	Matt 17:24	εχβαλετε αυτον] αρατε αυτον και εμβαλετε	Matt 22:13
λημψονται] ληψονται	Matt 20:10	μη] μηγε	Mark 2:21
καθηγηται] καθηται	Matt 23:10	εις αυτους] εν ταις καρδιας αυτων	Mark 4:15
συναγω] συναγων	Matt 25:26	ο εχει] ο δοκει εχειν	Mark 4:25
ητοιμασαν] ετοιμασαν	Matt 26:19	μητερος] πρας και μρας	Mark 10:30
δους] εδιδου	Matt 26:26	ητις] ει τις	Luke 2:4
λεγει] ελεγεν	Mark 2:25	το πνευμα] τον ουνον πνα	Luke 3:22
εξετεινεν] εξετηνεν	Mark 3:5	εις το ιασθαι] εν τω ιασθαι	Luke 5:17
καταβαντες] καταπαντες	Mark 3:22	τω παλαιω] τα παλαια	Luke 5:36
συναγεται] συναγαγεται	Mark 4:1	παντα] και στραφεις προς τους μαθητας αυτου ειπεν παντα	Luke 10:22
ηρξατο] ηρξαντο	Mark 6:2	τω σαββατω] το σαββατον	Luke 13:14
δοθησεται] δωθησεται	Mark 8:12	εχει] σοχη εχειν	Luke 19:26

²⁷ Substitution VRs in MS 346 alone that are singular or sub-singular readings include Matt 2:16 (vu #78); 3:1 (vu #29), 7 (vu #36); 5:12 (vu #21), 26 (vu #30), 32 (vu #18), 33 (vu #24); 6:18 (vu #85); 9:2 (vu #50), 18 (vu #49); 10:13 (vu #15), 24 (vu #21); 11:4 (vu #10); 13:4 (vu #40); 12:42 (vu #30), 44 (vu #9); 13:14 (vu #24); 30 (vu #5); 14:28 (vu #42); 15:2 (vu #45), 17 (vu #46); 16:3 (vu #77); 21:7 (vu #6); Mark 2:10 (vu #31); 3:5 (vu #51), 8 (vu #48), 22 (vu #12); 4:1 (vu #24), 27 (vu #48); 5:13 (vu #39); 8:12 (vu #29); 9:45 (vu #40); 10:41 (vu #10); 14:7 (vu #3); 16:7 (vu #30); Luke 1:12 (vu #18); 2:36 (vu #33); 5:36 (vu #40); 12:37 (vu #30), 50 (vu #13); 13:11 (vu #24); John 14:22 (vu #28); 15:24 (vu #17); and 18:1 (vu #34).

VERBS		MULTIWORD	
ηρξαντο] ηρξατο	Mark 10:41	υμιν] ει μην	John 8:24
ευρησετε] ευρησε	Mark 11:2	καγω] και εγω	John 8:26
αφη] αφησει	Mark 11:25	ουκ εγνωκατε] ου γνωκατε	John 8:55
σκανδαλισθησονται] σκανδαλισθησεται	Mark 14:21	NOUNS	
επιγεγραμμενη] επιγεγραμμενην	Mark 15:26	αυτου] ιωαννου	Matt 3:7
επλησθησαν] επλησθησαι	Luke 2:2	σιμωνα] σιμων	Matt 4:18
προβεβηκυια] προβεκυια*	Luke 2:36	σιαγονα] σοιαγωνα	Matt 5:39
εζητετε] ζητετε	Luke 2:39	αδελφους] φιλους	Matt 5:47
υμιν] υπεδειξεν	Luke 3:7	οικια] κοιτα	Matt 10:13
διδασκειν] εδιδασκεν	Luke 6:6	σπειρας] σπειρων	Matt 13:39
επιπορευομενων] επιπορευων	Luke 8:4	χειρας] χερσιν	Matt 15:2
κεκοσμημενον] κοσμημενον	Luke 11:25	αφεδρωνα] αφραιδωνα	Matt 15:17
περιζωσεται] περιζωσε	Luke 12:37	καισαρειας] κεσαριας	Matt 16:13
χρονηζει] χρονηζων	Luke 12:45	ομματων] οφθαλμων	Matt 20:34
αιτησουσιν] απαντησουσιν	Luke 12:48	ημερα] ωρα	Matt 24:2
τελεσθη] τελεστη	Luke 12:50	οινον] οξος	Matt 27:34
συγκυπτουσα] συγκυπτουσαν	Luke 13:11	αμαρτιας] αμαρτιαν	Mark 2:10
επηρωτησεν] εγγιζοντας	Luke 18:40	κρημνου] κρυμνου	Mark 5:13
ελαχιστω] ελαχισθω	Luke 19:17	ου] υιου	Mark 14:21
ηρξατο] ηρξαντο	Luke 19:45	Αριμαθαιας] αριμαθεας	Mark 15:43
συνελογισαντο] συνελογισατο*	Luke 20:5	Γαλιλαιαν] γαλιαν	Mark 16:7
παραδιδοντες] παραδοντες	Luke 21:12	ρομφαια] ρομφαιαν	Luke 2:35
επεκρινεν] τεκρινεν*	Luke 23:24	Ιανναι] ιωανναι	Luke 3:24
τετεαραγμενοι] τεραγμενοι	Luke 24:38	φοβου] φοβον	Luke 5:26
εποιησα] εποιησαν ^f	John 15:24	αγγελων] μαθητων	Luke 7:24
PRONOUNS		ιερω] ιερον	John 19:47
αυτης] αυτοις	Matt 2:16	PREPOSITIONS	
υμων] ημων	Matt 5:12	δια] υπο	Matt 3:3
αυτην] αυτης	Matt 5:28	εκ] απο	Matt 7:4
αυτων] αυτω	Matt 9:2	υπο] δια	Matt 27:35
αρτι] αυτη	Matt 9:18	παρασθησαι] παρα	Luke 2:22
αυτοις] αυτω	Matt 11:4	επει] επι	John 13:29
αυτης] αυτοις	Matt 2:16	απ] απο	Mark 15:37
αυτη] αυτην	Matt 14:7	ARTICLES	
ημας] υμας	Matt 17:4	την] τον	Matt 21:7
ημιν] υμιν	Matt 19:27	NONSENSE	
αυτω] αυτον	Matt 27:31	τεκνον] τεκν	Matt 12:41
αυτος] αυτοις	Mark 4:27	Ιεροσολυμων] εροσολμων	Matt 15:1
αυτη] αυτω	Mark 5:34	εν γαστρι] εγγαστρι	Matt 24:19
αυτο] αυτον	Mark 9:18	ηδει] ηδεν	Matt 24:43
αυτω] αυτον	Mark 10:49	εν μεσω] εμμεσω	John 8:9
αυτη] αυτης	Mark 12:31	αλλος] ααλλος	John 15:24;
αυτον] αυτω	Luke 1:12	αυτου] αυτου	John 18:1
σοι] σου	Luke 5:32	CONJUNCTIONS	
αυτον] αυτους	Luke 9:50	μηποτε] μηποται	Matt 4:6

PRONOUNS		CONJUNCTIONS	
εν τω] αυτον	Luke 10:35	ως] ωσπερ	Matt 5:48
αυτω] αυτων	Luke 12:36	η] και	Matt 6:25
εαυτον] εαυτων	Luke 18:14	αν] εαν	Matt 10:14; Luke 9:24
αυτω] αυτον	Luke 23:36	δε μη] μηδε	Matt 17:27
ημιν] ημεις	John 14:22	τι] οτι	Mark 2:7
ημην] ημιν	John 17:12	νυν] ουν	Luke 22:36
PARTICLES		ωσει] ως	Luke 22:41
εαν] αν	Matt 7:12		

On 58 occasions the scribe of MS 543 stands alone, with 32 involving the addition of verbs to the text by means of substitution. The scribe had the tendency to expand the words of Christ as with the singular reading in Mark 9:37 (vu #40) when the expression ἐπὶ τῷ ὀνόματί μου was added to Jesus' teaching concerning how the Father would be honored by following the one he sent. Harmonization to the immediate context is evidenced by the substitution of εἰς γὰρ ἔστιν ὁ for ὅτι in Matt 23:10 (vu #12), which parallels the same phrase used in vv. 8 and 9. The scribe was also creative with prepositional prefixes as with the replacement of the future active indicative μεταβήσεται with καταβήσεται in the singular reading of Matt 17:20.

VERBS		ADJECTIVES/ADVERBS	
ελθοντες] ελθοντω	Matt 2:11	ευθως] ευθεως	Mark 1:21
χορτασθησονται] χορτασθησονται	Matt 5:6	απαντες] παντες	Mark 1:27
ανοιξας] ανοιξ	Matt 5:12	ουδε] ουτε	John 1:25 (2x)
ευνοων] εννοων	Matt 5:25	MULTIWORD	
αποστασιον] υποστασιον	Matt 5:31	αυτους] αυτοις	Matt 7:16
η] ει	Matt 6:24	εισελθοντες δε αυτου] εισελθοντι δε	Matt 8:5

²⁸ Singular or sub-singular readings involving substitutions in MS 543 alone include Matt 5:6, 31 (vu #33); 8:16; 17:20; Mark 9:37 (vu #40); 11:20; 14:3 (vu #10); and John 7:18 (vu #35).

VERBS		MULTIWORD	
ετελεσεν] συνετελεσεν	Matt 7:28	διηκονει] δι εικονει	Matt 8:15
προσηνεγκαν] προηνεγκαν	Matt 8:16	τους ιερεις] τοις ιερευσι	Mark 2:26
εσπλαγχωισθη] ευσπλαγχωισθη	Matt 9:37	στι] εις γαρ εστιν ο	Matt 23:10
προσελθοντες] προσελθοτες	Matt 13:27	ουκ] επι τω ονομα τι μου	Mark 9:37
μεταβησεται] καταβησεται	Matt 17:20	NOUNS	
στρατευματα] στρευματα	Matt 22:7	Μαγδαληνη] μαγδαλινη	Matt 27:56
δεσμευσιν] δεσμουουσι	Matt 23:4	συκην] συκη	Mark 11:20
πληρωσατε] πληωσατε	Matt 23:32	αλεκτοροφωνιας] αλεκτροφωνιας	Mark 13:35
προελθων] προσελθων	Matt 26:39	φωνην] φωφην	Mark 15:37
διερρηξεν] διερρηξε	Matt 26:55	ονοματι] ονομα	Luke 1:61
απολεσωσιν] απολεσως	Matt 27:10	Τραχωνιτιδος] στραχωνιτιδος	Luke 3:1
εστηκοτων] εστωτων	Matt 27:47	Νεανισκε] νεανισκε	Luke 7:14
ελεγον] ειπαν	Matt 27:49	PRONOUNS	
επισυνηγμενη] συνηγμενοι	Mark 1:33	τι] τις	Matt 27:4
παρηγγειλεν] παρηγγελλεν	Mark 6:8	εν] εις	Mark 14:3
σπλαγχιζομαι] σπλαχιζομαι	Mark 8:2	αυτου] εαυτου	Luke 8:5
μεσουνηκτιον] μεσουνηκτιου	Mark 13:35	ουτος] αυτος	John 9:19
αφεντες] αφεντεσα	Luke 5:11	ουκ] ου	John 13:10
εληλυθοτες] συνεληλυθοτες	Luke 5:17		
συμπνιγονται] συνπνιγονται	Luke 8:14	ARTICLES	
ηζμιωθεις] ζημιωθει	Luke 9:25	των] τω	Matt 24:50
επαισχυνθησεται] επερχυνθησεται	Luke 9:26	και] αι*	Luke 7:4
συμπληρουσθαι] συμπληρουσθαι	Luke 9:51	φιλιππον] τον	John 6:5
εκλασεν] κλασεν	Luke 22:19	NONSENSE	
ηγαγετε] ηγατε	John 7:45	αληθης] αληης	John 7:18
εμφανισω] εμφανησω	John 14:21		

Manuscripts 346 and 543 agree against MS 13 on only 18 occasions, which include 11 verbal substitutions. Two of these substitutions involve harmonization attempts. In Mark 6:1 (vu #6) when ἔρχεται is replaced with ἦλθεν, a connection to the parallel in Luke 4:16 is made explicit, while the immediate context of Luke 20:28 (vu #18) is not harmonized by means of the addition of ἀποθανῆ. While the scribe of MS 346 avoided the substitutions of the others on 35 occasions, only one of these is significant. In Luke 4:39 (vu #32) the scribe of MS 346 avoided a harmonization to the parallel in Matt 8:14 when he or she did not substitute Πέτρον for Σιμωνος.

When MSS 13 and 346 agree against MS 543 in VRs involving substitutions on 91 occasions many involve verbs (32x), while nouns (6x) and pronouns (6x) are also commonly substituted into the text. Many of the verb substitutions involve simply omitting or adding a prefix to the verb, but some represent significant changes. In Matt 4:9 (vu #6) the substitution of λέγει for εἶπεν fits with the context of Matthew 4 where λέγει occurs in verses 6 and 10 though εἶπεν is far more common in Matthew.²⁹ On at least three occasions substitutions serve to harmonize the text to parallel gospels including the use of οἱ μὲν for ὅτι in Mark 8:28 (vu #10) which fits well with Matt 16:14, the addition of ὁ δὲ for καὶ in Luke 23:24 (vu #3) which matches Mark 15:15, and a harmonization to Matt 17:11 in Mark 9:12 (vu #6). Also, in Luke 5:17 (vu #10) the phrase ἐν μῖα τῶν συναγωγῶν καὶ for καὶ points forward to the use of the same expression in Luke 13:10 which is similar to the harmonization to the immediate context in Luke 20:24 (vu #22).

TABLE 5.8: SUBSTITUTIONS IN TWO OF THE THREE WITNESSES			
SUBSTITUTIONS IN 346 AND 543 (NOT IN 13)			
VERBS		ADJECTIVES/ADVERBS	
ηγερθη] ηγερεν	Matt 9:25	παντα] απαντα	Matt 17:11
γενηται] γενωνται	Matt 18:12	ποιας] ποθεν	Luke 5:19
ερχεται] ηλθεν	Mark 6:1	σον] εσον	John 18:35
ασθενεις] ασθενουντας	Luke 9:2	NOUNS	
αναπεσε] αναπεσαι	Luke 14:10	ελεος] ελεον	Matt 9:13
κεκληκοτι] κεκλωτι	Luke 14:12	βηθσαιδα] βηθσαιδαν	Luke 10:13
η] αποθανη	Luke 20:28	εργων] τεκνων	Matt 11:19
εγνωσαν] εγνωσκον	John 10:6		

²⁹ The verb εἶπεν occurs 110 times in Matthew as compared to 54 occurrences of λέγει.

εβληθη] εβληθητε	John 15:6	PARTICLE	
δεδωκα] εδωκα	John 17:22	αν] εαν	John 20:23
εξηλθεν] εισελθεν	John 18:6		
SUBSTITUTIONS³⁰ IN 13 AND 543 (NOT IN 346)			
VERBS		MULTIWORD	
καταβοντος] καταβαινοντος	Matt 8:1	αυτοφωρω] αυτω τω φονω	John 8:4
διεγερθεις] εγερθεις	Mark 4:39	πρεσβυτερων] εως των εκαστων*	John 8:9
		CONJUNCTIONS	
εις] ην	Luke 4:16	η] και	John 8:14
εινεκεν] ενεκεν	Luke 4:18	NOUNS	
εις] ει	Luke 4:26	Σιμωνος] Πετρον	Luke 4:39
εξεπλησοντο] εξεπληττισοντα	Luke 4:32	ADJECTIVES	
κατεπλευσαν] καταπλευσαντες	Luke 8:26	ετερος] ερος*	Luke 14:20
απαγαγων] αναγαγων	Luke 13:15	ταυτα] παντα	Luke 14:21
δος] δως	Luke 14:9	ARTICLES	
δε ελθων] διελθων	Luke 15:17	ον] ο	Matt 7:9
επορευθησαν] απηλθεν	John 7:53	PRONOUNS	
αρπαζειν] αρπασαι	John 10:29	αυτης] εαυτης	Matt 6:34
ειπα] ειπον	John 10:34	αυτον] αυτους	Matt 6:49
αποθανωμεν] συναποθανωμεν	John 11:16	σεαυτον] εαυτον	Luke 10:35
ειδως] ιδων	John 18:4	εαυτων] αυτων	Luke 12:36
PREPOSITIONS		εαυτον] εαυτων	Luke 15:17
δια] υπο	Matt 21:4	αυτης] εαυτης	John 11:2
εκ] απο	Mark 16:3	PARTICLES	
MULTIWORD		εαν] αν	Matt 5:32
ηδη] ηδι και	John 15:3	μη] ου	John 10:38
NONSENSE			
καμηλον] καλιμον	Mark 10:25		
SUBSTITUTIONS³¹ IN 13 AND 346 (NOT IN 543)			
VERBS		MULTIWORD	
ειπεν] λεγει	Matt 4:9	τας παραβολας] τς η παραβολη αυτη	Mark 4:10
εχετε] εξεται	Matt 5:46	δωδεκα] δεκαδυο	Mark 5:42
αποχωρειτε] αναχωρειτε	Matt 7:23	και λεγουσιν αυτω] ο δε ειπον	Mark 8:20
παραδους] παρεδωκεν	Matt 10:4	οτι] οι μεν	Mark 8:28
εστιν] εισιν	Matt 10:12	εφη] αποκριθεις ειπεν	Mark 9:12
φοβεισθη] φοβηθητε	Matt 10:31	εγνωσαν οι γονεις] εγνω ιωσηφ	Luke 2:43

³⁰ Three of the readings not included in MS 346 are singular or sub-singular, including Matt 6:34 (vu #15), Luke 14:21 (vu #9), and John 15:3 (vu #7).

³¹ Singular readings involving substitution VRs in MSS 13 and 346 are Matt 12:18 (vu #31) and Mark 8:11 (vu #11).

VERBS		MULTIWORD	
κεκοσμημενον] κοσμημενων	Matt 12:44	και] εν μια των συναγωγων και	Luke 5:17
αυξηθη] αυξηση	Matt 13:32	και] ο δε	Luke 23:24
παραδοσιν] παραδωσιν	Matt 15:6	ειπαν ουν] και ειπον	John 4:52
προσηνεγα] προσηνεγκαν	Matt 17:16	μεθ] μενει μεθ	John 14:16
ηκολουθουν] ηκολουθησαν	Mark 2:15	CONJUNCTIONS	
αποστελλει] εξαποστελλει	Mark 4:29	καθα] καθως	Matt 27:10
προηλθον] προσηλθον	Mark 6:33	ο δε] ουδε	Luke 4:40
προσευξασθαι] προευξασθαι	Mark 6:46	αν] εαν	Luke 9:48
ακουσατε] ακουετε	Mark 7:14	τε] δε	Luke 14:26
παραγγελλει] παρηγγειλεν	Mark 8:6	καν] και	John 8:14
ηρξαντο] ηρξατο	Mark 8:11	NOUNS	
συζητειν] συζητειν	Mark 8:11	γαδαρηνων] γεργεσινων	Matt 8:28
εξηνεγκεν] εξηγαγεν	Mark 8:23	οικιακοι] οικειακοι	Matt 10:36
βλεπει] βλεπει	Mark 8:23	τους] αρτους	Mark 6:41
απεκατεστη] απεκατεσταθη	Mark 8:25	απιστια] απισθεια	Mark 9:24
λημψονται] ληψονται	Mark 12:40	Καφαρναουμ] καπερναουμ	Mark 9:33
εχυννομενον] εχυνομενον	Mark 14:24	Μαριαμ] μαρια	Luke 10:42
εκπερισσως ελαλει] πετρος μαλλον περισσως ελεγεν οτι	Mark 14:31	μνα] μνας	Luke 19:20
συλλημφθηναι] συλληφθηναι	Luke 2:21	ARTICLES	
τεθραμμενος] ανατεθραμμενος	Luke 4:16	και] την	Matt 10:28
ψαυχοντες] ψαυγοντες	Luke 6:1	μη] η	Matt 11:23
ηγγισεν] ηγγιζεν	Luke 7:12	ον] ο	Matt 12:18
ενεδυσατο] ενεδιδυσκετο	Luke 8:27	απο] οι	Matt 15:21
βοσκομενη] βοσκομενην	Luke 8:32	PREPOSITIONS	
ζητει] επιζητει	Luke 11:29	εις] επι	Mark 4:8
εισελθειν] διελθειν	Luke 18:25	εν] εκ	Mark 9:37
οι] αποκριθεντες	Luke 20:24	συντελεσας] συν	Luke 4:13
εμνηυσεν] εμνηυσεν	Luke 20:37	απ] απο	Luke 21:11
εσθητε] εσθιητε	Luke 22:30	υπερ] περι	John 1:30
εμφοβων] ενφοβων	Luke 24:5		
ησαν] ην	Luke 24:40	ADVERBS	
απεθανεν] ετεθηκει	John 11:21	εκει] ωδε	Luke 17:23
τετελευτηκοτος] τεθνηκοτος	John 11:39	και] ουδ	Mark 13:19
επιστευον] επιστευσαν	John 12:34	ως] ωσει	John 4:6
ειρηκεν] εντελειλατο	John 12:50	εχθες] χθες	John 4:52
NONSENSE		PRONOUN	
εγκακειν] ενκακειν	Luke 18:1	αυτου] εαυτου	Mark 6:4
PRONOUNS		ουδε] ουδεν	Mark 6:31
αυτου] εαυτου	Luke 15:5	εμου] μου	Luke 4:7
αυτων] εαυτων	Luke 22:66	ητις] τις	Luke 7:37
εαυτον] αυτον	Luke 23:2	αυτους] αυτα	Luke 12:24
αυτω] αυτων	Luke 23:40	αυταις] ταυταις	Luke 13:14

ADJECTIVE		PARTICLE	
μογιλαλον] μογγιλαλον	Mark 7:32	εαν] αν	Matt 12:32
εις] ενα	Mark 8:38	η] μηδε	Luke 12:47

Additions

As compared to the scribe of MS 543, the scribe of MS 346 was more creative in regard to additions. On 120 occasions he or she added to the text, with the majority of these additions being multiword (34x), conjunctions (23x), or articles (20x).

Harmonizations to the immediate context were frequently the motivating factor, as with the addition of the verb *γινόμενα* in Mark 13:29 (vu #17), which was already used in the verse; the addition of *προσέχευν* in Matt 16:11 (vu #32), which uses the same expression that occurs in 16:12; the addition of *ὁ βασιλεὺς* to a description of David in Matt 1:6 (vu #35), which picks up on a similar description from earlier in the verse; the addition of *ἑαυτὸν καὶ ἀράτω* in Mark 8:34 (vu #25), though the addition repeats a phrase already in the verse; and the addition of the pronoun *ὑμῶν* in Matt 5:16 (vu #33), though it already occurs in the verse three times.

At other times the scribe harmonized texts to gospel parallels by means of addition. Verbs were added in Luke 4:7 (vu #8) to parallel Matt 4:9; Luke 18:22 (vu #27) to harmonize with Matt 19:21 and Mark 10:21; and to the singular reading of Mark 12:38 (vu #32) to fit with Luke 20:46. When Jesus rebuked Satan, the scribe used the phrase *ὀπίσω μου* in Matt 4:10 (vu #21) just as was used when Jesus rebuked Peter in Mark 8:33 and Matt 26:23. The additional reference to drinking (*τοῦ πίνακος*) in Matt 23:25 (vu #50) parallels Luke 11:39, while the additional reference to the chief priests *καὶ γραμματέων* in

Matt 27:12 (vu #28) fits with an expression used earlier in the gospel account in 16:21. Jesus' use of the words *ὁ νέος* in Mark 2:22 (vu #39) by the hand of the scribe harmonizes with Luke 5:37, while the singular reading addition of *ὡς ἡ ἄλλη* in Mark 3:5 (vu #63) matches the wording of Matt 12:13. Five more examples of harmonization by the hand of the scribe of MS 346 occur with the addition of *καὶ ἀπέκτειναν* in Mark 12:3 (vu #8) to harmonize Matt 21:35; *τῶν ἡμέραν ἐκείνων* in Mark 13:24 (vu #12) to parallel Matt 24:29; *οὗτος με παραδώσει* in Mark 14:20 (vu #20) to fit with Matt 26:23; the long addition in Luke 11:15 (vu #17) matches the phrase in Mark 3:23; and the reference to "righteous" (*τοῦ δικαίου*) Abel in Luke 11:51 (vu #5) harmonizes with Matt 23:35. Finally, the addition of the phrase *ἐνώπιον τῶν μαθητῶν αὐτοῦ* in John 21:25 (vu #19) matches the wording of the doxology at the end of John 20 in v. 30.

TABLE 5.9 ³² : ADDITIONS IN 346 ALONE			
PARTICLES		VERBS	
+ μη	Matt 24:2	+ προσεχευν	Matt 16:11
+ ου	Mark 4:12	+ δοχη	Matt 25:29
+ αν	Matt 6:5; John 8:39	+ γινομενα*	Mark 13:29
NOUNS		+ ποιειν	Mark 15:23
+ Ις	Matt 12:3; 24:2	+ πεσων	Luke 4:7
+ υποκριται	Matt 16:3	+ υπαγε	Luke 18:22
+ ηρωδης	Mark 6:26	+ φιλουντων	Mark 12:38

³² Singular and sub-singular readings in MS 346 alone are the addition of *ἡρώδης* in Mark 6:26 (vu #9), *δοχῆ* in Matt 25:29 (vu #46), *φιλοθντων* in Mark 12:38 (vu #32), *τῆς* in Matt 23:34 (vu #98); the conjunction *γὰρ* in Matt 11:19 (vu #2) and *καὶ* in Matt 8:34 (vu #3); the pronoun *αὐτῶ* in Luke 9:34 (vu #33), *ἡμῶν* in Mark 12:7 (vu #32), *ὕμῖν* in Mark 11:31 (vu #20), and *ὕμῶν* in Matt 5:16 (vu #33); and the following multiword additions: Matt 10:12 (vu #21); Mark 3:5 (vu #63); 4:11 (vu #30); 6:12 (vu #3); and Luke 7:47 (vu #30).

ARTICLES		MULTIWORD	
+ η	Luke 4:29; 17:24	+ ο βασιλευς	Matt 1:6
+ ο	Luke 4:22; 11:17; John 12:1; 19:38; 20:8	+ οπισω μου (w/ 828)	Matt 4:10
+ οι	Mark 14:29; John 19:12	+ λεγοντες ειρηνην εν τω οικω τουτο	Matt 10:12
+ τας	Matt 6:26; John 2:14	+ ηλθεν γαρ ο υιος του ανου ζητησαι και σωσαι το απολωλος	Matt 18:10
+ της	Matt 23:34; Luke 1:80; 8:16	+ του πινακος	Matt 23:25
+ των	Mark 2:18; Luke 1:64	+ και γραμματεων	Matt 27:12
+ τον	Luke 9:48	+ απ αυτου	Mark 1:42
+ του	Mark 2:26; Luke 2:36; 4:16	+ εποντος αυτου	Mark 1:42
		+ ο νεος	Mark 2:22
CONJUNCTIONS		MULTIWORD	
+ δε	Mark 10:28; 14:25; Mark 9:41; Luke 7:21; 8:45; John 10:16	+ ως η αλλη	Mark 3:5
+ γαρ	Matt 11:19; Mark 12:36; Luke 18:17; 21:10	+ ου δεδωται	Mark 4:11
+ ινα	Mark 6:2	+ οι μαθηται	Mark 6:12
+ οτι	Matt 27:64; Luke 7:22	+ εαυτον και αρατω*	Mark 8:34
+ ουν	Luke 20:5	+ ευλογει αυτα	Mark 10:16
+ και	Matt 8:34; 15:9; 20:2; Luke 7:22; 18:5; 23:48; John 2:16; 17:2; 20:28	+ επι την γην	Mark 10:34
PREPOSITIONS		+ λεγω δε υμιν αιτειτε και δοθησεται υμιν ζητειτε και ευρησετε κρουετε και ανοιγησεται υμιν πας γαρ ο αιτων λαμβανει και ω ζητων ευρισκον και ο κρουωντι ανυγησεται	Mark 11:25
+ εν	Luke 11:48; John 19:37	+ και απεκτειναν	Mark 12:3
+ προς	John 16:22	+ των ημερων εκεινων	Mark 13:24
ADVERBS/ADJECTIVES		+ αυτος με παραδωσει	Mark 14:20
+ παντα	Luke 11:41	+ του θυ	Mark 14:61
+ πασα	Luke 4:6	+ και λεγειν	Mark 15:18
+ πολυς	Mark 14:43	+ και ουκ επιστευσαν	Mark 16:14
+ ευθυς	John 21:3	+ τον θυ	Luke 2:2*
+ ομοιος	Mark 4:16	+ ω δε ηγαπησε πολυ πολυ αγαπησει	Luke 7:47
+ ουκ	Matt 21:16	+ και αποκρθεις ειπεν πως δυναται σατανας σαταναν εκβαλλειν	Luke 11:15
+ ου	John 19:15	+ του δικαιου	Luke 11:51
+ πολλα	Luke 4:41	+ ο Ις	Matt 8:3; Luke 21:37
		+ και γραμματεουσιν	Luke 22:4

PRONOUNS		MULTIWORD	
+ αυτος	Mark 2:25	+ και υπο της συνειδησεως ελεχομενοι	John 8:9
+ αυτον	Mark 10:34	+ και μηδενα θεασαμενος πλην της γυναικος	John 8:10
+ αυτου	Matt 19:25; Mark 8:38; Luke 18:15	+ εις τον ουνον	John 11:41
+ αυτοις	Matt 9:24	+ συμβουλιον εποιησαν κατ αυτου και	John 12:19
+ αυτους	Mark 9:18	+ ενωπιον των μαθητων αυτου	John 21:25
+ αυτω	Matt 4:3; Luke 8:47; 9:34	PRONOUNS	
+ εγω	John 12:48	+ υμιν	Mark 11:31
+ εκεινος	Luke 14:21	+ υμων	Matt 5:16
+ ημων	Mark 12:7		

Only 29 additions can be credited to the hand of the scribe of MS 543. The majority of these additions are either multiword (7x), articles (6x), or conjunctions (6x). Two of these additions serve to match the immediate context, as with the addition of ζώντος in John 4:14 (vu #67) to describe the water which matches the language of Jesus in 4:10-11 and the phrase και εἶπεν being added to John 8:19 (vu #19) to fill out familiar formula “Jesus answered and said” in the midst of his dialogue with the Pharisees. Finally, by means of the addition of ἀποκριθεις in Mark 14:20 (vu #4), the scribe of MS 543 harmonized with the parallel context in Matt 26:23, while the addition of υγιης ως η̄ ἄλλη in Mark 3:5 (vu #63) fits well with the wording of Matt 12:13 and Luke 8:9.

NOUNS		VERBS	
+ γην	John 4:3 (w/13)	+ ζωντος	John 4:14 (w/13)
+ ἰς	Luke 7:43	+ αποκριθεις	Mark 14:20
+ τελος	Matt 2:12	+ τερειν	Matt 23:3
PARTICLES		MULTIWORD	
+ μη	John 8:46	+ απε μου	Matt 26:42
+ μεν	Matt 3:12	+ και πινει	Mark 2:16
ARTICLES		+ υγιης ως η̄ ἄλλη	Mark 3:5
+ ο	Luke 1:11; 5:5	+ μαθηται αυτου	Mark 4:10
+ την	Luke 13:16	+ ελευσεται και πολεως τους	Luke 20:15

ARTICLES		MULTIWORD	
+ το	Matt 26:27	+ και ειπεν	John 8:19
+ του	Mark 1:16	+ την ημεραν	John 8:56
+ τον	Mark 1:16	CONJUNCTIONS	
PRONOUNS		+ γαρ	John 10:32
+ αυτου	Luke 19:29	+ ουν	Matt 11:22
+ αυτον	Mark 6:45	+ οτε	Mark 1:36
+ σου	John 17:1	+ ως	Matt 15:38 (w/828)
		+ και	Matt 15:31 (w/828); John 14:3

On 18 occasions the scribes of both MSS 346 and 543 do not share the same addition VRs as MS 13. Most of the additions involve conjunctions (4x), multiword additions (4x), or verbs (3x). Interestingly, harmonizations to parallel gospel contexts occur in MSS 346 and 543 on at least three occasions that are not found in their shared ancestor. In Luke 11:25 (vu #10) the addition of the verb *σχολάζοντα* is parallel to Matt 12:44, while adding *λέγοντες* to Mark 7:5 (vu #13) results in a parallel to Matt 15:1. Finally, the multiword addition *ὁ Ἰῆς* in Mark 7:31 (vu #7) is a harmonization to Matt 15:29. Regarding the addition of *καὶ συνεισηλθὼν πρὸς αὐτόν* in Mark 6:33 (vu #51), Lake and Lake suggested that MS 13 omits the phrase because of “an obvious homoioteleuton.”³³

Beginning with where MSS 13 and 346 agree but the scribe of MS 543 did not follow, one can see that 54 addition VRs are shared between MSS 13 and 346, but not MS 543. Most frequently articles are added to the text (16x) with conjunctions (12x) and multiword additions (10x) also being common in the MSS. One of the additions of the

³³ Lake and Lake, *Codex 13*, 49.

article serves to harmonize Matt 22:44 (vu #5) with the LXX text of Ps 109:1.

Similarly, a tendency to harmonize to gospel parallels leads to the addition of the adjective *ἕνα* in Luke 12:25 (vu #17), which parallels Matt 6:27. The same motivation leads to the addition of the noun *παραβολήν* in Mark 4:30 (vu #18) to harmonize with Matt 13:31 and the pronouns *σου* in Matt 9:2 (vu #74) to match Luke 5:20, while *τοῦτο* in Mark 14:9 (vu #13) was changed to read like Matt 26:13. At other times the additions serve to fit with the style of the author or the immediate context, as with the addition of *τὰ δίκτυα* in Mark 1:16 (vu #35) to parallel vv. 18-19 and the addition of *καὶ πατρίδας* in Luke 1:27 (vu #29) as a means of phrasing the reference to the house of David in the same way it was phrased later in Luke 2:4. In Matt 23:13 (vu #1) the long addition of *δὲ ὑποκριταὶ κατεσθίετε τὰς οἰκίας χήραν καὶ προφάσει μακρὰ τοῦτο λήμψεσθε περισσότερον κρίμα* brings in language similar to Mark 14:20 and Luke 20:47 in the context of Jesus' rebuke of the Pharisees.

The scribe of MS 543 avoided twenty additions to the text found in both MSS 13 and 346, two particles, one article, three conjunctions, three pronouns, one verb, and ten multiword additions. Two of the multiword additions he or she avoided serve to parallel other gospel contexts: the addition of *εἰς μετάνοιαν* in Matt 9:13 (vu #48), which fits with Luke 5:32, and the addition of *ἀμὴν λέγω σοι* in Mark 13:2 (vu #18), which parallels Matt 24:2. Four of the multiword additions the scribe of MS 543 avoided are complete verses of the Byzantine tradition, Mark 7:15-16 (vu #43, 45); 9:43 (vu #50), 45 (vu #51); and 15:27-28 (vu #22).

TABLE 5.11: ADDITIONS IN TWO OF THE THREE WITNESSES			
ADDITIONS IN 346 AND 543 (NOT IN 13)			
PRONOUNS		VERBS	
+ αυτο	Mark 14:62	+ σχολαζοντα	Luke 11:25
+ τις	Matt 21:33	+ λεγοντες	Mark 7:5
ADVERBS		+ ων	Mark 14:43
+ ευθεως	Matt 8:16	MULTIWORD	
ARTICLES		+ και συνεισηλθον προς αυτον	Mark 6:33
+ το	Luke 1:25	+ ο Ις	Mark 7:31
+ των	Luke 16:30	+ τα γεννηματα μου και	Luke 12:18
CONJUNCTIONS		+ και παρηγγεν ουτως	John 8:59
+ δε	Luke 20:32	PREPOSITIONS	
+ γαρ	Luke 7:27	+ εν	Luke 21:23
+ οτι	Mark 11:31	CONJUNCTIONS	
+ ουν	John 20:18	+ και	Mark 2:11
ADDITIONS SHARED BETWEEN 13 AND 346 (NOT IN 543)			
ADVERBS		VERBS	
+ μαλλον	Matt 12:12	+ ομοιωματι	Luke 13:18
ADJECTIVES/ADVERBS		+ λαλω	Luke 8:10
+ ενα	Luke 12:25	MULTIWORD	
ARTICLES		+ σφαλησετε και	Matt 15:14
+ ο	Matt 22:44; John 2:19	+ δε υποκριται κατεσθιετε τας οικιας χηραν και προφασει μακρα τουτο λημψεσθε περισσοτερον κριμα	Matt 23:13
+ οι	Matt 22:23	+ τα δικτυα	Mark 1:16
+ η	Luke 1:45; 2:2; 22:8; 23:54	+ παραβολομεν αυτην	Mark 4:30
+ το	Luke 1:63	+ ταυτα χειμωνος	Mark 13:18
+ του	Mark 1:16; Luke 3:2; 5:3	+ και πατριας	Luke 1:27
+ τον	Mark 1:16; John 1:45	+ προς αυτον	John 1:19
+ την	John 2:11	+ αυτος εστιν	John 1:27
+ τα	Matt 12:35	+ ουκ ακολουθει υμιν	Mark 9:38
+ των	Matt 24:31	+ ο Ις	John 19:12
CONJUNCTIONS		NOUNS	
+ δε	Luke 11:22; John 1:26	+ παραβολην	Mark 4:30
+ γαρ	Matt 6:2	PRONOUNS	
+ και	Matt 15:31; 22:27; Mark 2:16; 8:15; Luke 23:51	+ αυτοις	Mark 11:6
+ τε	Luke 3:1	+ αυτου	Luke 17:22
+ ως	Matt 15:38	+ αυτον	Matt 27:2
+ οτι	Matt 6:5; Luke 18:14	+ αυτων	Matt 11:16; 21:7
PREPOSITIONS		+ υμας	Mark 1:8
+ εν	Mark 9:48	+ υμιν	John 1:30
+ δι	Luke 19:4	+ σου	Matt 9:2
		+ τουτο	Mark 14:9

ADDITIONS IN 13 AND 543 (NOT IN 346)			
ARTICLES		MULTIWORD	
+ η	Mark 12:23	+ περι αυτης	John 8:5
+ την	Luke 2:39	+ την ψυχην αυτου	Luke 17:33
+ τους	Mark 9:14	+ και των προφητων	Matt 5:18
CONJUNCTIONS		+ τοις αρχαιοις	Matt 5:27
+ δε	John 9:31	+ αμεν λεγω υμιν ανεκτοτερον εσται σοδομοις η γομορροις εν ημερα κρισεως η τη πολει εκεινη	Mark 6:11
+ και	Matt 24:27	PRONOUNS	
PRONOUNS		+ αυτοις	John 10:7;
+ αυτω	Matt 28:17	+ αυτου	Matt 14:15; John 11:7
+ υμιν	Luke 6:25		

Nomina Sacra

Thirteen VRs involving nomina sacra are shared between MSS 13 and 346 to the exclusion of MS 543. Four of these shared VRs involved the abbreviation of υἰός (Matt 10:23 [vu #90]; 11:27 [vu #79, 95]; John 8:36 [vu #7]), while two involved the noun οὐρανός (Matt 18:4 [vu #40]; 22:2 [vu #12]). Twelve unique nomina sacra VRs occur in MS 543 including one interesting exchange from Ἰησοῦς to θεῖς in Matt 8:10 (vu #12). The only nomina sacra unique to MS 543 that occurs more than once is ἰη̅μ̅ as used in Luke 17:11 (vu #18). Similarly, there are eleven nomina sacra unique to MS 346, but υ̅ς is the only one that is used more than once (Luke 4:3 [vu #22], 9 [vu #51]).

α̅νου	Mark 2:10	χ̅υ	Matt 25:23
α̅νω̅ν	Matt 21:26	ο̅υ̅νω̅ν	Matt 18:4; 22:2
Δ̅α̅δ̅	Matt 21:15	π̅να̅τα̅	Mark 5:13
ι̅η̅λ̅	Matt 15:31	υ̅ς	Matt 10:23; 11:27; John 8:36
ι̅ς	Matt 16:21		

On nine occasions MSS 346 and 543 agree on nomina sacra not found in their ancestor, including two occurrences of $\overline{\pi\nu\alpha}$ (Matt 12:43 [vu #15]; Luke 11:26 [vu #17]) and two occurrences of $\overline{\pi\nu\alpha\tau\alpha}$ (Matt 8:16 [vu #25]; 12:45 [vu #27]). All but five of the VRs involving nomina sacra that are shared by MSS 13 and 346 to the exclusion of MS 543 involve abbreviations of $\overline{\alpha\nu\theta\rho\omega\pi\omicron\varsigma}$ (6x) or $\overline{\omicron\upsilon\rho\alpha\nu\omicron\iota\varsigma}$ (8x) in their various lexical forms.

TABLE 5.13: NOMINA SACRA VRs IN 346 AND 543 ³⁴			
NOMINA SACRA VARIATIONS IN 346 ALONE			
$\overline{\alpha\nu\omicron\varsigma}$	Matt 27:57	$\overline{\omicron\upsilon\nu\omicron\upsilon}$	Luke 22:43
$\overline{\alpha\nu\omega\nu}$	Mark 7:20	$\overline{\omicron\upsilon\nu\omicron\varsigma}$	Matt 16:2
$\overline{\theta\upsilon}$	Luke 13:29	$\overline{\omicron\upsilon\nu\omega\nu}$	Matt 3:2
$\overline{\Gamma\nu}$	Matt 1:16	$\overline{\sigma\tau\rho\omicron\upsilon\nu\tau\alpha\iota}$	Matt 27:38
$\overline{\chi\varsigma}$	Matt 1:16	$\overline{\upsilon\varsigma}$	Luke 4:3, 9
NOMINA SACRA VARIATIONS IN 543 ALONE			
$\overline{\alpha\nu\omicron\upsilon}$	Matt 25:31	$\overline{\omicron\upsilon\nu\omicron\upsilon}$	Matt 16:3
$\overline{\theta\varsigma}$	Matt 8:10 (from $\overline{\text{I}\eta\sigma\omicron\upsilon\varsigma}$)	$\overline{\omicron\upsilon\nu\omicron\varsigma}$	Matt 16:3
$\overline{\theta\upsilon}$	John 5:42	$\overline{\omicron\upsilon\nu\omega}$	Matt 28:18
$\overline{\iota\lambda\eta\mu}$	Matt 23:27; Luke 17:11	$\overline{\pi\rho\varsigma}$	John 5:43
$\overline{\iota\varsigma}$	Matt 28:10; John 4:6	$\overline{\upsilon\nu}$	John 4:47
NOMINA SACRA VARIATIONS FOUND 346 AND 543 (NOT IN 13)			
$\overline{\theta\upsilon}$	Luke 9:62	$\overline{\pi\nu\alpha}$	Matt 12:43; Luke 11:26
$\overline{\mu\eta\rho}$	Matt 12:46	$\overline{\pi\nu\alpha\tau\alpha}$	Matt 8:16; 12:45
$\overline{\omicron\upsilon\nu\omicron\nu}$	Luke 24:51	$\overline{\sigma\rho\iota\alpha\nu}$	Luke 1:71
$\overline{\omicron\upsilon\nu\omicron\upsilon}$	John 1:32		
NOMINA SACRA VARIATIONS FOUND IN 13 AND 543 (NOT IN 346)			
$\overline{\alpha\nu\omicron\nu}$	Matt 27:32	$\overline{\chi\varsigma}$	Matt 2:4
$\overline{\alpha\nu\omega\nu}$	Mark 1:17	$\overline{\omicron\upsilon\nu\omicron\upsilon}$	Luke 20:5; John 3:27
$\overline{\theta\omega}$	Luke 16:13	$\overline{\pi\eta\rho}$	Mark 13:12
$\overline{\iota\upsilon}$	Mark 9:5		
NOMINA SACRA VARIATIONS FOUND IN 13 AND 346 (NOT IN 543)			
$\overline{\alpha\nu\omicron\nu}$	Matt 10:17; 22:11	$\overline{\kappa\varsigma}$	Matt 18:34
$\overline{\alpha\nu\omicron\varsigma}$	Mark 13:34	$\overline{\omicron\upsilon\nu\omicron\iota\varsigma}$	Matt 7:11; 10:32; 15:13; 18:10
$\overline{\alpha\nu\omicron\upsilon\varsigma}$	Matt 5:19	$\overline{\omicron\upsilon\nu\omega\nu}$	Matt 8:11; 13:47; 19:14
$\overline{\alpha\nu\omega\nu}$	Matt 16:23; Mark 3:28	$\overline{\omicron\upsilon\nu\omicron\upsilon}$	Matt 6:26
$\overline{\theta\varsigma}$	Matt 1:23	$\overline{\pi\eta\rho}$	Matt 18:35

³⁴ The nomina sacra from Mark 7:18 in MS 13 and Mark 7:20 in MS 346 are singular readings.

Omissions

The scribe of MS 346 commonly omitted conjunctions (17x), multiwords (17x), pronouns (13x), and articles (12x). The most common motivation for omissions in MS 346 is parablepsis, including two singular readings that result from this tendency. In Matt 10:8 (vu #30) the words *δωρεάν ἐλάβετε* were omitted because of a jump from *δωρεάν* to *δωρεάν*, while the phrase *ἵνα ἐπι στοματος δυο* was omitted in Matt 18:16 (vu #38) because of a jump from *δυο* to *δυο*. Seven other examples of parablepsis occur, including leaps from *καὶ* to *καὶ* in Matt 4:24 (vu #72) to eliminate *καὶ ἐληνιαζομένους*, while a similar leap led to the omission of *καὶ τῷ σῶ ὀνόματι δαιμόνια ἐξεβάλομεν* in Matt 7:22 (vu #59). The words *καὶ Μῦσεϊ μίαν* were omitted in Matt 17:4 (vu #71) when the scribe jumped from *μίαν* to *μίαν*. A jump from *κόσμου* to *κόσμος* in John 15:19 (vu #46) led the scribe to omit the phrase *διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος*, while a leap from *τούτου* to *τούτου* in John 18:36 (vu #43) resulted in a similar omission. Finally, significant omissions occur in Luke 11:19 (vu #3) because of a leap from *αἰῶνα* to *αἰῶνα* and from *δαιμόνια* to *δαιμόνια* in John 8:35 (vu #22) because of the same tendency.

TABLE 5.14 ³⁵ : OMISSIONS IN 346 ALONE			
PRONOUNS		PREPOSITIONS	
<i>αυτων</i>	Matt 7:29; John 12:40	<i>εκ</i>	John 11:19

³⁵Singular and sub-singular readings involving omissions in MS 346 alone are *ἐστιν* in Matt 1:20 (vu #97); *ὑμῶν* in Matt 6:14 (vu #48); *οἱ* in Matt 20:9 (vu #9); *καὶ* in Matt 20:32 (vu #21) and 22:25 (vu #21); *εἶ* in Mark 1:11 (vu #21); *αὐτῷ* in Mark 13:1 (vu #8); *μέγα* in Mark 14:15 (vu #15); *σπύγγον* in Mark 15:36 (vu #13); and multiword omissions in Matt 10:8 (vu #30); 11:22 (vu #38); 18:16 (vu #38); and Luke 12:11 (vu #25).

εγω	John 16:4*	απο	Luke 13:29
υμας	Luke 13:27	εις	Matt 27:30
ου	Luke 2:50	VERBS	
αυτον	Luke 7:15	ην	Luke 9:4
αυτω	Matt 4:3; 25:21; Mark 13:1	εστιν	Matt 1:20
οι	Matt 10:16	ει	Matt 5:30; 11:23; Mark 1:11
αυτου	Matt 3:12	στιλβοντα	Mark 9:3
υμων	Matt 6:14, 32		
ADJECTIVE/ADVERB		MULTIWORD	
μεγα	Mark 14:15	και σεληνιαζομενους	Matt 4:24
		ο αντιδικος τω κριτη και ο κριτης	Matt 5:25
ARTICLES		και τω σω ονοματι δαιμονια εξεβαλομεν	Matt 7:22
ο	John 12:12, 17; 18:24*	δωρεαν ελαβετε	Matt 10:8
την	John 10:6*	η υμιν	Matt 11:22
της	Mark 12:30	και πρωι, Σημερον χειμων, πυρραζει γαρ στυгнаζων ο ουρανος. το μεν προσωπον του ουρανου γνωσχετε διακρινειν, τα δε σημεια των καιρων ου δυνασθε	Matt 16:3
η	Matt 24:50; John 19:31	και Μωυσει μιαν	Matt 17:4
οι	Matt 20:9; John 9:39	ινα επι στοματος δυο	Matt 18:16
του	Luke 17:37	εις την βασιλειαν του θεου	Mark 10:29
το	Matt 12:20	επ εθνος	Luke 21:20
τους	Matt 5:12	δια τουτο μισει υμας ο κοσμος	John 15:19
CONJUNCTIONS		ει εκ του κοσμου τουτου	John 18:36
δε	Matt 10:2, 17*; 28:1; Luke 9:12; 21:7; John 11:5*	ον ηγαπα	John 19:26
και	Matt 20:17, 32; 22:25; 23:35; 26:1; John 16:17	ο υιος μενει εις τον αιωνα	John 8:35
ουν	Mark 11:31; Luke 13:7; John 19:5	τον εμον λογον	John 8:51*
γαρ	Luke 16:28	ει δε εγω εν Βεελζεβουλ εκβαλλω τα δαιμονια	Luke 11:19
οτι	Matt 5:32	η τι	Luke 12:11
		NOUNS	
σπογγον	Mark 15:36	Γραφη	John 19:36

The most significant tendency in MS 543 involves the role of parablepsis in seven of the multiword omissions in the MS. In Mark 8:38 (vu #35) the singular reading involves the omission of the verb *ἐπαισχυνήσεται* because of an eye-jump from the nomina sacra *ανου* to the pronoun *αυτον*. In Matt 10:19 the phrase *πως η τι λαλησητε* is

omitted because of a jump from μεριμνήσητε to λαλήσητε, while the similar endings of πᾶσα and χώρα are foundational for the omission of ἡ Ἰουσαία in Mark 1:5 (vu #18). The other four examples of parablepsis result from a jump from νηστεούσιν to νηστεούσιν in Mark 2:18, ἀρθῆτι to βλήθητι in Mark 11:23 (vu #20), ὁ θεῶς to ὁ θεός in Mark 12:26, and αὐτῶ to αὐτῷ in John 4:14 (vu #28). On one occasion the scribe of MS 543 also eliminated redundancy in the text by omitting ἡ ἑορτή from before “the Jews” with reference to Passover in John 6:4 (vu #14).

TABLE 5.15: OMISSIONS ³⁶ IN 543 ALONE			
PRONOUNS		NOUN	
αυτον	Matt 27:37; Mark 9:22	ανθρωπος	John 7:23
αυτους	Matt 20:12	VERBS	
αυτου	Mark 3:31	Ει	Matt 11:21
ου	Mark 2:19	Μισει	John 7:7
αυτην	Mark 6:26	Εισελθων	Mark 1:21
ADJECTIVE/ADVERBS		Επαισχυνθησεται	Mark 8:38
πασιν	Luke 2:20	Εζητουν	Mark 14:55
ARTICLES		MULTIWORD	
ο	John 1:46	πως ητι λαλησητε	Matt 10:20
το	Luke 22:2	εστιν εις	Matt 23:10
η	Matt 24:20	η Ιουσαια	Mark 1:5
CONJUNCTIONS		οι δε μαθηται ου ωστερευουσιν	Mark 2:18
ουν	John 7:15; 8:24	και βληθητι	Mark 11:23
και	John 7:26	ο θεος λεγων, εγω	Mark 12:26
δε	Luke 9:20	Και εκβαλοντες αυτον εξω του αμπελωνος απεκτειναν. Τι ουν ποιησει αυτοις ο κυριος του αμπελωνος	Luke 20:16
PREPOSITIONS		ου μη διψησει εις τον αιωνα αλλα το υδωρ ο δωσω αυτω	John 4:14
εις	Matt 14:34; Mark 10:17	η εορτη	John 6:4
εκ	Mark 15:46		

³⁶ The omissions in MS 543 alone that are singular or sub-singular readings are ου in Mark 2:19; ἐπαισχυνθήσεται in Mark 8:38 (vu #35); ἐζήτουν in Mark 14:55; δὲ in Luke 9:20; and the multiword omission in Luke 20:16.

The scribe of MS 346 stands alone by including material that both MS 13 and the scribe of MS 543 omit on 26 occasions. Most commonly MSS 13 and 543 omit multiword expressions (10x), conjunctions (7x), articles (4x), and pronouns (3x). On four occasions the scribe of MS 346 corrected the parablepsis shared by MSS 13 and 543 including the jump from τὸ to τὸ in Luke 5:36 (vu #47), as well as σπείρουσιν to θερίζουσιν in Luke 12:24 (vu #13); θῦ to θῦ in Luke 13:28-29; and αὐτόν to αὐτοῖς in Luke 22:6 (vu #18).

TABLE 5.16: OMISSIONS IN TWO OF THE THREE WITNESSES			
OMISSIONS IN 346 AND 543 (NOT IN 13)			
PRONOUNS		ARTICLES	
σου	Luke 6:42	ταις	Mark 6:55; Luke 21:23
OMISSIONS IN 13 AND 543 (NOT IN 346)			
PRONOUNS		NOUNS	
σου	Luke 16:7	πετρος	Luke 5:8
μου	Luke 7:45	VERBS	
αυτον	Mark 4:16	Λεγων	Luke 15:3
ARTICLES		MULTIWORD	
οι	John 11:48	της θαλασσης	Mark 5:1
ο	Matt 20:17; Mark 6:17	προς αλληλους	Mark 15:31
των	Matt 9:11	εν τω	Luke 5:12
CONJUNCTIONS		το επιβλημα	Luke 5:36
και	Matt 4:24; John 3:12	προς αυτον	Luke 7:3
αλλ	Luke 13:5	ουδε θεριζουσιν	Luke 12:24
δε	Matt 18:14; Luke 21:20; 23:18	προς αυτους	Luke 13:23
οτι	Mark 5:23	υμας δε εκβαλλομενους εξω. Και ηξουσιν απο ανατολων και δυσμον και απο βορρα και νοτου και ανακλιθησονται εν τη βασιλεια του θεου	Luke 13:28-29
		ατερ οχλου	Luke 22:6
		ωφθη δε αυτα αγγελος απ ουρανου ενισχυων αυτον. και γενομενος εν αγωνια εκτενεστερον προσηυχето και εγενετο ο ιδρωσ αυτου ωσει θρομβοι αιματος καταβαινοντες επι την γην	Luke 22:43-44

OMISSIONS IN 13 AND 346 (NOT IN 543)			
PRONOUNS		NOUN	
τι	John 12:5	Κυριε	Matt 21:30
αυτη	John 8:10	VERBS	
αυτου	Luke 2:33	μεταμεληθεις	Matt 21:29
αυτον	Matt 21:9	κειμεναι	John 2:6
ADJECTIVES/ADVERBS		VERBS	
ουτως	Mark 2:7	καταλιπων	Mark 12:21
πλερεις	Mark 8:19	ακουοντες	Mark 4:12
ηδη	Luke 23:44	MULTIWORD	
ARTICLE		εξω εστηκασιν	Matt 12:47
ο	Matt 18:9; Mark 15:32	μη απελθητε	Luke 17:23
οι	Matt 9:15; 17:26; Mark 6:16	καθως ηγαπησα υμας ινα και υμεις αγαπατε αλληλους	John 12:34
ταις	Matt 11:16	και εθηκα υμας	John 15:16
CONJUNCTIONS		εγω δε οιδα αυτον	John 8:55
δε	Matt 20:22, 23; Luke 22:69; John 11:29	ελεγον ουχι αλλα	John 9:9
ουν	John 12:2	PREPOSITIONS	
και	Matt 19:14; 20:10; Mark 4:12; 6:41; 15:36; Luke 7:22	εν	Matt 27:14
οτι	Mark 8:28		

The MSS 13 and 346 share, to the exclusion of MS 543, 37 omission VRs with conjunctions (11x), multiword (10x), and articles omissions (6x) occurring most often. Four of these omissions were motivated by a desire to clarify the passage by eliminating redundant language (Matt 12:47 [vu #40]; 21:9 [vu #19], 29 [vu #27]) or vocative addresses (Matt 21:30 [vu #40]). The omission of the adjective οὕτως in Mark 2:7 (vu #9) helps the passage to harmonize with the parallels in Matt 9:3 and Luke 5:21. Furthermore, six of the omissions resulted from parablepsis in the ancestors of these two MSS. The verb ἀκούοντες was eliminated since it is followed by ἀκούωσιν in Mark 4:12 (vu #24). A more significant multiword omission occurs in Luke 17:23 (vu #27) when the words μὴ ἀπέλθητε were eliminated because of an eye-jump from μὴ to μηδὲ. In John

13:34 (vu #25) the scribes jumped from ἀλλήλους to ἀλλήλους and eliminated the words καθὼς ἠγάπησα ὑμᾶς ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους. In John 15:16 (vu #25) the words καὶ ἔθηκα ὑμᾶς were eliminated because of a jump from ὑμᾶς to ὑμᾶς. Because of a move from αὐτόν to αὐτόν in John 8:55 (vu #35), the words ἐγὼ δὲ οἶδα αὐτόν were excised from the text. Finally, in John 9:9 (vu #35) a leap from ἄλλοι to ἀλλὰ resulted in the phrase ἔλεγον οὐχὶ ἀλλὰ being omitted.

Movable Nu

In all five of the MSS of this case study, the most frequently occurring words where the nu is removed are ἐστιν (67x) and εἶπεν (29x). On 17 occasions the MSS 13 and 346 agreed without MS 543 in movable nu VRs.³⁷ Six of the agreements involved ἐστιν in Matt 10:24 (vu #5); 11:10 (vu #4); 12:30 (vu #25); 19:24 (vu #22); Luke 13:19 (vu #4); and John 1:41 (vu #46), while εἶπεν is found in Matt 26:1 (vu #39) and John 12:38 (vu #28).

On 39 occasions the scribe of MS 346 stands alone with many of the movable nu VRs involving the verb ἐστιν in Matt 5:34 (vu #26); Mark 2:19 (vu #32); Luke 10:42 (vu #6); 18:27 (vu #33), 28 (vu #3); John 11:39 (vu #46); 12:31 (vu #13); 13:10 (vu #34); 16:18 (vu #15); εἶπεν in Matt 4:4 (vu #12); 15:32 (vu #21); Mark 8:7 (vu #20); Luke 4:23

³⁷ Other occurrences in this group, ἠκρίβωσεν in Matt 2:16 (vu #89); ἀποδώσουσιν in Matt 12:36 (vu #39); ἔπεσεν in Matt 13:4 (vu #21); ὤσιν in Matt 13:15 (vu #28); ἔδωκεν in Matt 21:23 (vu #83); ἔξεστιν in Matt 22:17 (vu #24); ἐφωνήσεν in Luke 8:54 (vu #15); ἀρχιερεῦσιν in Luke 22:4 (vu #11); and ἐνιψεν in John 13:12 (vu #7).

(vu #6), 24 (vu #3); 5:24 (vu #30); 10:37 (vu #24); 11:2 (vu #5); 12:22 (vu #3); 15:21 (vu #6); 16:31 (vu #3); 17:1 (vu #3); and 18:21 (vu #9).³⁸ Two of the remaining VRs involving the movable nu in MS 346 are singular readings, including the occurrences of ἴδωσιν in Matt 5:16 (vu #29) and ἐπέθηκεν in Mark 3:16 (vu #18). Similarly, on 33 occasions the scribe of MS 543 stands alone with thirteen of these occurrences involving the verb ἔστιν as demonstrated in Matt 12:7; 24:26 (vu #18); 26:48 (vu #33); 27:42, 46; Mark 2:27; Luke 13:21 (vu #4); John 4:18 (vu #22); 6:55 (vu #25); 7:7 (vu #43), 18 (vu #52); 17:17 (vu #28); and 21:24 (vu #28). Although 17 other words are affected by this type of change in MS 543, none of these are singular or sub-singular readings or occur more than twice in the text.³⁹

Finally, MSS 346 and 543 agree against MS 13 fourteen times including οὐδὲν in Matt 6:32 (vu #21); ἐθαύμασεν in Matt 8:10 (vu #15); ἔχουσιν in Matt 8:20 (vu #20);

³⁸ The other words in MS 346 that involve movable nu VRs, παρέβαλεν in Matt 1:24 (vu #42); ἔτεκεν in Matt 1:25 (vu #22); ἐκάλεσεν in Matt 1:25 (vu #27); εἰσιν in Matt 2:18 (vu #34); ἀροῦσιν in Matt 4:6 (vu #66); ἔμπροσθεν in Matt 18:14 (vu #15); ἔχουσιν in Mark 2:19 (vu #54); ἐθεράπευσεν in Luke 7:21 (vu #13); ἔπεσεν in Matt 7:27 (vu #57); Luke 8:5 (vu #23); ἔλεγεν in Matt 9:21 (vu #3); Luke 16:1 (vu #3); εἰσῆλθεν in Mark 15:43 (vu #35); Luke 24:49 (vu #29); and πόθεν in John 1:48 (vu #12).

³⁹ Other occurrences of the movable nu in MS 543 alone include καλέσουσιν in Matt 1:23 (vu #41); ἔθνεσιν in Mark 10:33 (vu #40); ἐξέβαλεν in Matt 21:12 (vu #25); ποιῶσιν in Matt 23:3 (vu #65), 5 (vu #17); πλανήσουσιν in Matt 24:5 (vu #49), 11 (vu #15); χερσίν in Luke 6:1 (vu #43); ἔλεγεν in John 6:6 (vu #10); ἐποίησεν in John 6:14 (vu #18); ἦλθεν in Matt 28:1 (vu #25); Mark 10:45 (vu #13); ἀφίησιν in John 10:12 (vu #43); θεωροῦσιν in John 6:19 (vu #25); εἰσιν in John 10:8 (vu #25); ἔκραξεν in John 12:44 (vu #10); νοήσωσιν in John 12:40 (vu #39); ἑώρακεν in John 14:9 (vu #49); ἐξῆλθεν in John 18:1 (vu #19); and ρῆμασιν in John 5:47 (vu #28).

ἀφοριοῦσιν in Matt 13:49 (vu #37); ἐκβάλωσιν in Mark 9:18 (vu #37); εἶπεν in Luke 13:23 (vu #2); ἔλεγεν in Luke 14:12 (vu #6); ἐποίησεν in Matt 12:3 (vu #25); ἐπεινάσεν in Matt 12:3 (vu #39); ἐπέστρεψεν in Luke 8:55 (vu #5); ἦλθεν in Luke 10:33 (vu #12), 50 (vu #13); ἐστίν in Luke 8:17 (vu #17); and ἐσχίρτησεν in Luke 1:41 (vu #33). The texts of MSS 13 and 543 agree against MS 346 on 11 occasions, with the occurrence of ἐστίν in Matt 10:37 (vu #10) and Luke 24:49 (vu #20) being the only word occurring more than once.⁴⁰ In contrast to MS 346, the scribe of MS 543 failed to follow the others only once when the nu was not dropped from ἔσχεν in John 4:52 (vu #40).

Transpositions

Manuscripts 13 and 346 agree with transposition VRs on only nine occasions to the exclusion of MS 543, and eight of the transpositions involve the reversal of the ordering of only two words, including the VRs in Matt 25:2 (vu #30); Mark 5:3 (vu #25); 14:59 (vu #10); Luke 9:13 (vu #50); 21:34 (vu #30); 22:44 (vu #13); John 10:19 (vu #10); 12:37 (vu #15), and 50 (vu #12). In regard to when the MSS stand alone with transposition VRs, MS 346 contains 27 VRs of this type, with one-third of the VRs involving the reversal of a pair of words. Four of the variations of MS 346 in Luke are singular readings, the VRs in Luke 1:30 (vu #9); 5:6 (vu #13); 11:14 (vu #7); and 18:11

⁴⁰ Other VRs involving the movable nu not occurring in MS 346 alone include ἀπέθανεν in Matt 9:24 (vu #13); παραδώσουσιν in Matt 10:17 (vu #15); σάββασιν in Matt 12:12 (vu #31); εὐρωσιν in Luke 6:7 (vu #25); ἀπέστειλεν in Luke 7:3 (vu #10); βλέπωσιν in Luke 8:10 (vu #35); ἔλεγεν in Luke 13:14 (vu #18); ἐποίησεν in Luke 1:68 (vu #30); κατέδησεν in Luke 10:34 (vu #6); and ὄρεσιν in Luke 23:30 (vu #7).

(vu #69).⁴¹ Of the ten transposition VRs occurring only in MS 543, three of them involve the reversal of a pair of words.⁴²

Finally, on six occasions the scribes of MSS 346 and 543 agreed in their variation from their ancestor in failing to reorder words like the other members of the case study. Three of the six occurrences involve the reversal of a pairings of words, with all of the variations including Matt 5:36 (vu #33); Mark 6:3 (vu #18); 11:13 (vu #20); 14:40 (vu #27); 15:12 (vu #10); and Luke 9:22 (vu #35). Manuscripts 13 and 346 agree against MS 543 variations on seven occasions (Matt 23:10 [vu #12]; Mark 9:22 [vu #7]; 12:37 [vu #16]; 14:30 [vu #55]; Luke 4:9 [vu #3]; 19:23 [vu #20]; John 13:8 [vu #10]). Each includes a variation involving a pairing of words on only one occasion. No instances of MSS 13 and 543 agreeing on transpositions to the exclusion of MS 346 are known.

Proper Names

On a few occasions proper names VRs occurred in this case study as a result of something other than orthographical shifts or nomina sacra. Although they are few in number as compared to the other VU categories and in general are less significant, the specific variations need to be discussed.

⁴¹ The rest of the variations in MS 346 include Matt 2:3 (vu #10) w/828, 8 (vu #28); 3:11 (vu #9), 16 (vu #3); 4:16 (vu #23); 5:20 (vu #25), 25 (vu #26); 18:26 (vu #34); 21:1 (vu #11); Mark 3:3 (vu #15); 4:37 (vu #18); Luke 4:29 (vu #54); 6:6 (vu #12); 9:34 (vu #42); 12:35 (vu #7); 14:23 (vu #48) w/ 543, 826; 17:10 (vu #33); 21:34 (vu #15); 22:44 (vu #13); John 10:39 (vu #4); 13:33 (vu #43); and 21:6 (vu #43).

TABLE 5.17: PROPER NAME VRs in 13 AND 346 (NOT IN 543)			
Μαριαν (from Μαριαμ)	John 11:31	Ελεεζαρ (from Ελιεζερ)	Luke 3:29
Μωσης (from Μωσσης)	John 3:14	Ναζαρινου (from Ναζαρηνου)	Mark 14:67
Μαγδαλα (from δαλμανουθα)	Mark 8:10		

Manuscripts 346 and 543 agree against their ancestor on only one occasion, while most VRs occur by the hand of the scribe of MS 346. Ten variations occur in these MSS with the reading *Ιωνναν* (from *Ιωαναν*) in Luke 3:26 qualifying as a singular reading. Interestingly, the majority of variations in each MS come from the genealogy lists in Matt 1 and Luke 3. On five occasions MSS 13 and 346 agree in VRs without MS 543. The most frequent variations involve the names of *Μαριαμ* and *Μωυσεΐ* with almost 25% of the variations in these subgroups involving these two names. The scribe of MS 346 differs from MSS 13 and 543 on only one occasion (*θάρα* from *θάρα* in Luke 3:34). According to Lake and Lake in their comments on Mark 1:41, the variation in Luke 4:23 (vu #51) regarding the spelling of *Καφαρναούμ* as *Καπερναούμ* is common in all MSS (Mark 1:21 2:1; 9:33). They also suggested that the scribe of MS 543 spelled it this way by memory in 9:33.⁴³

TABLE 5.18: PROPER NAME VRs IN SINGLE & GROUPED WITNESSES			
PROPER NAME VUs IN 346 ALONE			
<i>Ιωνναν</i> (from <i>Ιωαναν</i>)	Luke 3:26	<i>Ματταθαν</i> (from <i>Ματταθα</i>)	Luke 3:31

⁴² These VUs include Matt 26:53 (vu #13); Mark 1:5 (vu #24), 8 (vu #4); 13:6 (vu #26); 21:8 (vu #18); Luke 9:35 (vu #36); John 2:1 (vu #4); 7:46 (vu #25); 8:16 (vu #4); and 19:33 (vu #22).

⁴³ Lake and Lake, *Family 13*, 45.

Μαγδαληνη (from Μαγδαληνη)	Luke 8:2	ωβηδ (from Ιωβηδ)	Matt 1:5 (2x)
Αβιουδ (from Αβια)	Matt 1:7 (2x)	Ηλιαν (from Ηλια)	Matt 17:4 (2x)
Ηλεια (from Ηλια)	Mark 9:5		
PROPER NAME VUs IN 543 ALONE			
Μωσης (from Μωσσης)	John 1:45	Μαθητατ (from Μαθηατ)	Luke 3:29
Μωσσης (from Μωσσης)	John 7:23		
PROPER NAME VUs IN 13 AND 543 (NOT IN 346)			
θαρρα (from θαρα)	Luke 3:34		

The Scribes of Manuscripts 346 and 543
as Copyists of a Descendant of Manuscript 13

In evaluating the scribes of this case study, attention will first be given to MSS 346 and 543 as descendants of MS 13. Manuscript 543 does not follow MSS 13 and 346 on eight occasions where harmonizations to parallel gospel contexts occur by means of either addition (Matt 9:2 [vu #74]; 23:13 [vu #1]; Mark 4:30 [vu #18]; 14:9 [vu #13]), omission (Mark 2:7 [vu #9]) or substitution (Mark 8:28 [vu #10]; 14:9 [vu #13]; Luke 23:24 [vu #8]). On four occasions harmonizations in MSS 13 and 346 that the scribe of 543 does not follow are related to the immediate context of the passage in Matt 4:9 (vu #6) and Luke 5:17 (vu #10) by substitution, while the harmonizations in Mark 1:16 (vu #35) and Luke 1:27 (vu #29) occur by means of addition. On the six occasions that these two MSS share significant omissions due to parablepsis (Mark 4:12 [vu #24]; Luke 17:23 [vu #27]; John 8:55 [vu #35]; 9:9 [vu #35]; 13:34 [vu #25]; and 15:16 [vu #25]), the scribe of MS 543 again did not follow suit. These occasions of parablepsis can be compared to four examples of this type of agreement shared between MSS 13 and 346 (without MS 543) and five occasions where MSS 13, 346, and 543 all agree.

In regard to individual scribes, according to Lake and Lake the scribe of MS 13 was “somewhat careless, but made few if any deliberate changes.”⁴⁴ Not knowing the exemplar of MS 13, Lake and Lake still described the scribe of MS 13 as a “careless scribe with a tendency to mis-spell [sic].”⁴⁵ Manuscripts 346 and 543 agree on one occasion where harmonization to the immediate context occurs by means of substitution in Luke 20:28 (vu #18). Harmonization to parallel gospel contexts seems to have happened occasionally by the hands of these scribes, or through a shared witness between them and MS 13, given that harmonization occurs seven times, twice by means of omission (Matt 22:44 [vu #48]; 26:3 [vu #6]), once times by means of substitution (Mark 6:1 [vu #6]) and four times by means of addition (Mark 7:5 [vu #13], 31 [vu #7]; Luke 11:25 [vu #10]). Omissions are frequent within MS 13 (101 occasions) that are not shared by its descendants, especially by means of parablepsis (Matt 7:4 [vu #42]; Luke 4:22 [vu #54]; 6:28 [vu #10]; 12:52 [vu #29]; 19:22 [vu #34]; 21:16 [vu #10]; John 6:32 [vu #38]; 7:19 [vu #19]; 9:39 [vu #44]; and 11:24 [vu #19]).

The scribe of MS 346 most frequently added to the text (120x), not including the 54 shared with MS 13 to the exclusion of MS 543. On five occasions the scribe of MS 346 added to the text to harmonize passages to their immediate context (Matt 1:6 [vu #35]; 5:16 [vu #33]; 8:34 [vu #25]; 16:11 [vu #32]; Mark 13:29 [vu #17]) while doing the same thing by means of substitution on three occasions (Matt 3:7 [vu #36];

⁴⁴ Ibid., 25.

⁴⁵ Ibid., 36.

20:34 [vu #18]; Luke 10:22 [vu #2]). Most frequently the scribe of MS 346 attempted to harmonize to parallel gospel contexts on 19 occasions by means of addition (Matt 4:10 [vu #21]; 23:25 [vu #50]; 27:12 [vu #28]; Mark 2:22 [vu #39]; 3:5 [vu #63]; 12:3 [vu #8], 38 [vu #32]; 13:24 [vu #12]; 14:20 [vu #20]; Luke 4:7 [vu #8]; 11:15 [vu #17], 51 [vu #5]; 18:22 [vu #27]; John 21:25 [vu #19]) and substitution (Matt 27:34 [vu #13]; Mark 4:15 [vu #63], 25 [vu #36]; 13:4 [vu #40]; Luke 3:7 [vu #40]). On only four occasions the scribe of MS 346 avoided this tendency demonstrated in the other four MSS in this case study through additions to the text in Matt 5:18 (vu #68); Mark 6:11 (vu #44); and Luke 17:33 (vu #31) or a substitution in Luke 4:39 (vu #32). As seen in the content of MS 13, the scribe of MS 346 omitted sections of material because of parablepsis on nine occasions (Matt 4:24 [vu #72]; 7:22 [vu #59]; 10:8 [vu #30]*; 17:4 [vu #71]; 18:18 [vu #38]*; Luke 11:19 [vu #3]; John 8:35 [vu #22]; 15:19 [vu #46]; 18:36 [vu #43]), which include the singular readings of Matt 10:8 and 18:18. Four times he or she avoided the parablepsis shared by MSS 13 and 543 by including omitted material in Luke 5:36 (vu #47); 12:24 (vu #13); 13:28-29; and 22:6 (vu #18).

On three occasions the scribe of MS 543 harmonizes passages to their immediate context by means of both substitution (Matt 23:10 [vu #12]) and addition (John 4:14 [vu #67]; 8:19 [vu #19]) while also avoiding a harmonization found in MSS 13 and 346 by means of a substitution in Luke 20:24 (vu #22). The scribe was not as prone to harmonize to parallel gospel contexts as to the immediate context, given that harmonization only occurs twice (Mark 3:5 [vu #63]; 14:20 [vu #4]), and on three occasions the scribe avoided this type of harmonization contained in MSS 13 and 346 by means of avoiding additions (Matt 9:13 [vu #48]; Mark 13:2 [vu #18]) and substitution (Mark 9:12 [vu #6]);

13:2 (vu #18). Yet on seven occasions the scribe of MS 543 omitted material due to parablepsis on his or her own accord (Matt 10:19; Mark 1:5 [vu #18]; 2:18; 8:38 [vu #35]; 11:23 [vu #20]; 12:26; John 4:14 [vu #28]).

Manuscript 828 as Descendant of Manuscript 826

TYPE OF VR	828 VRs NOT IN 826	Relative # of VRs in Comparable MS
Orthographical Shifts	214	807
Substitutions	99	1,560
Additions	67	1,316
Omissions	69	418
Nomina Sacra	59	2,320
Transpositions	32	511
Movable Nu	20	375
Proper Names	1	167
Consonantal Exchange	0	0
Numerical Substitutions	0	0
TOTALS	561	7,474

Orthographical Shifts

The scribe of MS 828 has a large and varied number orthographical shifts as evidenced by the 201 times this type of VR occurs in this MS. The most frequently occurring type is the $\omicron \rightarrow \omega$ shift, which occurs 32 times. The only other types of shifts that occur more than ten times are $\eta \rightarrow \epsilon\iota$ (30x), $\omega \rightarrow \omicron$ (25x), $\eta \rightarrow \epsilon\iota$ (20x), $\eta \rightarrow \iota$ (16x), $\epsilon\iota \rightarrow \eta$ (15x), and $\alpha\iota \rightarrow \epsilon$ (11x). While MSS 826 and 828 share a close relationship, they vary most widely in regard to orthographical shift VRs.

$\alpha\iota \rightarrow \alpha$	Matt 13:50	$\epsilon \rightarrow \alpha$	Matt 17:7; 19:14
$\alpha\iota \rightarrow \epsilon$	Matt 5:13, 18; 6:27; 9:6; 10:19; 12:22, 29; 19:22; 23:28; Luke 4:13; 24:27	$\epsilon\iota \rightarrow \iota$	Matt 5:13; 6:24; 16:20; Mark 9:11
$\omega \rightarrow \omicron$	Matt 4:3; 5:17; 6:5; 9:21; 11:5; 12:43, 44; 13:37; 15:2; 16:14, 20,	$\epsilon\iota \rightarrow \eta$	Matt 5:43; 7:10; 9:24; 12:11; 13:34, 47; 14:5, 9; 15:25; 16:9, 24; 18:21, 26;

	22; 17:12; 19:6, 10; 20:8; 21:21; 22:2, 7; 24:9, 15; 25:44; 26:59; Luke 6:13; John 4:6		19:21; 23:16; Luke 1:31; 7:38
$\alpha \rightarrow \epsilon$	Matt 11:7	$\epsilon \rightarrow \iota$	Matt 19:22; John 4:9
$\alpha \rightarrow \epsilon\iota$	Luke 8:18	$\epsilon \rightarrow \omicron$	Matt 1:21; 9:36; 17:25
$\alpha \rightarrow \omicron$	Matt 21:7, 16; Luke 8:1; 22:9	$\omega \rightarrow \omicron\upsilon$	Matt 4:4; 12:10
$\iota \rightarrow \epsilon\iota$	Matt 11:21; 13:33	$\omicron \rightarrow \omega$	Matt 2:6; 4:22; 5:7; 8:28; 9:9, 35; 10:1, 37; 11:24; 12:6, 23, 45; 13:20, 44, 54; 14:2, 5, 15; 16:28; 18:19, 19:8, 21; 20:8, 18, 28, 31; 22:2, 34; 23:19; 26:15, 73; Luke 1:18; 5:25; 9:43; 15:4; John 5:20
$\iota \rightarrow \epsilon$	Luke 3:29	$\omicron \rightarrow \epsilon$	Luke 7:45
$\iota \rightarrow \eta$	Matt 5:1, 24; 8:16; 9:31; 10:17, 31; 12:18; 13:57; 14:13; 18:27; 19:12, 28; 20:10; 22:34; 24:10; Luke 1:18; John 5:2	$\omicron\iota \rightarrow \iota$	Matt 9:8; 13:47
$\eta \rightarrow \omicron\iota$	Matt 13:34; 17:13; 20:20	$\omicron \rightarrow \omicron\upsilon$	Matt 13:52
$\eta \rightarrow \upsilon$	Matt 20:9; John 7:35	$\omicron\upsilon \rightarrow \omicron$	Matt 19:22
$\eta \rightarrow \epsilon\iota$	Matt 5:18, 19, 23, 30; 6:25; 12:11, 20, 37, 40, 50; 13:11; 16:25; 18:7; 24:15; Luke 8:18; 8:31; John 1:33, 50; 5:6; 21:18	$\alpha\iota \rightarrow \omega$	Matt 20:26
$\eta \rightarrow \iota$	Matt 3:12; 6:32; 16:12; 17:15, 23; 18:12; 18:22; 20:13; Luke 1:14	$\iota\omicron \rightarrow \omicron$	Matt 10:11
$\iota \rightarrow \omicron\iota$	Matt 2:16; 16:18	$\upsilon \rightarrow \epsilon\iota$	Matt 18:10
$\epsilon \rightarrow \alpha\iota$	Matt 5:12, 44; 6:16, 20 (2x); 7:20; 10:16; 11:29; 14:27; 16:8; 17:7, 17; 18:3; 19:28; 20:4, 13, 22, 32; 21:2; 22:9; 24:9, 32, 43; 25:6, 30; 26:40, 45, 64; John 5:38	$\upsilon \rightarrow \iota$	Luke 2:27; 7:38
$\epsilon \rightarrow \alpha$	Matt 6:26; 13:7, 8	$\upsilon \rightarrow \omicron\iota$	Matt 5:12
$\eta \rightarrow \epsilon$	Matt 23:23	$\eta \rightarrow \omega$	Luke 23:20
$\omicron \rightarrow \epsilon$	Matt 20:6; 21:33	$\omicron\upsilon \rightarrow \omega$	Matt 15:23
$\epsilon\alpha \rightarrow \alpha$	Mark 14:9		

Substitutions

The scribe of MS 828 added material by his or her own hand 99 times. Twenty-eight of the substitutions avoided by the hand of the scribe of MS 828 involve verbs, while eleven interact with adjectives and adverbs. The substitution VR in Luke 9:45 (vu #27) provides evidence of harmonization to the immediate context when the preposition $\acute{\alpha}\pi\prime$ was replaced with $\pi\alpha\rho\prime$ to reflect the language of v. 57.

TABLE 5.21: SUBSTITUTIONS IN 828 ALONE			
VERBS		MULTIWORD	
ασθενουντας] αθενοντας	Matt 10:8	εκ της συγγενειας] εν τη συγγενια	Luke 1:61
VERBS		MULTIWORD	
αρνησθαι] απαρνησητε	Matt 10:33	ενωπιον] προ προσωπου	Luke 1:76
κτισας] ποιησας	Matt 19:4	αυτον] το παιδιον	Luke 2:21
λημψεται] ληψεται	Matt 19:29	καγω] και εγω	Luke 2:48
παρθενοι] παρνοι	Matt 25:11	εν τη ερημω] εις την ερημον	Luke 4:1
παντοθεν] πανταχοθεν	Mark 1:45	τα δικτυα] το δικτυον	Luke 5:5
ευχαριστησας] ευχαριστης	Mark 8:6	επεμψεν] απεστειλε προς αυτον	Luke 7:6
καθεξης] καθεξη	Luke 1:3	εισελθητε] πολιν εισελθητε η	Luke 10:5
επειδεν] εφιδεν	Luke 1:25	ταυτα] εν εκεινη	Luke 17:34
συλλημψη] συλληψη	Luke 1:31	εις την βασιλειαν] εν τη βασιλεια	Luke 23:42
ανεφωνησεν] ανεβοησεν	Luke 1:42	προσεποιησατο] προσεποιειτο	Luke 24:28
οικουμενην] οικομεν	Luke 2:1	CONJUNCTIONS	
εμνηστευσεν] μεμνηστευμενη	Luke 2:5	η] ει	Matt 20:15
ιδη] ιδειν	Luke 2:26	ου] οπου	Luke 4:16
αναβαινοντων] αναβαντων	Luke 2:42	NOUNS	
συγγενευσιν] συγγενεισιν	Luke 2:44	ονομα] ονοματα	Mark 3:17
ειη] ει	Luke 3:15	ιατρων] ιατρω	Mark 5:26
κατεκλεισεν] κατεκλησε	Luke 3:20	κραυγη] φωνη	Luke 1:42
διερρησσετο] διερρηγγυτο	Luke 5:6	νοσσοις] νεοσσοις	Luke 2:24
δανισητε] δανιζετε	Luke 6:34	ο πατηρ] ιωσηφ	Luke 2:33
διελιπεν] διελειπε	Luke 7:45	Ιησους] κυριος	Luke 4:12
παρηγγειλεν] παρηγγειλε	Luke 8:29	γερασωνων] γεργεσηνων	Luke 8:36
παραλημφθησεται] παρακληφθησεται	Luke 17:34	PRONOUNS	
ερχομενον] ερχομενου	Luke 23:26	εις εστιν ο] ουδεις	Matt 19:17
ακουσαντες] ακουσαντε	John 5:25	εμε] με	Luke 1:43
υμιν] λαλω	John 14:10	αυτο] αυτον	Luke 2:28
ADJECTIVES/ADVERBS		αυτον] αυτου	Luke 2:47
ουτως] ουτω	Matt 3:15	αυτου] ταυτα	Luke 7:1
ου] ουχ	Matt 5:37	επ αυτους] αυτης	Luke 9:5
κακως] κακωι	Matt 9:12	αυτον] αυτω	Luke 18:35
ουχι] ου	Matt 13:56	NONSENSE	
ευθυς] ευθεως	Mark 1:12; 4:29; 5:2	αγανακτων] αγανακ	Luke 13:14
εαυτου] ιδιαν	Luke 2:3	PARTICLES	
παντα] απαντα	Luke 2:39	εαν] αν	Luke 4:6
ως] ωσει	Luke 3:22	PREPOSITIONS	
ετερος] ετερο	Luke 7:41	υπ] υπο	Matt 8:9
ARTICLES		απ] παρ	Luke 9:45
της] τη	Matt 18:17	ARTICLES	
τοις] τοι	Mark 6:52	των] τω	John 15:13

Additions

In contrast to his or her ancestor, the scribe of MS 828 made additions to the text that stand alone twice as often (51x). The majority of these additions are multiword (14x), though the additions of conjunctions (8x), prepositions (6x), pronouns (6x), and articles (6x) are common as well. On two occasions the scribe reflected the immediate context by means of addition when he or she added the verb φυλάσσουντες in Luke 2:8 (vu #33) and when ὁ βασιλεὺς was added in Matt 1:6 (vu #35) though already in the Davidic context. The scribe also harmonized to parallel gospel contexts on at least four occasions. In Matt 5:25 (vu #34) the phrase σε παραδῶ was added to match the wording of Luke 12:58, while the addition of the longer phrase in Matt 5:44 (vu #45) harmonizes with Luke 6:28. Jesus's words regarding adultery are reinforced in Matt 19:10 (vu #40) when a parallel is brought in from Matt 5:32, while the additional pronoun αὐτῶ in Luke 22:51 harmonizes with Matt 26:52. The scribe of MS 828 added a harmonization in Luke 4:2 (vu #52) when he or she added the adverb ὕστερον, which parallels Matt 4:2 or in Matt 20:23 (vu #24) where by means of a longer addition a harmonization to Mark 10:39 occurs. The majority of additions by the scribe of MS 828 are either multiword additions (7x) or pronouns (5x).

TABLE 5.22: ADDITIONS ⁴⁶ IN 828 ALONE			
ADVERBS		VERBS	
+ ιδίας	Matt 14:8	+ ψιχιων	Luke 16:21
+ πολυ	John 5:3	+ φυλασσοντες	Luke 2:8
+ μαλλον	Matt 12:12	+ εστιν	Luke 18:5
+ υστερον	Luke 4:2		
PARTICLES		MULTIWORD	
+ μη	Luke 16:16	+ ο βασιλευς	Matt 1:6
PREPOSITIONS		+ οπισω μου	Matt 4:8
+ εκ	Luke 9:19	+ σε παραδω	Matt 5:25
+ επι	Matt 16:23; Luke 24:44	+ και προσευχεσθε υπερ των επηρεαζοντων υμας και διωκοντων υμας	Matt 5:44
+ εν	Luke 8:14	+ καν εκ ταυτης διωκωσιν υμας φυγετε εις την αλλην	Matt 10:23
+ συν	Luke 23:46	+ τω στοματι αυτων και	Matt 15:8
+ υπερ	Mark 10:39	+ ο Ις	Matt 18:2; 20:23; John 1:43
CONJUNCTIONS		+ μακροθυμησον επε μοι	Matt 18:26
+ δε	Luke 9:31; 10:1	+ και ο απολελυμενην γαμων μοιχαται	Matt 19:10
+ γαρ	Luke 9:45	+ και το βαπτισμα ο εγω βαπτιζομαι βαπτισθησεθε	Matt 20:23
+ οτι	Matt 20:12; Luke 4:20	+ και διωκον και των υιος	Luke 6:28
+ ως	Matt 15:38	+ ο παλι της	Luke 15:15
+ και	Matt 15:31; Luke 5:12; 22:25; 23:51	+ ο δε	Luke 16:7
ARTICLES		+ και συμενος	Luke 19:2
+ ο	Matt 8:15; 22:44		
+ οι	Matt 19:3; 22:23	+ εω αυτω	Luke 19:45
+ τα	Matt 12:35	+ εγαι η εις	Luke 20:21
+ των	Matt 24:31	+ κυριον Ιησους	Luke 20:41
+ το	Luke 8:22	+ ως αυτος	Luke 22:19
ADJECTIVES		+ και εν Ις	Luke 22:21
+ ευθυς	John 21:3	NOUNS	
		+ Ιν	Luke 22:62
PRONOUNS			
+ αυτον	Luke 19:29	+ μου	Matt 21:28
+ αυτου	Matt 10:24; 19:5	+ σε	Mark 9:47
+ αυτω	Matt 26:17; Luke 22:51	+ σου	Luke 19:42
+ αυτων	Matt 11:16; 21:7	+ υμιν	John 1:30

⁴⁶ Additions in MS 828 that are singular or sub-singular readings include *ιδίας* in Matt 14:8 (vu #10); *καὶ διωκον καὶ τῶν υἱός* in Luke 6:28; and the pronoun *αὐτῶ* in Luke 22:51.

Omissions

The scribe of MS 828 omitted material on 59 occasions that is included in MS 826. Most common are multiword omissions (15x) with the omissions of conjunctions occurring thirteen times and articles on eight occasions. One of the multiword omissions in MS 828 leaves readers wondering why John's reference to the one coming after him baptizing ἐν πνεύματι ἁγίῳ καὶ πυρί is left out of Matt 3:11 (vu #80).

On seven other occasions the scribe jumped words due to parablepsis, which include three singular readings. In Matt 3:16 when the scribe moved from καὶ to καὶ and omitted the words καὶ ἐρχόμενον ἐπ' αὐτόν. In Luke 5:21 the reference to τίς ἐστὶν οὗτος ὃς λαλεῖ βλασφημίας was omitted because of a jump from τίς to τίς, while in Luke 17:20 the move from θῦ to θῦ resulted in the omission of ἀπεκρίθη αὐτοῖς καὶ εἶπεν, οὐκ ἔρχεται ἡ βασιλεία τοῦ θῦ. Lengthy omissions that are not singular readings also resulted from the eye-jump from νύκτας to νύκτας in Matt 12:40 (vu #60), ζιζάνια to ζιζάνια in Matt 13:25 (vu #43), αὐτῶ to αὐτῶ in Matt 21:32, from πρὸς to προσήχετο in Luke 18:11, and αὐτῶν to αὐτῶν in Luke 23:1 (vu #17).

TABLE 5.23 ⁴⁷ : OMISSIONS FOUND IN 828			
PRONOUNS		NOUNS	
σου	Luke 14:8, 12	ημερας	Luke 1:80
μου	Matt 22:4; Luke 14:24	γυναι	Luke 22:57
ουτος	Luke 23:38	προφητης	Luke 24:19
τουτο	Matt 20:23	υιος	Luke 4:41

⁴⁷ The omission of ἀπ' in Matt 9:15; οὓν in Matt 10:26; and the multiword omissions in Matt 3:16; Luke 5:21; and 17:20 are singular or sub-singular readings occurring in MS 828 alone.

ADJECTIVE/ADVERBS		NOUN	
πολλων	Matt 8:30	κυριε	Matt 21:30
παλιν	Matt 13:45	VERBS	
ουκ	Matt 21:25	μεταμεληθεις	Matt 21:29
ουκ	Luke 17:22	διελθων	Luke 4:30
δυο	Luke 23:32	σεσαλευμενον	Luke 6:38
		φησιν	Luke 7:40
ARTICLES		ειναι	Luke 8:38
ο	Matt 18:4	MULTIWORD	
οι	Matt 17:26; Luke 1:58; 16:8	εν πνευματι αγιω και πυρι	Matt 3:11
των	Luke 1:70	και ερχομενον επ αυτον	Matt 3:16
τα	Luke 10:8	εσται ο υιος του ανθρωπου τη καρδια της γης τρεις ημερας και τρεις νυκτας	Matt 12:40
της	Luke 21:18	ανα μεσον του σιτου και απηλθεν. Οτε δε εβλαστησεν ο χορτος και καρπον εποησεν, ποτε εφανη και τα ζιζανια. προσελθοντες δε οι δουλοι του οικοδεσποτου ειπον αυτω, Κυριε, ουχι καλον σπερμα εσπειρας εν τω σω αγρω'ποθεν ουν εχει ζιζανια	Matt 13:25
την	Matt 12:23; Luke 4:23	οι μαθηται αυτου ηραν το πτωμα και εθαψαν αυτον και ελθοντες	Matt 14:12
το	Matt 15:39	σφιας γενομενης λεγετε, ευδια, πυρραζει γαρ ο ουρανος και πρωι σεμηρον χειμων πυρραζει γαρ στυγναζων ο οθρανος το μεν προσωπον του ουρανου γινωσκετε διακρινειν τα δε σημεια των καιρων ου δυνασθε	Matt 16:2
τους	Matt 21:15	σπλαγχισθεις ε ο Ιησους ηψατο των ομματων αυτων, και ευθεως ανεβλεψαν	Matt 20:34
CONJUNCTIONS		οι δε τελωναι και αι πορναι επιστευσαν αυτω	Matt 21:32
και	Matt 20:10; Mark 5:22; Luke 2:50; 24:21; John 20:29	εν τη	Luke 2:52
τε	Luke 12:45; 15:2	τις εστιν ουτος ος λαλει βλασφημιας	Luke 5:21
γαρ	Matt 26:28; Luke 7:33; 18:32; 22:37	απεκριθη αυτοις και ειπεν, ουκ ερχεται η βασιλεια του θεου	Luke 17:20
δε	Matt 9:13; 20:5; Mark 1:8; Luke 22:69; 23:45	προς εαυτον ταυτα	Luke 18:11
ουν	Matt 10:26	ειπεν προς	Luke 19:5
PREPOSITIONS		ηγαγον αυτον	Luke 23:1
απ	Matt 9:15	εν τη	Luke 23:19
εις	Luke 10:1	αγιε, τηρησον αυτους εν τω ονοματι σου ω δεδωκας μοι, ινα ωσιν εν καθως	John 17:11

PREPOSITIONS			
επ	Matt 21:7	Εν	Matt 17:12

Nomina Sacra

Manuscript 828 contains 59 nomina sacra not found in MS 826, 78% of which involve the abbreviation of υἰός, υἰοῦ, and υἰόν. Two unique readings in MS 828 also involve a shift from υἰός to Ις in Matt 1:20 (vu #42) and Luke 22:69. Furthermore, on two occasions in MS 828 the proper name Ιωαννην is unusually abbreviated as Ιω̄ (Matt 3:13 [vu #43]; 4:12 [vu #9]), perhaps because the scribe confused the name of John with that of Ἰησοῦς. Overall, while no VRs involving nomina sacra reveal patterns that are particularly helpful for determining scribal tendencies, the rarity of variation in this regard does point to the unique relationship shared between these particular MSS.

ανων	Luke 14:24 (from ανδρων)	ουνω	Luke 15:7
Δαδ	Matt 21:15	ουνων	Matt 3:2
θυ	Luke 23:51	μρα	Matt 19:19
τηλ	Matt 15:31	πρα	Matt 26:53; Luke 9:59
ις	Matt 1:20 (from υιος); 9:27 (from Ἰησου); 16:21; Luke 22:69 (from υιος)	υς	Matt 4:3; 8:20; 9:6; 11:19, 27; 12:8, 23; 13:41, 55; 17:22; 19:28; 20:28; 22:42; 24:36, 44; 25:31; 26:2, 24, 45, 63; Luke 7:34; 9:26, 35, 58; 10:6; 17:30; 18:8; 19:9; 22:70
Ιω̄	Matt 3:13 (from Ιωαννην); 4:12	υι	Matt 13:38
κς	Matt 18:32	υν	Matt 10:37; 16:28; 17:5; 21:38; 24:30; 26:64; Luke 3:2; 9:22, 38; 20:13; 21:27; John 1:57
κυ	Matt 21:9		

Transpositions

When the scribe of MS 828 transpositions words on his or her own, only 17 of the 30 VRs involving a simple pairing of words. These examples occur in Matt 10:33 (vu

#36); 18:8 (vu #32); Luke 1:10 (vu #15), 30 (vu #9); 3:16 (vu #4, 21); 4:1 (vu #6), 3 (vu #2), 4 (vu #2), 20 (vu #33); 4:41 (vu #72); 5:12 (vu #25); 10:12 (vu #8); 16:27 (vu #7); 18:33 (vu #18); 22:22 (vu #2), 27 (vu #28); and 23:27 (vu #5). The other transposition VRs in MS 828 include Matt 2:3 (vu #10); 6:22 (vu #30); 13:56; 14:28-29; 18:6 (vu #40); 22:13 (vu #22); Luke 2:48 (vu #18), 49 (vu #54), 51 (vu #39); 7:45; 9:35 (vu #36); 15:21 (vu #3); and 19:40 (vu #18).

Movable Nu and Proper Names

On twenty occasions the scribe of MS 828 stands alone regarding movable nu VRs. The VRs that are singular readings include *μετενόησαν* in Matt 12:41 (vu #50); *εἶπεν* in Luke 1:38 (vu #3); and *ἔχουσιν* in Luke 15:8 (vu #9). The only example of this type of VR in MS 828 that occurs more than once is the verb *ἐστίν* in Matt 13:32 (vu #15) and John 5:2 (vu #6).⁴⁸ On only one occasion did the scribe of 828 vary from his or her ancestor in regard to proper name VRs. In Matt 10:2, the name *Ἀδρεας* is supplied rather than *Ἀνδρεας* as extant in MS 826.

⁴⁸ Other VRs of this nature in MS 828 are *ἐγέννησεν* in Matt 1:9 (vu #21); *μεγάλην* in Matt 2:10 (vu #25); *ἀναβλέπουσιν* in Matt 11:5 (vu #5); *πέπρακεν* in Matt 13:46 (vu #26); *βλέπουσιν* in Matt 18:10 (vu #65); *ἔλεγεν* in Luke 3:7 (vu #3); *ἐποίησεν* in Luke 3:19 (vu #58); *ἀνέκραξεν* in Luke 4:33 (vu #36); *ἐξέμασεν* in Luke 7:38 (vu #33); *ἀπέλυσεν* in Luke 8:38 (vu #23); *ἤϋξανεν* in Luke 2:40 (vu #14); *προέκοπτεν* in Luke 2:52 (vu #9); *ἤκουσεν* in John 3:32 (vu #16); *ἠγαλλίασεν* in Luke 1:47 (vu #4); and *ἔμεινεν* in Luke 1:56 (vu #3).

The Scribe of Manuscript 828
as Copyist of a Descendant of Manuscript 826

While the MSS 826 and 828 are closely related, they share VRs that include harmonizations to the immediate context on only two occasions (Mark 14:22 [vu #20]; John 14:29 [vu #34]). The most outstanding feature of these closely-related witnesses is that they do not share any examples of parablepsis. Based on the nature of the text in MS 826, Lake and Lake's conclusion that this MS should be an ancestor of MS 828 is supported.⁴⁹ As detailed in Appendix 4B, the text of the MS harmonizes to the immediate context by means of substitution (Luke 9:25 [vu #47]) and addition (Luke 12:28 [vu #17]; John 7:20 [vu #10]) on three occasions, while harmonizing to a gospel parallel only once (Matt 5:44 [vu #45]). Furthermore, MS 826 avoids the gospel harmonization of other group members (including potential ancestors) twice by means of leaving out their additions to the text in Matt 20:23 (vu #24) and Luke 4:2 (vu #52). No known examples of omissions due to either parablepsis or attempts at harmonization to the immediate or parallel gospel context exist within the text of MS 826.

On the other hand, the scribe of MS 828 was not as careful as the scribe of MS 826 might have been. Lake and Lake described the scribe of MS 828 as "quite uneducated" because of confusion by his or her hand between *αὐτὸ*, *αὐτῶ*, and *αὐτόν* as well as the use of the nonsense word *κράβαντον*.⁵⁰ One might describe the scribe as

⁴⁹ Lake and Lake, *Family 13*, ix-x.

⁵⁰ *Ibid.*, 32.

“careless” because of the many omissions that occur in the MS. On three occasions the scribe of MS 828 harmonized passages to their immediate context by means of either addition (Matt 1:6 [vu #35]; Luke 2:8 [vu #33]) or substitution (Matt 21:29-30). Attempts to harmonize to parallel gospel contexts by addition (Matt 5:25 [vu #34], 44 (vu #45); 19:10 (vu #40); Luke 22:51) or substitution (Luke 20:41) occur five times in the MS. Finally, on eight occasions omissions occur by the hand of the scribe of MS 828 because of parablepsis (Matt 3:16; 12:40 [vu #60]; 13:25 [vu #43]; 21:32; Luke 5:21; 17:20; 18:11; 23:1 [vu #17]).

Globalization of Tendencies of Scribes in Case Study 4

The scribal hands of MSS 346 and 543 as compared to their ancestor and the hand of MS 828 as compared to its ancestor reveal patterns of particular scribal habits in Case Study 4. First, parablepsis is fairly common. The scribe of MS 346 omitted material due to eye-jumps on nine occasions (Matt 4:24 [vu #72]; 7:22 [vu #59]; 10:8 [vu #30]; 17:4 [vu #71]; 18:16 [vu #38]; Luke 11:19 [vu #3]; John 8:35 [vu #22]; 15:19 [vu #46]; 18:36 [vu #43]), while the scribe of MS 543 did the same thing seven times (Matt 10:19; Mark 1:5 [vu #18]; 2:18; 8:38 [vu #35]; 11:23 [vu #20]; 12:26; John 4:14 [vu #28]). Yet both scribes shared agreement in avoiding ten occasions of parablepsis in their ancestor MS 13 (Matt 7:4 [vu #42]; Luke 4:22 [vu #54]; 6:28 [vu #10]; 12:52 [vu #29]; 19:22 [vu #34]; 21:16 [vu #10]; John 6:32 [vu #38]; 7:19 [vu #19]; 9:39 [vu #44]; 11:24 [vu #19]), which might result from an intermediate witness, although the proposed stemma would not allow for too many witnesses in this regard. The scribe of MS 346 omitted material by parablepsis nine times but on his or her own avoided the parablepsis

of MS 13 on four more occasions in Luke's gospel (Luke 5:36 [vu #47]; 12:24 [vu #13]; 13:28-29; 22:6 [vu #18]), while the scribe of MS 543's seven occasions of parablepsis must be balanced by the six occasions he or she avoided copying the results of this same tendency from his or her ancestor (Mark 4:12 [vu #24]; Luke 17:23 [vu #27]; John 8:55 [vu #35]; 9:9 [vu #35]; 13:34 [vu #25]; 15:16 [vu #25]). Similarly, the scribe of MS 828 omitted material by parablepsis on eight occasions, including three singular readings (Matt 3:16; 12:40 [vu #60]; 13:25 [vu #43]; 21:22; Luke 5:21; 17:20; 18:11; 23:1 [vu #17]), yet also avoided the one occasion of parablepsis present in his or her ancestor (Luke 22:18 [vu #10]). Thus, the only tendency made evident by unintentional error common among the scribes of the fourth case study is due to parablepsis. Ironically, while they fell prey to this tendency to omit material by their own hands, they also were aware of the omissions of their ancestors that occurred for the same reasons. A knowledge of this type of mistake in their ancestors was not a guarantee that these scribes would not repeat the same mistakes.

In regard to intentional changes evident in the text, the first tendency was a desire to make these gospel texts read more like the parallels of other accounts. The scribe of MS 346 harmonized texts to their parallels by means of substitution three times (Matt 20:34 [vu #18]; 27:34 [vu #13]; Luke 3:7 [vu #40]) and addition eight times (Matt 23:25 [vu #50]; 27:12 [vu #28]; Mark 2:22 [vu #39]; 3:5 [vu #63]; 4:18 [vu #21]; 12:38 [vu #32]; 13:2 [vu #18]; Luke 4:7 [vu #8]; 18:22 [vu #27]). The scribe of MS 543 revealed the same tendency as he or she harmonized the text by substitution three times (Matt 8:28 [vu #10]; Mark 9:12 [vu #6]; Luke 23:24 [vu #3]), addition nine times (Matt 9:2 [vu #74], 13 [vu #48]; 23:13 [vu #1]; Mark 4:30 [vu #18]; 6:11 [vu #44]; 14:9

[vu #13]; Luke 12:25 [vu #17]; 17:33 [vu #31]), and once by omission (Mark 2:7 [vu #9]). The scribe of MS 828 demonstrated the same tendency toward harmonization to parallel gospel contexts once by means of substitution (Luke 20:41) and six times by means of addition (Matt 5:35 [vu #34], 44 [vu #45]; 19:10 [vu #40]; 20:23 [vu #24]; Luke 4:2 [vu #52]; 22:51). The scribe of MS 828 did not blindly follow his or her ancestor in this regard, given that two harmonizations to parallel gospels by means of substitution in MS 826 (Matt 19:17 [vu #38]; Luke 4:1 [vu #46]) and five by means of addition (Matt 5:44 [vu #45]; 15:6 [vu #20]; 19:17 [vu #38]; Mark 9:30; Luke 3:16 [vu #3]) were not copied.

The final definite tendency determined to be applied by the scribes of MSS 346, 543, and 828 is harmonization to the immediate context. The scribe of MS 346 harmonized to the immediate context on thirteen occasions by means of addition eleven times (Matt 1:6 [vu #35]; 5:16 [vu #33]; 8:34 [vu #25]; 16:11 [vu #32]; Mark 12:3 [vu #8]; 13:21, 29 [vu #17]; 14:20 [vu #20]; Luke 11:15 [vu #17], 51 [vu #5]; John 21:25 [vu #19]) and substitution twice (Matt 3:7 [vu #36]; Luke 10:22 [vu #2]). On five occasions the scribe of MS 543 harmonized to the immediate context by means of addition (Mark 3:5 [vu #63]; 14:20 [vu #4]; John 4:14 [vu #67]; 8:19 [vu #10]) and substitution (Matt 23:10 [vu #12]). The same pattern is apparent with the scribe of MS 828, who harmonized to the immediate context by substitution in Matt 21:29-30, and addition in Matt 1:6 (vu #35) and Luke 2:8 (vu #33). Yet he or she also avoided the same patterns within MS 826 on seven occasions, including four harmonizations to the immediate context by means of substitution (Luke 1:42 [vu #8]; 2:21 [vu #24], 33 [vu #9]; 9:45 [vu #27]) and three by means of addition (Luke 6:45 [vu #23]; 12:28

[vu #17]; John 7:20 [vu #10]). Interestingly, even agreement among the scribes shows the same pattern of accidental parablepsis and intentional harmonization to parallels and the immediate context. Even where MSS 346 and 543 agree against MS 13, they share a tradition of harmonizing to the immediate context by means of substitution in Luke 20:28 (vu #18) and gospel parallels on four occasions (Mark 6:33 [vu #51]; 7:5 [vu #13], 31 [vu #7]; Luke 11:25 [vu #10]). In summary, all three scribes (both individually and collectively) who in some measure depended on either MS 13 or MS 826 demonstrate the tendency to skip material because of parablepsis, to “improve” the reading of the text by supplying words to specify the items needed in particular contexts, and to harmonize passages to their immediate context.

CHAPTER 6

CASE STUDY 5: MANUSCRIPTS 1068 AND 1065

This chapter contains analysis of the two sixteenth-century manuscripts that constitute the fifth case study of closely related MSS.¹ In the table below, an overview of physical features including the date, material, folios, and important designations for each manuscript are given.

Gregory-Aland Number	von Soden Designation	Date	Material	Folios	Text-Type	Aland Category
1068	ε621 ²	1562	Paper	200	Byz	-
1065	ε622	1576	Paper	199	Byz	-

The folios of MS 1068 consist of two columns with an average of 25 lines per column and measure 30 cm. high x 20.5 cm. wide. For MS 1065, the folios have two columns of text per page with an average of 24 lines per column, and measure 29 cm. high x 19.8 cm. wide. Both MSS are housed in Kutlumusiu, Athos.³ Neither MS contains

¹ A table containing the comparative collation information from MSS 1068 and 1065 has been included in Appendix 5A.

² Von Soden, *The Text*, 1:57, 133.

³ The images of MS 1068 are available when one logs in to the NT Virtual Manuscript Room in “Expert Mode.” Access can be requested in the “NT Virtual

any major lacunae. As indicated by the lack of category information in Table 6.1, Aland and Aland did not specifically categorize MSS 1068 and 1065, concluding that MSS of this kind are “irrelevant for textual criticism, at least for establishing the original form of the text and its development in the early centuries.”⁴

The appearance of these two manuscripts is strikingly similar. The cursive handwriting and ligatures present in both MSS reveal that they were copied by the same scribe. The cursive scripts of both are written with accent marks, smooth and rough breathing marks, and umlauts. Throughout both, Eusebian canon tables, frequent *kephalia*, *titloi*, markings to signify OT quotations, and occasional commentary have been included as aids to the reader, both in line with the text and as marginal notes.⁵ The scribe of MS 1065 included the majority of these reader aids when copying MS 1068,

Manuscript Room,” *INTF*, n.p., [cited 3 January 2012]. Online: <http://intf.unimuenster.de/vmr/NTVMR/IndexNTVMR.php>. Plates of MS 1068 are also available in M. Vogel and V. Gardthausen, *Die griechischen Schreiber des Mittelalters und der Renaissance* (1909; repr., Hildesheim: n.p., 1966), 124. Images of MS 1065 were obtained by means of traveling to the *INTF* in Münster, Germany, on June 13-26, 2010.

⁴ Aland and Aland, *The Text*, 142. Wasserman differed from the sentiments of Aland and Aland when he stated that “the textual value for MS 1627 is a good example of the fact that MSS dated as late as the 16th century (probably postdating the first printed Greek texts of the NT), can still be valuable.” Tommy Wasserman, “The Patmos Family of New Testament MSS and Its Allies in the Pericope of the Adulteress and Beyond,” *TC: A Journal of Biblical Textual Criticism* 7 (Oct 2002), n.p. [cited 28 Dec 2011], Online: <http://rosetta.reltech.org/TC/vol07/Wasserman2002/Wasserman2002-u.html>.

⁵ Readers of the MSS are benefited by the fact that the *τίτλοι* appear to have been written with a different thickness of the stroke of the pen so that these sections are generally easy to recognize.

with the only major exclusion being the illuminations of the evangelists provided at the beginning of each gospel in MS 1068.⁶ Part of this phenomenon can be seen in the enlarged letters that often begin particular sections of material. Sometimes the letters of MS 1065 are the same letters enlarged by the scribe of MS 1068, but rarely are more than ten characters removed when the enlarged letter is not the same. In MS 1065 the enlarged letters are the same as the exemplar with the ε of ελθόντες in Matt 27:33⁷ or the τ of τῆ in Luke 24:1, but matching the enlarged letters in an exact manner is not his or her usual practice.⁸ The scribe of MS 1065 appears to have copied the text of MS 1068 by eye rather than ear, and this copying method in part is evidenced by the concern with matching the styling of the actual words on the page of the MS. Even though the scribe of MS 1065 seems to have followed the exemplar and the cursive script of both is the same, folios between the MSS do not usually contain the same amount of text.⁹

⁶ References to the pages of the MSS are indexed by the folio number written on each opening of the codex and the number assigned to the images of the MSS as scanned by the *INTF* and referenced in their Virtual Manuscript Room. The folios of MS 1068 that include the illumination of the evangelists are 8a/170 (Matthew), 64a/1290 (Mark), 98a/1940 (Luke), and 155a/3110 (John).

⁷ In MS 1068 this enlarged letter can be found in col. 1 of 59b/1200 and in MS 1065 in col. 2 of 56b/1140.

⁸ In MS 1068 this enlarged letter can be found in col. 1 of 151b/3040 and in MS 1065 in col. 2 of 149b/3000.

⁹ Image 83a/1670 of MS 1065, which begins in Mark 11:15, starts within three characters of 86b/1730 of MS 1068. Also, folio 99b/2000 of MS 1068 (which starts in Luke 1:19) begins within ten characters of image 97b/1960 of MS 1065. Both MSS begin the Gospel of Luke on a new folio—MS 1068 on 98b/1980, MS 1065 on image 96b/1940 but those particular folios end 24 characters apart.

Tommy Wasserman published a comparative study of MSS 1068 and 1065 in which these two MSS (along with 34 others) were examined because of their agreement in the VUs of John 8:8b-9a, “He [Jesus] wrote on the ground the sins of each” (ἐνὸς ἐκάστου αὐτῶν τὰς ἁμαρτίας).¹⁰ Wassermann specifically looked at six sets of test passages: Matt 19:13-26; Mark 11:15-26; Luke 13:34-14:11; John 6:60-7:19; 7:53-8:11; and 10:1-13. His findings demonstrate that the genealogical relationship between MSS 1068 and 1065 is closer than the relationships between any of the other MSS used in his study. In the test passage of Matt 19:13-26 and 64 others, he noted that MSS 1068 and 1065 are identical even in distinctive readings, but they are also in 94% agreement with the MT. The two MSS were determined to be identical in 40 other test passages. Furthermore, he determined that these two MSS are identical in John 6:60-7:1 and are in 94% agreement in John 7:53-8:11 (which also included the adjacent verses and 57 total test passages). Wasserman concluded that MSS 1068 and 1065 form a closely related pair and that “if their datings are correct (1576 and 1562) then MS 1068 is the exemplar of 1065.”¹¹ Wassermann’s study prompts consideration of what sort of disagreements would exist in these two MSS whose dates and textual affiliations are virtually identical (and they share the same location).

¹⁰ Wasserman, “The Patmos,” 2.8. This particular VU is #16 in John 8:8. This reading is shared by the ninth-century Cosex Nanius (U) and several Byzantine minuscule MSS of later dates.

¹¹ Wasserman, “The Patmos,” 6.3. Wasserman went on to write, “Since they [MSS 1068 and 1065] are practically identical (also in terms of external characteristics and present location), it is difficult to confirm this on the basis of textual data.”

As detailed in Appendix 5B, 88.5% (5602) of the VUs in MSS 1068 and 1065 agree with one another. In accordance with Wassermann's conclusion regarding agreement with the MT, an evaluation of 61 test passages revealed a strong correlation between the two.¹² This special relationship can be established by the singular or sub-singular readings that these witnesses share in agreement.

Manuscript 1065 as a Direct Copy of Manuscript 1068

When one compares the nearly 90% overall agreement between MSS 1068 and 1065 with the 116 VUs where the scribe of MS 1065 differs from 1065, the close nature of this relationship is made even more evident.

Table 6.2: VR DISAGREEMENTS BETWEEN 1068 AND 1065 ¹³		
VR Types	1065 VRs Not in 1068	Relative # of VRs in Comparable MS
Substitutions	17 ¹⁴	458

¹² Given the late nature of these MSS and their close association with the Byzantine text tradition, a part of the methodology of establishing singular readings was to compare the variations of MSS 1068 and 1065 to the MT. See Maurice A. Robinson and William G. Pierpont, *The New Testament in the Original Greek: Byzantine Textform 2005* (Southborough, Mass.: Chilton Press, 2005). Sixty-one of the readings initially suspected to be singular or sub-singular readings (because they could not be found in the variation lists of other resources) were determined to be in agreement with the MT and were no longer considered to be singular readings. These 61 passages include Matt 4:3 (vu #10); 5:22 (vu #29), 36 (vu #39); 9:4 (vu #30), 9 (vu #46); 10:4 (vu #4); 11:16 (vu #11); 12:14; 15:36; 17:21; 18:25; 20:10, 12, 23 (vu #24), 29; 26:3, 22; Mark 1:11, 17; 4:6 (vu #2, 15), 31 (vu #26), 40; 5:10 (vu #20); 6:16 (vu #26); 7:16, 30 (vu #28), 31; 9:7 (vu #4), 42, 43; 10:10; 11:15 (vu #50); 12:4 (vu #17), 8 (vu #26), 28, 30 (vu #33), 33; 14:4; Luke 2:44; 4:11 (vu #6), 18 (vu #36), 22 (vu #70); 6:2 (vu #17), 41; 7:42 (vu #5); 10:2 (vu #38), 4; 11:11; 17:11 (vu #18), 23 (vu #23); 19:5 (vu #22), 27; 22:34, 46, 55; 24:15; John 5:44; 6:14 (vu #20); 14:28; 16:25; and 21:22.

¹³ The relative number of VRs in comparable MSS was calculated by searching through the text-range of 1068 and 1065 using the HCNTTS apparatus software.

VR Types	1065 VRs Not in 1068	Relative # of VRs in Comparable MS
Additions	31 ¹⁵	382
Movable Nu	2	340
Omissions	37 ¹⁶	139
Orthographical Shifts	3 ¹⁷	267
Nomina Sacra	20	1,661
Transpositions	6 ¹⁸	146
Cons. Exchange	0	0
Numerical Subst.	0	0

Nomina Sacra and Orthographical Shifts

Interestingly, as demonstrated in Table 6.3, there were only twenty places of disagreement between the two MSS involving nomina sacra, as compared to the 1,722 places where MSS 1068 and 1065 agree in this regard. On the occasions where disagreements did occur, no observable pattern was detected as to why the scribe of MS 1065 did not follow MS 1068 in these particular places.

¹⁴ Singular readings and sub-singular readings involving substitutions in MS 1065 include: Mark 1:18 (vu #18), 20:6 (vu #24); Mark 2:1 (vu #20), 2:4 (vu #57), 6:49, 8:36 (vu #19), 10:5 (vu #3), 14:8 (vu #23); John 7:53 (vu #7).

¹⁵ Singular and sub-singular readings involving additions found only in MS 1065 include Matt 5:30 (vu #9); 9:11 (vu #51); 26:26 (vu #55), 75 (vu #27); 27:30 (vu #20); Mark 2:10 (vu #3); 11:4 (vu #15); Luke 22:19, 42.

¹⁶ Singular and sub-singular readings of MS 1065 involving omissions include Matt 1:7 (vu #33); 14:28 (vu #40), 30; 21:35; 26:43; Mark 1:7 (vu #13), 29; 5:8; 7:5; 9:31; 14:69; Luke 2:2; 5:30, 35; 14:11 (vu #21); 15:4; 21:3; John 7:32 (vu #7); 8:14.

¹⁷ The only singular reading involving orthographical shifts in MS 1065 was in Matt 12:42 (vu #85).

¹⁸ Singular and sub-singular readings in MS 1065 include Matt 10:14 (vu #42) and John 21:5.

TABLE 6.3: NOMINA SACRA DIFFERENCES BETWEEN 1068 AND 1065			
NOMINA SACRA BY THE HAND OF THE SCRIBE OF 1065			
$\overline{\alpha\nu\omicron\varsigma}$	Mark 10:7; Luke 19:21	$\overline{\kappa\zeta}$	Luke 12:46
$\overline{\alpha\nu\omega\nu}$	Matt 21:26	$\overline{\omicron\nu\nu\omicron\nu}$	Matt 13:31; John 1:51
$\overline{\delta\alpha\delta}$	Matt 20:31	$\overline{\pi\nu\alpha}$	Mark 5:8
$\overline{\theta\nu}$	John 20:17 [2x]	$\overline{\pi\nu\zeta}$	Matt 12:31
$\overline{\theta\upsilon}$	Matt 19:24; Luke 8:28	$\overline{\pi\rho\alpha}$	Luke 1:73
$\overline{\iota\lambda\eta\mu}$	Luke 9:51; 24:18	$\overline{\pi\rho\iota}$	John 4:44
$\overline{\iota\varsigma}$	Matt 9:28; John 11:20	$\overline{\kappa\epsilon}$	Matt 20:31

The text of MS 1065 varies from MS 1068 only in regard to orthographical shifts on three occasions when shifts occur from $\omega \rightarrow \omicron\nu$ (Matt 12:42 [vu #85]), $\eta \rightarrow \epsilon\iota$ (Matt 9:6 [vu #9]), and $\omicron \rightarrow \omega$ (Matt 12:42 [vu #82]).

Additions

The scribe of MS 1065 can be credited for adding the article on three occasions to his or her text, while on five occasions the scribe added conjunctions.¹⁹ Interestingly, both MSS supply $\kappa\alpha\iota$ more than any other conjunction. Disagreements between additions to the text in MS 1068 and 1065 are much more significant than the other types of variants discussed thus far. The scribe of MS 1065 omitted an additional adjective ($\overline{\pi\alpha\nu\tau\alpha}$) that harmonizes the text of Luke 12:31 (vu #10) to Matt 6:33. The scribe of MS 1065 never added an adjective or adverb outside of the context of a longer addition. Omissions of adjectives are not always toward harmonization, as the omission of $\overline{\pi\alpha\nu\tau\omega\nu}$

¹⁹ The scribe of MS 1065 added the article δ in Luke 9:20; $\tau\acute{o}$ in John 7:22; and $\tau\acute{o}\nu$ in John 13:32. Conjunctions added by the scribe of MS 1065 include $\gamma\acute{\alpha}\rho$ (John 13:18 [vu #13]), $\delta\acute{\epsilon}$ (John 7:29 [vu #4]), $\kappa\alpha\iota$ (Matt 15:6 [vu #3], 26:26 [vu #55]), and $\theta\upsilon\tau\iota$ (Matt 5:31 [vu #10]).

in Luke 21:3 indicates when the widow is no longer credited for giving more than “all” the others, which is discordant from the parallel in Matt 12:41.

The scribe of MS 1065 preserved none of these additional pronouns, but on eight occasions he or she supplied pronouns that made the implicit more explicit.²⁰ These additional pronouns in MS 1065 do not serve to harmonize the text to other gospel contexts and, with the exception of the doubling of the pronoun σου in Matt 5:30 (vu #9) and μου in Luke 22:19, 42, do not suggest an attempt to harmonize to the immediate context by means of these additions.

ARTICLES		PRONOUNS	
+ ο	Luke 9:20	+ α	Luke 14:3
+ τη	Mark 11:4	+ αυτοι	Matt 26:75
+ το	John 7:22	+ αυτον	Luke 8:21
+ τον	John 13:32	+ ος	John 11:46
CONJUNCTIONS		+ μου	Matt 27:30; Luke 22:19, 42
+ γαρ	John 13:18	+ ου	Mark 2:10
+ δε	John 7:29	+ σου	Matt 5:30
+ και	Matt 15:6, 36; 26:26; Luke 10:25	PREPOSITIONS	
+ οτι	Matt 5:31	+ προς	Matt 19:5
VERBS		MULTIWORD	
+ εγενετο	John 7:43	+ εκ νεοτητος μου	Matt 19:20
+ και την θυγατερα το παιδιον βεβλημενον επι της κλινης	Mark 7:30	+ και οι μετα ταυτου	Luke 8:45
+ μη φονευσης	Mark 10:19	+ και ειπεν	John 7:20
+ ιασασθαι τους συντετριμμενος την καρδιαν	Luke 4:18		

²⁰ Added pronouns in MS 1065 include Matt 5:30 (vu #9); 26:75 (vu #27); 27:30 (vu #20); Mark 2:10 (vu #3); Luke 14:3 (vu #30); 22:19, 42; and John 11:46 (vu #32).

Although the scribe of MS 1065 did not follow MS 1068 in all harmonization attempts, on three occasions he or she made similar changes to the gospel text. In Matt 19:20 (vu #18) the rich young ruler suggested to Jesus that he had kept the commands *ἐκ νεότητός μου*, which is a parallel to Mark 10:22. In Matt 19:5 (vu #46) the scribe harmonized the language of the passage to coincide more perfectly with Mark 10:7 by supplying the preposition *πρὸς*. In Mark 10:19 (vu #5) an initial reading suggests a nonsense reading since the first command listed by Jesus (*μὴ φονεύσης*) was added after the command against committing adultery, but a more careful comparison reveals that the addition is a harmonization to Luke 18:20. The scribe of 1065 also creatively harmonized readings to parallel gospel contexts but generally does not seem to be as creative with the text as his or her exemplar.

In a similar fashion, on one occasion both MSS expand upon a LXX quotation of Isa 61:1 in Luke 4:18 (vu #36). The addition occurs where Jesus is elaborating in his synagogue sermon that he would “bind up the broken hearted” (*ιάσασθαι τοὺς συντετριμμένους τὴν καρδιαν*). Although the text of MS 1068 includes an unknown addition at the beginning of the quotation (*ἕως με λιθάσθαι ἀπέσαικε με*) that is not reflective of the LXX text, both MSS appear to harmonize the quote of Isaiah to a more exact wording of the LXX text. The scribe of MS 1065 deleted the longer addition of MS 1068 and caused the reading to reflect the original wording of the Isaiah passage. The eye of the scribe of MS 1065 could have possibly jumped from *λιθάσθαι* to *ιάσασθαι*, but an eye-jump does not explain the inclusion of the first two words of the quotation (*ἕως με*).

The most likely explanation is that the scribe of MS 1065 made the decision to shorten the reference, although still allowing for some measure of harmonization.

Omissions

PRONOUNS		ARTICLES	
αυτον	Mark 9:31	η	Mark 5:18; Luke 21:3
αυτων	Luke 5:30	ο	Luke 5:37
με	Matt 14:28	οι	John 7:32
σου	Mark 7:5	το	Mark 5:8
ADJECTIVES/ADVERBS		CONJUNCTIONS	
παντων	Luke 21:3	γαρ	Matt 26:43; Luke 21:35
υμιν	Luke 13:35	δε	Luke 5:36; 22:24
NOUNS		CONJUNCTION	
παραμοια	Mark 7:13	και	Matt 14:30; Luke 8:23; 15:4
και ο Ηρωδης	Luke 23:11	VERBS	
συριας	Luke 2:2	λιθασαι	John 11:8
MULTIWORD			
αβια, Αβια δε εγεννησεν τον	Matt 1:7	των Φαρισαιων	Luke 12:1
ον δε ελιθοβολησαν*	Matt 21:35	και ο ταπεινων εαυτον υψωθησεται	Luke 14:11
οπισω μου	Mark 1:7	γνωση δε μετα ταυτα	John 13:7
ανδρου μετα	Mark 1:29	καγω εν υμιν	John 14:20
οταν αναστωσιν	Mark 12:23	ειρηνην αφιημι υμιν	John 14:27
ελευσονται δε ημεραι	Luke 5:35	ποθεν ηλθον και που υπαγω υμεις	John 8:14
της καρδιας σου και εν ολη	Luke 10:27	δε ουκ οιδατε	
		οι δε ακουσαντες	John 8:9

The scribe of MS 1065 avoided some apparent omissions in MS 1068 by not following his or her exemplar and only on one occasion seemed to omit a significant statement due to parablepsis.²¹ On the other hand, the omissions of MS 1065 more easily

²¹ In Matt 1:7 (vu #33) the scribe likely jumped from *ἀβιά* to *ἄβιά* in the genealogy of Jesus, which accidentally omits one of the references to Abijah. Likewise, though not the general scribal pattern found in the MS, at least one omission in MS 1068 seems to have been motivated by harmonization. The elimination of the perfect active participle *ἔστηκότα* in Mark 13:14 (vu #11) seems to harmonize well to Daniel's

can be recognized as probable harmonization to parallel gospel contexts. The reference to the one that the vine-growers stoned (*ὃν δὲ ἐλιθοβόλησαν*) in Matt 21:35 was omitted as the scribe harmonized the passage to the language of Mark 12:3 and Luke 20:10, where this allusion is lacking. The simple deletion of *ὀπίσω μου* from Mark 1:7 (vu #13) serves to eliminate the spatial reference regarding Jesus' disciples following after him, just as the text is worded in Luke 3:16. In Mark 12:23 (vu #2), the bracketed UBS⁴ text [*ὅταν ἀναστῶσιν*] is omitted, which serves to eliminate the reference to the resurrection, as is the case in Luke 20:33.

Differing from MS 1068, in Luke 23:11 (vu #5) the scribe of MS 1065 omitted *καὶ ὁ Ἡρώδης*, which removes an explicit reference to Herod himself mocking Jesus and treating him in the same manner as his soldiers. In Luke 2:2 the specific reference to Quirinius serving as governor of *Συρίας* also serves to eliminate a reference that is historically difficult. In John 13:7 (vu #31) Jesus' reference to the disciples coming to understand his act of service at a later time (*γνώση δὲ μετὰ ταῦτα*) is eliminated, perhaps because of an apologetic motivation. The Lord's reference to his dwelling (*καθὰ ἐν ὑμῖν*) in the disciples in John 14:20 (vu #43) is eliminated by the scribe of MS 1065. Finally, a possible contradiction is eliminated when the scribe deleted the references to the disciples knowing but really not knowing (*πόθεν ἤλθον καὶ ποῦ ὑπάγω ὑμεῖς δὲ οὐκ οἴδατε*) where

language regarding the “abomination of desolation” and avoids a reference to how this abomination was still standing in the Temple.

he had come from in John 8:14. The scribe of MS 1065 both intentionally and unintentionally removed text with accidental errors being more common.

Substitutions

The scribe of MS 1065 also used substitution to harmonize passages to the immediate context and to parallels in other the other gospels. Regarding the immediate context, the scribe replaced ἡμῶν with ὑμῶν and ἡμᾶς with ὑμᾶς in Luke 16:26 (vu #12, 45) with both pronouns occurring again within a two-verse range. In John 8:14 (vu #64) the shift from the present middle indicative first-person singular form of ἔρχομαι to the aorist active indicative third-person plural form ἦλθον helps to harmonize the verb to the same form that occurs earlier in the verse.

On three occasions substitutions in MS 1065 help to harmonize passages to their parallels in other gospel contexts. In Mark 4:38 (vu #30) the scribe shifted from Jesus “raising” (ἐγείρουσιν) from his sleep to his “waking up” or “arousing” (διεγερτάντες), an interchange that fits well with the parallel expression used in Luke 8:28 (διήγειραν). In Mark 8:36 (vu #19) the scribe dropped the nu and helped to shift the verb ζημιωθῆναι to a form much closer to the ζημιωθῆ of Matt 16:26. Finally, by deleting the prefix ανα from the verb ἀνέκραζαν in Mark 6:49 the scribe of MS 1065 harmonizes with Matt 14:26.

TABLE 6.6: SUBSTITUTIONS BY THE HAND OF THE SCRIBE OF 1065			
PRONOUNS		CONJUNCTIONS	
τον] αυτον	John 12:11	ει] και	John 13:32
ημων] υμων	Luke 16:26	εγω [εν]] οτι	John 6:40
ημας] υμας	Luke 16:26	NOUNS	
PREPOSITIONS		εστωτας] αγρους	Matt 20:6
οπου] παρα	Mark 2:4	γενεσις] γενησις	Matt 1:18
VERBS			
ενεβριμηθη]	Matt 9:30	ενταφιασμον] ταφιασμον	Mark 14:8

ενεβριμησατο			
εγειρουσιν] διεγειραντες	Mark 4:38	βαρηθωσιν] τεθωσιν	Luke 21:34
ανεκραξαν] εκραζον	Mark 6:49	επορευθησαν] απελθεν	John 7:53
ζημιωθηται] ζημιωθην	Mark 8:36	ερχομαι] ηλθον	John 8:14
επιβαλλουσιν] επεβαλον	Mark 11:7		

Transpositions

On six occasions, the scribe of MS 1065 varied the word order of the text, Matt 3:16 (vu #18); 10:14 (vu #42); Mark 7:20 (vu #12); Luke 5:37 (vu #23); 7:38 (vu #15); and John 21:15. Yet none of the transpositional VUs follow a particular pattern of variation.

The Scribe of Manuscript 1065 as Copyist of Manuscript 1068

Perhaps a common assumption is that Byzantine MSS from a later date would fail to generate any helpful conclusions regarding the habits of scribes. Yet when one can discern where the exemplar MS 1068 disagrees with MS 1065, certain scribal tendencies can be detected. From the observable activity of the scribe of MS 1065, he or she had a good command of the Greek language and understood the flow of the narrative well. Copying by eye at a time well beyond the reach of oral tradition allowed for some creative interaction as the scribe copied the exemplar MS 1068, an exemplar based on the characteristics of its calligraphy alone, this scribe likely had copied originally. Moving from folio to folio, he or she attempted to copy the text and the reader aids embedded within the text but still made errors and perhaps perpetuated some of the errors of his or her exemplar. What specific scribal tendencies does the scribe of MS 1065 demonstrate?

First, the scribe of MS 1065 omitted portions of the text due to parablepsis. He or she committed an eye-jump on one occasion (Matt 1:7 [vu #33]). Second, the scribes also

made an effort to harmonize the contents of their work to gospel parallels. In MS 1065 harmonization to parallel gospels occurs eleven times: four times by means of addition in Matt 19:5 (vu #46), 20 (vu #18); Mark 10:17; 10:19 (vu #5); four times by means of omission in Matt 21:35; Mark 1:7 (vu #13); 12:23 (vu #2); Luke 12:31 (vu #10); and three, by means of substitution in Mark 4:38 (vu #30); 6:49; and 8:36 (vu #19). With the running canon tables and commentary in the MSS, this temptation would have been ever before the scribe but the creative use of additions, omissions, replacements, and transpositions to create more definite parallels between the passages is evident in both MSS.

The scribe of MS 1065 was also interested in making parallels to the immediate context more explicit. In MS 1065 these types of harmonization occur six times, although the scribe did not follow his or her exemplar with the ten examples from MS 1068 listed above. Examples of this kind of harmonization by the hand of the scribe of MS 1065 include three by means of addition in Matt 5:30 (vu #9); Luke 22:19, 42; and three by means of substitution in Luke 16:26 (vu #12, 45) and John 8:14 (vu #64). Unlike the scribe of MS 1068, on at least five occasions the scribe of MS 1065 also is motivated by apologetic interests to clarify the meaning of the text or to eliminate potentially problematic passages, as in Luke 2:2; 23:11 (vu #5); John 8:14; 13:7 (vu #31); and 14:20 (vu #43).

One should also note that the scribe of 1065 was not a part of a widespread scribal emendation. Befitting a period where the NT text was already well standardized, theologically motivated variations are rarely evidenced in the text. Disagreements between the MSS and the MT demonstrate that these scribes occasionally added or

omitted conjunctions, prepositions, and articles from the text. Some grammatical tendencies also stand out, such as the scribe of MS 1065 adding pronouns not found in MS 1068 on eight occasions. In general, longer additions usually resulted from harmonization, while longer omissions resulted from parablepsis. The scribes were consistent in their pattern of orthographical shifts, deletion of the movable nu, and frequent use of the nomina sacra, but no pattern can be observed in this regard. The scribe of MS 1065 was competent and clearly devoted to the task at hand, yet creatively engaged in the work of copying the text.

CHAPTER 7

ANALYSIS OF GLOBAL SCRIBAL TRAITS

The groupings of MSS evaluated in this study are all closely related based on both their external and internal features. The data from the full collations of the five groups of MSS, demonstrate common traits by the hand of scribes who were using common exemplars or ancestors closely related to one another. Furthermore, the diverse nature of these MSS which span thirteen centuries and represent various MS types (papyri, uncial, minuscule), text-traditions (Alexandrian, Western, Byzantine), and genres (Gospels, Paulines), while also including some MSS more closely connected to the influence of oral tradition (Group 1), familial influences (Groups 2, 3, 4), or the Byzantine text (Group 5), can provide a number of helpful variables in establishing a set of controls that can be applied globally to all scribes. While Colwell's emphasis on singular readings is particularly helpful in seeking to identify what particular scribes were doing in particular MSS, a broader picture emerges when direct-copies or descendant MSS are evaluated, as one can see precisely what content a scribe chose to add, omit, or substitute from his or her exemplar or ancestor.

Scribal Variations

When analyzing data from these five case studies, one first must examine the types of VRs in order to understand which VRs are most relevant to the discussion of

scribal tendencies. All of the MSS in the five case studies contain certain *types* of variation, but these VRs are limited to a limited *amount* of variation. Furthermore, this discussion must be kept in the assumed framework that early Christianity lacked the scribal controls of other periods or that scribes were editorially creative in their handling of the NT text. The fluidity of the text, the mystery surrounding both scribal training and the historical context, and the lack of actual MS evidence lead to the conclusion that the copying of the text was wild and free. The content of the MSS within each case study demonstrates remarkable consistency across thirteen centuries, in various text-traditions, involving various genres of the text and levels of scribal training.

TABLE 7.1: NUMBER OF ACTUAL VS. POTENTIAL VRs IN CASE STUDIES			
MSS WITH EXEMPLAR-COPY RELATIONSHIP			
MSS PAIRINGS	ACTUAL VRs	POTENTIAL VRs	% OF VARIATION
205 ^{abs} /2886 (from 205)	94	7,145	1.32%
1065 (from 1068)	116	3,393	3.42%
E ^p /D ^{abs1} (from D _p)	312	6,896	4.52%
MSS WITH ANCESTOR-DESCENDANT RELATIONSHIP			
MSS PAIRINGS	ACTUAL VRs	POTENTIAL VRs	% OF VARIATION
ϕ ⁷⁵ (from ϕ ⁴)	19	1,643	1.16%
543 (from 13)	135	7,474	1.81%
B (from ϕ ⁴)	50	1,643	3.04%
I (from I582)	249	7,145	3.48%
G ^p (from D ^p)	241	6,896	3.49%
346 (from 13)	281	7,474	3.76%
828 (from 826)	561	7,474	7.51%
F ^p (from D ^p)	1,002	6,896	14.53%

As noted in Table 7.1 above, when the actual VRs in each of the pairings and groupings discussed in this study is compared to the potential VRs (from comparative MSS of the same genre, date, and text-type) the percentage of variation is quite low.

Given that the table is sorted from the least percentage of variation to the greatest in the two types of MS relationships (direct-copy, ancestor-descendant) evaluated in this study, one can observe that two of the three direct-copy MS pairings and six of the eight ancestor-descendant groupings have less than 4% total variation. The closest relationship exists between \mathfrak{P}^{75} and \mathfrak{P}^4 with only 1.14% variation, while F^p as a descendant of D^p varies the most at 14.53%. Yet, even though the careful nature of the scribe of \mathfrak{P}^{75} can be contrasted with the wilder style of the scribe of Codex Augiensis, the agreement that exists between the majority of these pairings or groups demonstrates remarkable consistency in the preservation of the text of their ancestors or exemplars.

Consistency can be also demonstrated by the number of the types of VRs that result from the scribal hands in each of the five case studies. Some types of VRs, such as numerical abbreviations and consonantal exchange, are more common among the earliest MSS (Group 1). For example, while 1 example of numerical substitution and 9 examples of consonantal exchange VRs disagree in the MSS of Case Study 1 (see Table 2.2) these VRs are not common variations in Case Studies 2-5.¹ Furthermore, not all VRs can be neatly categorized given that VRs involving the spelling of proper names often result from orthographical shifts or harmonization. Yet VRs involving the spelling of proper names are common across all of the case studies with two

¹ Interestingly, numerical substitution is also a type of VR in \mathfrak{P}^{122} (4th-5th cent. fragment).

proper name VRs occurring in MS 2886, seven combined in F^p and G^p , 12 in MS 1, a handful in Group 4, and a few in MS 828.

Orthographical shifts were the most common type of variation across the case studies. In the three direct-copy MSS (D^{abs1}/E^p , MS 2886, and MS 1065), 63 shifts were added by the hand of the scribe of D^{abs1}/E^p (Tables 3.2-3), 11 in MS 2886 (Table 4.3), and 3 in MS 1065. Though these types of VRs were common in these direct-copies, the most frequent type of shift in each case study was inconsistent with $υ \rightarrow ι$ being most common in D^{abs1}/E^p , while $α \rightarrow ο$ is most common in MS 2886. Regarding the MSS in these case studies that were not direct-copies, 203 total differences were found between $ϕ^4$, $ϕ^{75}$, and B (Tables 2.2-4) with the $ι \rightarrow ει$ shift being most common (184x); F^p and G^p combined for 627 orthographical shifts with the $ω \rightarrow ο$ and $ι \rightarrow ε$ shifts, being most common (Tables 3.9-10); MS 1 shifted away from MS 1582 on 78 occasions (Table 4.8), with the $ω \rightarrow ο$ shift being most common; MSS 346 and 543 combined differed from MS 13 on 328 occasions, with the $ο \rightarrow ω$ shift being most common (Tables 5.3-5); and MS 828 differed from MS 826 on 214 occasions, with $ο \rightarrow ω$ being most common (Table 5.20). Thus, while this type of VR is common, no consistent pattern of variation was determined to exist with the possible exception of the common interchange between omicron and omega. Future studies could explore the most common orthographical shifts in particular time periods with attention being given to patterns of orthographical variations as related to particular genealogical relationships.

Frequent VRs involving nomina sacra reveal more diversity among the earlier MSS in this regard, especially when involving unique three-letter nomina sacra forms. In the MSS that are direct-copies, on 28 occasions the scribe of D^{abs1}/E^p varied from his or her exemplar (Table 3.5), 7 in MS 2886, and 20 in MS 1065 (Table 6.3). Interestingly, a few unique three-letter forms are found in these direct-copy MSS as compared to the nomina sacra found in \wp^4 and \wp^{75} ($\overline{\eta\zeta}$, $\overline{\eta\upsilon}$) or F^p and G^p ($\overline{\chi\rho\nu}$, $\overline{\chi\rho\sigma}$, $\overline{\chi\rho\mu}$, $\overline{\chi\rho\upsilon}$, $\overline{\chi\rho\iota}$, $\overline{\chi\rho\varsigma}$, $\overline{\chi\rho\omega}$, $\overline{\eta\nu}$, $\overline{\eta\zeta}$, $\overline{\eta\upsilon}$, $\overline{\iota\nu}$, $\overline{\kappa\rho\omega}$). In the other MSS that qualify as descendants but not as direct-copies, 56 differences in nomina sacra exist within the \wp^4 , \wp^{75} , and B group (Tables 2.2-3, 5); 120 in F^p and G^p (Tables 3.15-16); 12 VRs in MS 1 (Table 4.9); 23 occasions in MSS 346 and 543 combined (Table 5.12), and 59 occasions in MS 828 (Table 5.24).

While VRs involving the movable nu are not as common in these case studies as orthographical shifts or nomina sacra, these types of variations are related to a few words in particular. In the direct-copy MSS, only 29 examples occurred by the scribal hand of D^{abs1}/E^p, 7 in MS 2886, and 2 in MS 1065. In the MSS better described as descendants, 34 examples were found in the \wp^4 , \wp^{75} , and B group; only 2 in F^p and G^p combined; 4 in MS 1; 72 in MSS 346 and 543; and 20 in MS 828. While no consistent pattern involving movable nu VRs was observed, many occur with either $\epsilon\acute{\iota}\tau\epsilon\nu$ (four in Group 1 and one in MS 1065) or $\epsilon\acute{\sigma}\tau\iota\nu$ (four in MS 1, several in Group 4 and MS 828).

Transpositional VRs are also common in each of the case studies but generally do not indicate attempts at harmonization to the remote or immediate context as

additions, substitutions, or omissions. In the direct-copy MSS, 14 transposition VRs occur in D^{abs1}/E^P , while 6 of these types of VRs occur in MS 2886 and 6 more in MS 1065. With the other MSS that descend from leading group members, 26 differences were found in the \mathfrak{P}^4 , \mathfrak{P}^{75} , and B group (Table 2.2); 11 from F^P and G^P combined (Table 3.8); 6 in MS 1 (Table 4.7); 37 in MSS 346 and 543 (Table 5.2); and 32 in MS 828 (Table 5.19). While these VRs are common to all groups, they are not helpful in revealing any real traits or tendencies on the part of the scribes.

Across all five case studies the most theologically significant types of variation are substitutions, additions, and omissions. These types of variation were the most helpful in demonstrating consistent patterns of scribal tendencies. Substitutions were a frequent type of variation in the direct-copy MSS with 96 being added by the hand of D^{abs1}/E^P (Table 3.4), 23 by the scribe of MS 2886 (Table 4.5), and 17 by the copyist of MS 1065 (Table 6.6). Furthermore, regarding the descendant MSS, 54 substitution VRs were found in the \mathfrak{P}^4 , \mathfrak{P}^{75} , and B group (Tables 2.2, 2.9-10); 362 in F^P and G^P combined (Tables 3.11-12); 77 in MS 1 (Tables 4.11); 201 total substitutions in MSS 346 and 543 (Tables 5.6-7), and 99 in MS 828 (Tables 5.21).

Similarly, the scribes of the direct-copy MSS frequently added material to the text as demonstrated on 61 occasions by the hand of D^{abs1}/E^P (Table 3.6), 20 times in MS 2886 (Table 4.6), and 31 times in MS 1065 (Table 6.4). Among the descendant MSS, 34 addition VRs occur in the \mathfrak{P}^4 , \mathfrak{P}^{75} , and B group (Tables 2.2-3, 8); 34 total in F^P and G^P combined (Table 3.13); 23 additions in MS 1 (Table 4.12); 149 in MSS 346 and 543 (Tables 5.9-10); and 67 in MS 828 (Table 5.22).

Finally, omissions are evident in the direct-copy MSS on 15 occasions by the hand of $D^{\text{abs}1}/E^p$ (Table 3.7) and 18 times in MS 2886 (Table 4.4), with 37 additions occurring in MS 1065 (Table 6.5) as well. With the descendant MSS, 70 omission VRs occur in the \mathfrak{P}^4 , \mathfrak{P}^{75} , and B group (Tables 2.2-3, 2.6); 74 in F^p and G^p combined (Tables 3.14); 37 omissions in MS 1 (Tables 4.10); 104 in MSS 346 and 543 combined (Tables 5.14-16); and 69 in MS 828 (Tables 5.23).

Why count all the VRs in the direct-copy and descendant MSS? Because the types of VRs consistently detected across this longitudinal study demonstrate a global consistency by scribes with regard to the types of intentional or unintentional changes made in the copying of the text. Yet the variations themselves cannot speak to what motivated the scribes to act in this way. With regard to VRs involving orthographical shifts, nomina sacra, the movable nu, and transpositions, no particular pattern could be detected in these VRs that indicated global tendencies on the part of the scribes. However, variations involving additions, substitutions, and omissions did reveal patterns that consistently pointed to a series of motivating factors on the part of all the scribes that can form a global matrix through which other scribes can be evaluated. One of the three global tendencies results from an unintended error on the part of each the scribes, while the other two traits are the product of the intentional additions, omissions, and substitutions by the scribal hands.

A Matrix of Scribal Traits

The matrix of global scribal traits will be constructed from both the direct-copy MSS and the MSS that have been classified as descendants (called “descendant

MSS" below), but for the sake of clarity the two groupings will be analyzed separately with direct-copy MSS being given priority.

The first consistent trait to be noted among the scribes of the closely-related MSS involved in this study was an unintentional tendency to omit material due to parablepsis. Regarding direct-copy MSS, the scribe of D^{abs1} skipped material in Rom 1:4 (vu #30) and 1 Cor 15:17 (vu #20) while even providing singular readings by means of his or her unintentional errors in Rom 3:12 and 1 Cor 12:7-8. While the scribe of MS 2886 is unique in not committing an eye-jump on his or her own, he or she intentionally avoided these types of omissions extant in his or her exemplar in at least two passages (Luke 5:26 [vu #3]; 8:18 [vu #20]). Finally, even the scribe of the sixteenth-century MS 1065 omitted material due to an eye-jump in Matt 1:7 (vu #33).

In regard to descendant MSS, in his seminal study on scribal traits, Royse noted that the scribe of \mathfrak{P}^{75} commonly committed parablepsis, which led to three significant multiword omissions (Luke 3:36 [vu #3]; John 12:8 [vu #25]; 12:34 [vu #68]).² In the comparison of \mathfrak{P}^{75} to \mathfrak{P}^4 in this study, the example of parablepsis in Luke 3:36 (vu #3) was confirmed. The careful scribe of Vaticanus unintentionally committed the same error in Luke 3:33 as compared to the text of \mathfrak{P}^4 and in John 1:13 (vu #17) as compared to \mathfrak{P}^{75} . The scribe of F^P jumped material due to parablepsis in Rom 11:8 (vu #42), 2 Cor 12:10 (vu #6), and Eph 4:9 (vu #22), while the scribe of G^P did the same in Eph 4:18 (vu #6).

² Royse, *Scribal*, 666-70.

On the other hand, the scribe of MS 1 was more prone to omit for this reason in that on four occasions he or she omitted multiple words due to parablepsis (Matt 4:2 [vu #17]; Mark 10:27 [vu #27]; Luke 15:19 [vu #3]; John 21:16 [vu #51]). The scribe of MS 346 omits material due to eye-jumps on nine occasions (Matt 4:24 [vu #72]; 7:22 [vu #59]; 10:8 [vu #30]; 17:4 [vu #71]; 18:16 [vu #38]; Luke 11:19 [vu #3]; John 8:35 [vu #22]; 15:19 [vu #46]; 18:36 [vu #43]), while the scribe of MS 543 unintentionally did the same seven times (Matt 10:19; Mark 1:5 [vu #18]; 2:18; 8:38 [vu #35]; 11:23 [vu #20]; 12:26; John 4:14 [vu #28]). The scribe of MS 828 omitted material by parablepsis on eight occasions, which include three singular readings (Matt 3:16; 12:40 [vu #60]; 13:25 [vu #43]; 21:22; Luke 5:21; 17:20; 18:11; 23:1 [vu #17]). While dittography might be considered another unintentional error common among NT MSS, only one such error presents itself in all of these case studies where the scribe of G^p stands alone by repeating material in 1 Cor 6:15 (vu #40).

A second global tendency resulted from an intentional effort on the part of each scribe to harmonize material to its immediate context in either the same section of text or within the context of the same book. In regard to direct-copy MSS, the scribe of D^{abs1} harmonized material to the immediate context by means of substitution in 1 Cor 1:23^c (vu #18); 2 Cor 11:15 (vu #32); Gal 6:15^c (vu #10); Col 2:10 (vu #24); by supplying nomina sacra in 2 Cor 10:8 (vu #26); Col 4:20 (vu #50); 1 Tim 6:1 (vu #34); and by means of addition in 1 Cor 6:16 (vu #34) and Heb 10:30 (vu #18). On two occasions the scribe of D^{abs1} uniquely harmonized to the immediate context by

means of omission (Rom 16:16 [vu #4]; 1 Cor 15:39 [vu #12]). Twice more the scribe of D^{abs1} uniquely harmonized to the immediate context by means of additions to the text (2 Cor 6:16 [vu #34]; Heb 10:30 [vu #18]). The scribe of MS 2886 also avoided one such effort in the exemplar reading of Matt 19:4 (vu #28). The scribe of MS 2886 is the most careful scribe evaluated in the third case study and perhaps in the whole study. His or her avoidance of parablepsis and harmonization to the parallel context certainly shows that not every scribe was necessarily prone to the global tendencies noted in this study, although his or her avoidance of these types of patterns in the exemplar at the least shows an awareness of the traits. Finally, the scribe of 1065 was also interested in making parallels to the immediate context on six occasions, including three by means of addition in Matt 5:30 (vu #9) and Luke 22:19, 42, and three more by means of substitution in Luke 16:26 (vu #12, 45) and John 8:14 (vu #64).

Regarding descendant MSS, the scribe of B harmonized material to the immediate context twice: once in Luke 6:16 (vu #15) as compared to the text of \mathfrak{P}^4 and once in Luke 14:10 (vu #51) as compared to \mathfrak{P}^{75} . The scribe of \mathfrak{P}^{75} , working with an exemplar much like \mathfrak{P}^4 , did the same in Luke 5:1 (vu #3). Although perhaps not as prevalent as might be expected among gospel MSS, the scribes of Pauline texts in Group 2 were also very interested in harmonizing their texts to the immediate context. Similarly, the scribe of F^p harmonized texts to their immediate context by means of substitution in Rom 8:26 (vu #14) and 1 Thess 2:10 (vu #12), along with an addition in Rom 11:12 (vu #30). Finally, the scribe of G^p did so by mean of addition in 1 Cor

7:17 (vu #20). The scribe of MS 346 harmonized passages to their immediate context on thirteen occasions by means of addition VRs eleven times (Matt 1:6 [vu #35]; 5:16 [vu #33]; 8:34 [vu #25]; 16:11 [vu #32]; Mark 12:3 [vu #8]; 13:21, 29 [vu #17]; 14:20 [vu #20]; Luke 11:15 [vu #17], 51 [vu #5]; John 21:25 [vu #19]) and substitutions twice (Matt 3:7 [vu #36]; Luke 10:22 [vu #2]). On five occasions the scribe of MS 543 harmonized to the immediate context by means of addition (Mark 3:5 [vu #63]; 14:20 [vu #4]; John 4:14 [vu #67]; 8:19 [vu #10]) and substitution (Matt 23:10 [vu #12]). The same pattern is apparent with the scribe of MS 828, who harmonized materials to their immediate context by substitution in Matt 21:29-30 and addition in Matt 1:6 (vu #35) and Luke 2:8 (vu #33). Even where MSS 346 and 543 agree against their ancestor MS 13, they share a tradition of harmonizing to the immediate context by means of substitution in Luke 20:28 (vu #18) and gospel parallels on four occasions (Mark 6:33 [vu #51]; 7:5 [vu #13], 31 [vu #7]; Luke 11:25 [vu #10]).

The third global tendency consistently applied throughout all five case studies was the tendency on the part of the scribes to harmonize the text to parallel contexts. Regarding direct-copy MSS, in the second case study, while the scribe of D^{abs1}/E^p was not as prone to harmonize passages to parallel Pauline texts as was demonstrated in the gospel MSS, he or she avoided sharing the harmonizations found in the text of his or her exemplar in 1 Cor 3:18 (vu #2) and Gal 3:1 (vu #12). As already mentioned the scribe of 2886 did not harmonize to the parallel gospel contexts like he or she did to the immediate context, though MSS D^{abs1} and its exemplar share one VR that

indicates a harmonization in 1 Thess 1:1 (vu #34). Finally, in Group 5, the scribe of MS 1065 harmonized the text to parallel gospel accounts on eleven occasions: four by means of addition (Matt 19:5 [vu #46], 20 [vu #18]; Mark 10:17; 10:19 [vu #5]); four by means of omission (Matt 21:35; Mark 1:7 [vu #13]; 12:23 [vu #2]; Luke 12:31 [vu #10]); and three by means of substitution (Mark 4:38 [vu #30]; 6:49; and 8:36 [vu #19]).

Regarding descendant MSS, the scribe of \mathfrak{P}^{75} harmonized material on two occasions to parallel passages by means of both addition and substitution in Luke 4:35 (vu #30, 63) as following \mathfrak{P}^4 and was followed by the scribe of B who agrees in these VRs. The scribe of B as compared to \mathfrak{P}^4 harmonized passages to parallel contexts by omission in Luke 6:16 (vu #15). The scribe of B also harmonized to parallel gospel accounts by means of omission (Luke 7:19 [vu #17]) and addition (Luke 11:25 [vu #10]; 12:39 [vu #20]; 22:9 [vu #14]) as compared to the text of \mathfrak{P}^{75} . The scribe of G^p was motivated by generalizing Paul's letter to the Romans by omitting references to the destination of the epistle in Rom 1:7 (vu #10) and 1:15 (vu #20).

In Group 4, the scribe of MS 346 harmonized texts to their parallels by means of substitution three times (Matt 20:34 [vu #18]; 27:34 [vu #13]; Luke 3:7 [vu #40]) and addition eight times (Matt 23:25 [vu #50]; 27:12 [vu #28]; Mark 2:22 [vu #39]; 3:5 [vu #63]; 4:18 [vu #21]; 12:38 [vu #32]; 13:2 [vu #18]; Luke 4:7 [vu #8]; 18:22 [vu #27]). The scribe of MS 543 harmonized the text to parallel passages by substitution three times (Matt 8:28 [vu #10]; Mark 9:12 [vu #6]; Luke 23:24 [vu #3]),

addition nine times (Matt 9:2 [vu #74], 13 [vu #48]; 23:13 [vu #1]; Mark 4:30 [vu #18]; 6:11 [vu #44]; 14:9 [vu #13]; Luke 12:25 [vu #17]; 17:33 [vu #31]), and once by means of omission (Mark 2:7 [vu #9]). The scribe of MS 828 demonstrated the same tendency toward harmonization to parallel gospel contexts once by means of substitution (Luke 20:41) and six times by means of addition (Matt 5:35 [vu #34], 44 [vu #45]; 19:10 [vu #40]; 20:23 [vu #24]; Luke 4:2 [vu #52]; 22:51).

While these global tendencies are helpful in determining the general nature of scribes, no substitute can be found for examining the scribal traits of the singular or sub-singular readings in particular MSS, especially when genealogical relationships are unknown. These genealogical relationships between MSS of particular stemma are foundational to the study of scribal traits, given that the more that is known about the relationship between copy and exemplar, or descendant and ancestor, the more certain will be the comparison between the source of the scribe's material and the product of the scribe's handiwork. Thus, the matrix described above in coordination with Colwell's approach to singular readings and the results from the CGBM to reconstruct MSS stemma can provide a foundation by which the study of scribal habits can be approached.

While much can be said about what the scribes of these closely-related MSS tended to do based on the changes evident within the text, one should note types of changes that are not evident in these early MSS. None of the case studies demonstrates a manner of widespread emendation based on theological agendas, but rather reveal a careful and deliberate approach to the text, that led scribes to engage

the text as both copyists and readers. Furthermore, no indication is given that a particular text-tradition made scribes immune from sharing the same types of VRs as scribes associated with other text-traditions or that the scribes of certain text-traditions were above parablepsis or harmonization. Generally scribes were both careful readers and careful copyists. They engaged the text in such a way so as to produce similar types of VRs across the centuries, regardless of the nature of which text they copied or the tradition in which they copied. Such care and attention was made evident by the constant desire to harmonize to other passages, while the frequent parablepsis also brings the human element and fallibility of these scribes into view.

An Application of the Matrix to \mathfrak{P}^{127}

According to the analysis from the data of the MSS involved in the longitudinal case studies in this study, parablepsis and harmonization (to immediate and parallel contexts) are the only features that are consistent enough to be considered “global traits” of all scribes. Now that a matrix for global tendencies of scribes from various text-types and genres from the third through sixteen centuries has been constructed, the matrix needs to be tested. The matrix will now be applied to the most recently discovered NT papyri, \mathfrak{P}^{127} . The reason this particular witness was chosen goes back to the commonly held idea that the early Christian period was the most free and volatile time frame for copyists of the NT text. If the patterns of scribal traits discussed above can be discerned among this early witness, then perhaps the matrix

can be helpful in settings where not much is known about the background of witnesses or their scribes.

TYPES OF VARIATION	NUMBER OF VRs	OBSERVATIONS
Substitutions	102	Fifteen involve harmonization to the parallel context and five to the immediate context
Transpositions	38	Only five of these interchanges involve the reordering of two words
Omissions	36	Six omissions result from parablepsis, five harmonize to parallel or immediate contexts
Additions	25	Five harmonizations to immediate context & five to parallels within Acts
Nomina Sacra	13	Most commonly connected to divine name of Jesus with both <i>Ἰησοῦ</i> and <i>Χριστός</i>
Orthographical Shifts	5	The $\iota \rightarrow \epsilon\iota$ shift is only orthographical exchange that occurs more than once
Movable Nu	1	Occurs in Acts 12:9 (vu #18) with <i>εστιν</i>

As indicated in Table 7.2, 20 of the 102 total substitutions in \wp^{127} serve as a means of harmonizing texts to either the immediate context or the remote context (particularly within Acts). In Acts 10:33^{vid} (vu #48) *ὑπὸ τοῦ κυρίου* is shifted to *ἀπὸ τοῦ θεοῦ* for the purpose of matching the same expression (*τοῦ θεοῦ*) used earlier in v. 33. In Acts 10:40^{vid} (vu #20) *ἔδωκεν αὐτὸν* is replaced with *ἐποίησεν*, which matches the language Luke used in v. 39. In Acts 12:7^{vid} (vu #40) the replacement of *καὶ* with *ἰδοὺ* might go unnoticed by some readers, but this substitution serves to reiterate an interjection that already appeared once in v. 7. The final example of harmonization to the immediate context comes in Acts 16:17^{vid} (vu #40) when the pronoun *ὑμῖν* is

replaced with the pronoun ἡμῖν for the purpose of remaining consistent since ἡμῖν previously occurred once in the verse. One example of harmonization to a remote context occurs in fr^{127} when ἐκταράσσουσιν is replaced with ταραάσσουσιν, which more perfectly matches the wording of the source of this quotation in Isa 3:12.

On 14 occasions in fr^{127} substitutions occur for the purpose of harmonizing passages to a parallel context within the book of Acts. In Acts 10:33^{vid} (vu #20) the phrase παραγερόμενος νῦν οὖν is replaced with the common expression καὶ νῦν ἰδοὺ, which is used more frequently in Acts (13:11; 20:22, 25). In Acts 16:1^{vid} (vu #2) κατηντησεν is excised and replaced with a phrase beginning with the phrase διελθῶν δὲ τὰ, which is an exact match to the words of Acts 20:2. When μαθητῶν replaces ἀδελφῶν in Acts 16:2^{vid} (vu #18), the exchange better fits the common reference to disciples in Acts (6:1, 2; 17:15, 19; 18:12; 20:12; 23:31). The long expression τοῖς τόποις ἐκεῖνοις ἤδεισαν γὰρ ἅπαντες ὅτι Ἑλλήν ὁ πατὴρ αὐτοῦ ὑπῆρχεν is replaced with τῷ τόπῳ in Acts 16:3^{vid} (vu #34) to match the wording of Acts 7:7. Similar exchanges occur in Acts 16:13^{vid} (vu #36), with ἐλαλοῦμεν being replaced by the more familiar ἐλάλουν (Acts 4:31; 11:20; 19:6; 26:31) and with the replacement of λαλουμένοις by λεγομένοις in Acts 16:14^{vid} (vu #36) to coincide better with Acts 8:6, 27:11, and 28:24.

Other examples include the substitution in Acts 16:16^{vid} (vu #42) of αὐτῆς with διὰ τούτου, harmonizing to Acts 13:38; the exchange of ἔξελθε for ἐξελθεῖν in Acts 16:18^{vid} (vu #42) to fit with Acts 7:3 and 22:18 in Acts 16:19^{vid} (vu #36)

είλκυσαν being replaced with ἤγαγον (a term that occurs only once in Acts) to ἤγαγον, an expression which is found in Acts 6:12; 17:15, 19; 18:12; 20:12; and 23:31; the shift from εἶπαν to λέγοντες in Acts 16:20^{vid} (vu #12), which matches up with the word used 23 times in Acts, including 16:35; exchanging προσαγαγόντες αὐτούς for ἐνεφάνισαν in Acts 16:20^{vid} (vu #4) to fit the language of Acts 24:1; 25:2, 12; the substitution in Acts 16:24^{vid} (vu #2) of ἥς παραγγελίαν τοιαύτην λαβὼν ἔβαλεν αὐτούς for ὁ δὲ δεσμοφύλαξ παραλαβὼν αὐτούς ἔβαλεν, which coincides with v. 33 along with Acts 21:24, 26, 32; and 23:18; the exchange in Acts 16:34 (vu #26) of τῷ θεῷ for ἐπὶ τὸν θῦ as reflecting the wording of Acts 15:19; 26:18, 20; and finally, in Acts 16:35 (vu #8) when απεστειλαν has συνήλθον substituted in its place to fit the language of Acts 10:23 and 21:16. In accordance with the proposed global scribal matrix, the text of \mathfrak{P}^{127} demonstrates that harmonization to the immediate, remote, or genre-specific context is a tendency common among most of the scribes who handled the NT text.

σε] παρακαλων ελθειν προς ημας	Acts 10:33 ^{vid}	προσαγαγοντες αυτους] ενεφανισαν	Acts 16:20 ^{vid}
συ τε] και συ	Acts 10:33 ^{vid}	παραδεχεσθαι ουδε] παραδεξασθαι ουτε	Acts 16:21 ^{vid}
παραγενομενος νυν συν] και νυν ιδου	Acts 10:33 ^{vid}	ουσιν] υπαρχουσιν	Acts 16:21 ^{vid}
υπο του κυριου] απο του θῦ	Acts 10:33 ^{vid}	και] τοτε	Acts 16:22 ^{vid}
ανοιξας] αποκριθεις	Acts 10:34 ^{vid}	εσωτεραν φυλακην] 2, την εσωτερω	Acts 16:24 ^{vid}
αλλ] αλλα	Acts 10:35	ος παραγγελιαν τοιαυτην λαβων εβαλεν αυτους] ο δε δεσμοφυλαξ παραλαβων, 6, 5	Acts 16:24 ^{vid}
εδωκεν αυτον] εποιησεν	Acts 10:40 ^{vid}	δεσμιοι] δεσμωται	Acts 16:25 ^{vid}
λαω] κοσμω	Acts 10:41 ^{vid}	το μεσονυκτιον] μεσην νυκτα	Acts 16:25
παρηγγειλεν] ενετειλατο	Acts 10:42 ^{vid}	αφνω δε σεισμος εγενετο] και εξαπινης, 4, σεισμος	Acts 16:26 ^{vid}

τους ακουοντας τον λογον αυτους	Acts 10:43 ^{vid}	της φυλακης σπασαμενος την μαχαιρων ημελλεν εαυτον αναρειν πασας, 3, 4, 5, ηβελησεν, 7, κατακεντησαι	Acts 16:27 ^{vid}
εις Ιερουσαλημ ποιουμενος δια των χωρων διδασκων αυτους ος και κατηγητησεν εις ιεροσολυμα και απηγγειλεν αυτοις την χαριν του θυ	Acts 11:2 ^{vid}	μηδεν πραξης σεαυτω κακων μη ταρασσου	Acts 16:28
αυτοις αυτων	Acts 11:3 ^{vid}	γενομενος υπαρων	Acts 16:29
εισηλθες εισελθων	Acts 11:3 ^{vid}	προσεπεσεν επιπεσων	Acts 16:29
αρξαμενος αποκριθεις	Acts 11:4 ^{vid}	και προαγαγων προαγων*	Acts 16:30
εξετιθετο ειπεν	Acts 11:4 ^{vid}	αυτω αυτοις	Acts 16:32
μαχαιρη μαχαιρα	Acts 12:2 ^{vid}	οι αυτου παντες παραχημα παντες οι παρ αυτου	Acts 16:33
προσεθετο συλλαβειν η επιχειρησις αυτου επι τους πιστους ηβελησεν	Acts 12:3 ^{vid}	αναγαγων τε και αναγαγοντες	Acts 16:34
ελαμψεν επ αυτου	Acts 12:7 ^{vid}	ηγαλλιασατο ηγαλλιατο	Acts 16:34
παταξας νυξας	Acts 12:7 ^{vid}	τω θεω επι τον θυ	Acts 16:34
και ιδου	Acts 12:7 ^{vid}	απεστειλαν συνηλθον	Acts 16:35
εποιησεν δε ουτως και λεγει αυτω περιβαλου το ιματιον σου και και περιβαλου το ιματιον σου και λαβομενος τον πετρον προηγαγεν εξω ειπων	Acts 12:8 ^{vid}	προς τον Παυλον αυτοις	Acts 16:36
σανδαλια υποδηματα	Acts 12:8 ^{vid}	απεσταλκαν απεσταλκασιν	Acts 16:36
προς αυτον τω πετρω	Acts 12:8 ^{vid}	ινα απολυθητε νυν ουν εξελοντες πορευεσθε εν ειρηνη απολυθηται υμας, 2	Acts 16:36
και εξελθων ηκολουθει και ουκ ηδει οτι ο δε πετρος, 3, μη ειδως ει	Acts 12:9 ^{vid}	και εξαγαγοντες ηρωτων απελθειν εξελθειν ειποντες ηγνοησαμεν τα καθ υμας οτι εστε ανδρες δικαιοι και	Acts 16:39
την επιστολην τα γραμματα	Acts 15:30 ^{vid}	και εξαγαγοντες ηρωτων απελθειν εξελθειν ειποντες ηγνοησαμεν τα καθ υμας οτι εστε ανδρες δικαιοι και	Acts 16:39
οι μεν ουν απολυθεντες εν ολιγαις δε ημεραις	Acts 15:30 ^{vid}	και ελθοντες παραγενομενοι τε μετα ικανων φιλων επι την φυλακην	Acts 16:39
αποσταντα αποστατησαντα	Acts 15:38 ^{vid}	εισηλθον ηλθον	Acts 16:40
μη συμπαραλαμβανειν τουτον εφ ο επεμφθησαν τουτον μη συν ειναι αυτοις εκ τουτου	Acts 15:38 ^{vid}	προς εις	Acts 16:40
ηξιου ουκ ηβουλετο λεγων	Acts 15:38 ^{vid}	παρεκαλεσαν τους αδελφους 2, 3, διηγησαντο οσα εποησεν κς αυτοις και παρεκαλεσαντες αυτους	Acts 16:40

την Συριαν και την Κιλικιαν] συροφοινικην	Acts 15:41 ^{vid}	και εξηλθαν] εξησαν	Acts 16:40
κατηγητησεν] διελθων δε τα [...]	Acts 16:1 ^{vid}	εξελθοντες δε απο της φυλακης] απολυθεντες, 2	Acts 16:40
Λυστροις] λυστρη	Acts 16:2 ^{vid}	διοδευσαντες δε] και κατηγηθον (κοιτ. κατηλθον)	Acts 17:1
υπο] περι	Acts 16:2 ^{vid}	την Αμφιπολιν και την Απολλωνιαν ηλθον] εις απολλωνιδα εκειθεν	Acts 17:1
αδελφων] μαθητων	Acts 16:2 ^{vid}	τω Παυλω] παυλος	Acts 17:2
τοις τοποις εκεινοις ηδεισαν γαρ απαντες οτι Ελλην ο πατηρ αυτου υπηρχεν] τω τοπω	Acts 16:3 ^{vid}	προς αυτους και] εις την συναγωγην την ιουδαιων	Acts 17:2
παρεδιδουσαν αυτοις φυλασσειν τα δογματα τα κεκριμενα υπο] εκηρυσσον μετα παρρησιας τον κν ιν χν αμα παραδιδοντες και τας εντολας	Acts 16:4 ^{vid}	διελεξατο] διαλεγομενος	Acts 17:2
ως δε διεπορευοντο] διερχομενοι δε	Acts 16:4 ^{vid}	απο] εκ	Acts 17:2
ελαλουμεν] ελαλουν	Acts 16:13 ^{vid}	διανοιγων] και διανοιγων	Acts 17:3
συνελθουσαις] συνεληλυθειαις	Acts 16:13 ^{vid}	τω Παυλω και τω Σιλα] τη διδαχη πολλοι	Acts 17:4
λαλουμενοις] λεγομενοις	Acts 16:14 ^{vid}	γυναικων τε] και γυναικες	Acts 17:4
προσεχειν] ινα πιστευση	Acts 16:14 ^{vid}	ολιγαι] ολιαι	Acts 17:4
εις την προσευχην παιδισκην τινα εχουσαν πνευμα πυθωνα υπαντησαι ημιν] εν τη προσευχη ητις εχουσα πνα [...]	Acts 16:16 ^{vid}	πονηρους και οχλοποιησαντες] πολλους	Acts 17:5
αυτης] δια τουτου	Acts 16:16 ^{vid}	προαγαγειν] εξαγαγειν	Acts 17:5
υμιν] ημιν	Acts 16:17 ^{vid}	αναστατωνσαντες] αναστατουντες	Acts 17:6
κατακολουθουσα] κατακολουθουσα	Acts 16:17 ^{vid}	υποδεδεκται] υποδεδεκατος	Acts 17:7
τω Παυλω και ημιν] πολλα ημων	Acts 16:17 ^{vid}	πρασσοουσιν] πρασσο* (κοιτ. base reading)	Acts 17:7
εξελθειν] εξελθε	Acts 16:18 ^{vid}	ετερον λεγοντες ειναι] 2, τινα ποτε	Acts 17:7
απ] εξ	Acts 16:18 ^{vid}	εταραξαν δε] ενεπλησαν τε θυμου	Acts 17:8
ειλκυσαν] ηγαγον	Acts 16:19 ^{vid}	και λαβοντες το ικανον] οι μεν ουν πολιτ αρχαι ικανον λαβοντες	Acts 17:9
ειπαν] λεγοντες	Acts 16:20 ^{vid}	τε Παυλον και τον Σιλαν] 2, συν τω σιλα	Acts 17:10
εκταρασσοουσιν] ταρασσοουσιν	Acts 16:20 ^{vid}	ευθεως] απελουον	Acts 17:10

While 38 transpositional VRs occur in \mathfrak{P}^{127} , no observable pattern or any apparent scribal trait (like harmonization) underlies the changes. Interestingly, 27 of

these VRs involve multiple words, while the remaining 11 only interchange pairs of words as in Acts 12:2^{vid} (vu #2), 3^{vid} (vu #2), 7^{vid} (vu #30); 16:3^{vid} (vu #14), 16^{vid} (vu #2 and 32), 18^{vid} (vu #2), 21^{vid} (vu #12), 23^{vid} (vu #4), 24 (vu #28), and 37 (vu #40).

επεπεσεν το πνευμα το αγιον 2, πνα, 4, 5, 1	Acts 10:43 ^{vid}	περιηξαντες αυτων τα ιματια εκελευον 3, 4, 1, 5	Acts 16:22 ^{vid}
διεκρινοντο προς αυτον οι εκ περιτομης 4, 5, 6, οντες αδελφοι, 1, 2, 3	Acts 11:2 ^{vid}	συνεπεστη ο οχλος κατ αυτων πολυς, 3, επεστη, 4, 5, επικραζοντες	Acts 16:22 ^{vid}
Ηρωδης ο βασιλευς τας χειρας 4, 5, 1, 2, 3	Acts 12:1 ^{vid}	πολλας τε και, 1	Acts 16:23 ^{vid}
ανειλεν δε και, 1	Acts 12:2 ^{vid}	ησφαλισατο αυτων 2, 1	Acts 16:24
ιδων δε και, 1	Acts 12:3 ^{vid}	ωστε σαλευθηναι τα θεμελια του δεσμοτηριου ηνεχθησαν δε παραρημα και εσαλευθη, 3, 4, παντα και, 7	Acts 16:26 ^{vid}
ηγειρεν αυτον αυτου, 1	Acts 12:7 ^{vid}	αιτησας δε φωτα 3, 2, 1	Acts 16:29
εξεπεσαν αυτου αθ αλυσεις εκ των χειρων 3, 4, 5, 6, 7, 2, 1	Acts 12:7 ^{vid} Acts 12:7 ^{vid}	παραλαβων αυτους εν εκεινη τη ωρα της νυκτος 4, 5, 6, παραλαβοντες, 2	Acts 16:33 Acts 16:33
Παυλος δε ο, 2, 1	Acts 15:35 ^{vid}	ημερας δε γενομενης 3, 2, 1	Acts 16:35
αυτω εξελθειν 2, 1	Acts 16:3 ^{vid}	απηγγελιεν δε ο δεσμοφυλαξ εισελθων, 2, 3, 4, 1	Acts 16:36 ^{vid}
Λυδια πορφυροπωλις πολεως θυατειρων σεβομενη τον θεον ηκουεν 6, 7, θν, 1, 2, 3, θυγατηρων, [...] ς	Acts 16:14 ^{vid}	δειραντες ημας δημοσια ακατακριτους ακαταιτιαστους, 1, 2, 3	Acts 16:37
εις τον οικον μου μενετε 5, 1, 2, 3, 4	Acts 16:15 ^{vid}	ανθρωπους Ρωμαιοις υπαρχοντας εβαλαν εις φυλακην 4, 5, την, 6, 3, 2	Acts 16:37
εγενετο δε πορεθομενων 3, 2	Acts 16:16 ^{vid}	ημας εκβαλλουσιν 2, 1	Acts 16:37
εργασιαν πολλην 2, 1	Acts 16:16 ^{vid}	αυτοι ημας εξαγαγετωσαν ουν, 1, 3, 2	Acts 16:37
διαπονηθεις δε παυλος και επιστρεψας τω πνευματι 5, 2, ο, 3, 6, 7, 4, 1	Acts 16:18 ^{vid}	εφη προς αυτους 2, 3, ειπεν	Acts 16:37
επι πολλας ημερας 3, ικαναις	Acts 16:18 ^{vid}	εφοβηθησαν δε ακουσαντες οτι Ρωμαιοι εισιν οι, 2, 3, 1, 4, 5, αυτους (corrector has Ρωμαιοις)	Acts 16:38
τουτο δε και, 1	Acts 16:18 ^{vid}	τοις στρατηγοις οι ραβδουχοι τα ρηματα ταυτα 3, 4, 5, ρηθεν τα	Acts 16:38

		υπο του παυλου. 1, 2	
ιδοντες δε] ως. 2. ειδον	Acts 16:19 ^{vid}	των αγοραιων ανδρας τινας] 4, 3, 1, 2	Acts 17:5 ^{vid}
ουτοι οι ανθρωποι] οτι. 2. ανοι. 1	Acts 16:20 ^{vid}	Ζηλωσαντες δε οι Ιουδαιοι και προσλαβομενοι] 3, 2, απειθουντες. 4, συνστρεψαντες	Acts 17:5
εξεστιν υμιν] 2, 1	Acts 16:21 ^{vid}	τον οχλον και τους πολιταρχας] 4, 5, 3, 1, 2	Acts 17:8

On 36 occasions, the text of Φ^{127} contains omissions. Six (or possibly seven) of these omissions result from parablepsis, while five of them are harmonizations to either parallel or immediate contexts. In Acts 10:33^{vid} (vu #40) πάντα is followed by τὰ, which gives rise to an eye-jump in this particular context. Similarly, τὰ ρήματα is followed by ταῦτα, which likely caused the scribe to skip over the words in Acts 10:44^{vid} (vu #8). The words ἀπ' αὐτῶν are deleted in preceding another occurrence of ἀπ' in Acts 15:38 (vu #14), and later in the same verse αὐτοῖς (vu #26) is omitted as followed by εἰς leading, to two more occasions of parablepsis here as well. In Acts 16:17^{vid} (vu #20) ἄνθρωποι is sandwiched between οἱ and δοῦλοι, causing the noun to be omitted in this context. Similarly, in Acts 16:17 (vu #26) τοῦ θεοῦ is omitted because of a jump to τοῦ ὑψίστου, which follows τοῦ θῦ. Another possible but less certain example of parablepsis occurs in Acts 16:23 (vu #26) when αὐτούς is omitted perhaps because of a jump to the ὄς, which follows in this context.

Sometimes omissions result more from attempts at harmonization to the remote or immediate context than parablepsis. In Acts 10:34^{vid} (vu #6) τὸ στόμα is omitted because of a similar phrasing in Acts 18:14. In Acts 11:5^{vid} (vu #12) the wording of Acts 10:30 is matched with the omission of προσευχόμενος. In Acts 16:28

(vu #6) the phrase *μεγάλα φωνῆ ὁ* is omitted to fit the wording of Acts 14:10, while the omission of *ἐκ νεκρῶν* in Acts 17:3 (vu #20) results from an assimilation to the wording of v. 31 nearer the end of the chapter. Finally, on two occasions the text of \mathfrak{P}^{127} reveals an attempt to harmonize passages to their immediate context. In Acts 12:7^{vid} (vu #30) the words *τοῦ Πέτρου* are omitted to read similarly to v. 14, while in Acts 17:9 (vu #24) the pronoun *αὐτούς* is excised from the text for the possible purpose of reading more like v. 6.

<i>παντα</i>] om	Acts 10:33 ^{vid}	<i>ανθρωποι</i>] om	Acts 16:17 ^{vid}
<i>το στομα</i>] om	Acts 10:34 ^{vid}	<i>του θεου</i>] om	Acts 16:17
<i>μαρτυσιν</i>] om	Acts 10:41	<i>και εξηλθεν αυτη τη ωρα</i>] om	Acts 16:18
<i>τουτω παντες</i>] om	Acts 10:43 ^{vid}	<i>επι τους αρχοντας</i>] om	Acts 16:19 ^{vid}
<i>καθεξης λεγων</i>] om	Acts 11:4 ^{vid}	<i>αυτους</i>] om	Acts 16:23
<i>προσευχομενος</i>] om	Acts 11:5 ^{vid}	<i>αυτοις</i>] om	Acts 16:23
<i>πολει</i>] om	Acts 11:5 ^{vid}	<i>το</i>] om	Acts 16:24
<i>εστιν</i>] om	Acts 12:3	<i>μεγαλη φωνη ο</i>] om	Acts 16:28
<i>αι</i>] om	Acts 12:3	<i>συν πασιν τοις εν τη οικια αυτου</i>] om	Acts 16:32
<i>του Πετρου</i>] om	Acts 12:7 ^{vid}	<i>τους λογους τουτους</i>] om	Acts 16:36
<i>Ερρωσθε</i>] om	Acts 15:29	<i>ου γαρ αλλα</i>] om	Acts 16:37
<i>απ αυτων</i>] om	Acts 15:38	<i>οπου ην συναγωγη των Ιουδαιων</i>] om	Acts 17:1
<i>αυτοις</i>] om	Acts 15:38	<i>εκ νεκρων</i>] om	Acts 17:3
<i>γυναικος</i>] om	Acts 16:1 ^{vid}	<i>τε</i>] om	Acts 17:4
<i>ο</i>] om	Acts 16:3 ^{vid}	<i>εξ</i>] om	Acts 17:4
<i>των εν Ιεροσολυμοις</i>] om	Acts 16:4 ^{vid}	<i>αυτους</i>] om	Acts 17:9
<i>και</i>] om	Acts 16:13 ^{vid}	<i>εξεπεμψαν</i>] om	Acts 17:10
<i>τω κυριω</i>] om	Acts 16:15 ^{vid}		

As indicated in Table 7.5, 25 additions to the base text occur in \mathfrak{P}^{127} , which include the addition of four articles, with two conjunctions, two pronouns, and two verbs being added to the text of Acts as well. In Acts 16:14^{vid} (vu #2) the possible

addition of the verb ἦν is a harmonization to the immediate context, since the verb is associated with τις (which also occurs in verse 14) in 16:1, 9. Similarly, the addition of the conjunction δὲ in Acts 17:1^{vid} (vu #20) parallels the usage of the same conjunction earlier in the immediate context within the same verse.

Fifteen of these addition VRs are multiword additions, which include among them eight attempts at harmonization to either the larger context of Acts or to the immediate context of the passage. The possible addition of the phrase [ὅς παραγενό]με[νος λαλήσει] σοι in Acts 10:32^{vid} (vu #36) parallels the familiar phrase which is used in similar contexts in Acts 11:23; 18:27. In Acts 10:33^{vid} (vu #18) the phrase ἐν τάχει (“with speed”) is added after ἐποίησας to parallel similar usages in Acts 12:7; 22:18; and 25:4. Likewise, the addition in Acts 10:42^{vid} (vu #18) of τῆ βουλή καὶ προγνώσει after ὠρισμένος parallels same expression minus the article in Acts 2:23. In Acts 16:18^{vid} (vu #36) the addition of the article τῷ before ὀνόματι helped to signify the name *par excellence* which is associated with power and authority throughout Acts (2:38; 3:6; 4:18; 5:40; 9:27-28, 10:48). Finally, in regard to harmonizations to parallel contexts in Acts, in Acts 16:35 (vu #18) τῷ δεσμοφύλακι is added after λέγοντες just as twelve verses earlier in Acts 16:23.

Five harmonizations to the immediate context also occur in 127. In Acts 10:42^{vid} (vu #16) the addition of τῷ λαῷ after διαμαρτύρασθαι parallels the same expression used in v. 42 where the other aorist infinitive is linked to a coordinate conjunction. Likewise in Acts 12:7^{vid} (vu #10) τῷ Πέτρῳ is added after ἐπέστη to

make the one to whom the angel appeared more explicit in the text, though his articular name is mentioned later in the verse. In Acts 16:25 (vu #10) the addition of the article δ before the name Παῦλος fits with the same type of addition made in brackets in v. 28. Finally, although not an attempt at harmonization, the addition of $\text{παραδίδους τὰς ἐντολάς φυλάσσειν τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων}$ in Acts 15:41^{vid} (vu #18) after ἐκκλησίας recalls the language of orthodoxy with an added emphasis on “guarding and keeping the commandments of the apostles and elders” supplied in the text of ϕ^{127} .

ARTICLES		CONJUNCTIONS	
$\text{πετρος}] \text{ο πετρος}$	Acts 11:4 ^{vid}	$\text{ἦλθον}] + \text{δε}$	Acts 17:1
$\text{ονοματι}] \text{τω ονοματι}$	Acts 16:18 ^{vid}	$\text{βασιλεα}] \text{ως βασιλεα}$	Acts 17:7
$\text{παυλος}] \text{ο παυλος}$	Acts 16:25	PRONOUN	
$\text{ιασων}] \text{ο ιασων}$	Acts 17:7	$\text{δε}] + \text{αυτον}$	Acts 16:28
MULTIWORD		PRONOUN	
$\text{θαλασσαν}] + [\text{ος παραγενο}] \text{με νος λαλησει}] \text{σοι}$	Acts 10:32 ^{vid}	$\text{ειπαν}] + \text{αυτω}$	Acts 16:31 ^{vid}
$\text{εποιησας}] + \text{εν ταχει}$	Acts 10:33 ^{vid}	VERBS	
$\text{αυτω}] + \text{και συνανεστραφημεν αυτω}$	Acts 10:41 ^{vid}	$\text{και}] + \text{ην}$	Acts 16:14 ^{vid}
$\text{νεκρων}] + \text{μ ημερας}$	Acts 10:41 ^{vid}	$\text{ουτοι}] + \text{εισιν}$	Acts 17:6
$\text{διαμαρτυρασθαι}] + \text{τω λαω}$	Acts 10:42 ^{vid}	MULTIWORD	
$\text{ωρισμενος}] + \text{τη βουλη και προγνωσει}$	Acts 10:42 ^{vid}	$\text{εφη}] + \text{τους λοιπους ασφαλισας προελθων εφη}$	Acts 16:30
$\text{πετρον}] \text{τον πετρον} + \text{προσλαβεσθαι}^*$	Acts 12:3 ^{vid}	$\text{στρατηγοι}] + \text{επι το αυτο εις την αγοραν και αναμνησθεντες του γενομενου σεισμου εφοβηθησαν και αποστειλουσι}$	Acts 16:35
$\text{επεστη}] + \text{τω πετρω}$	Acts 12:7 ^{vid}	$\text{λεγοντες}] + \text{τω δεσμοφυλακι}$	Acts 16:35
$\text{αυτου}] + \text{μονος δε ιουδας επορευθη}$	Acts 15:34 ^{vid}	$\text{εκεινους}] + \text{ους εχθες παραλαβες}$	Acts 16:35
$\text{εκκλησιας}] + \text{παραδιδους τας εντολας φυλασσειν των αποστολων και των πρεσβυτερων}$	Acts 15:41 ^{vid}	$\text{βωωντες}] + \text{και λεγοντες}$	Acts 17:6 ^{vid}

While there are thirteen nomina sacra VRs in \mathfrak{P}^{127} , as indicated in Table 7.6, only two of these ($\bar{\iota}\bar{\nu}$ and $\bar{\chi}\bar{\nu}$) occur more than once. While no pattern for variation exists among these nomina sacra, one should note that eight of the eleven different nomina sacra represented among these VRs involve the divine name of the Lord Jesus Christ in its various forms. Similarly, the VRs involving orthographical shifts in \mathfrak{P}^{127} are not significant enough to generate much information about scribal traits, but the $\iota \rightarrow \epsilon\iota$ shift that is so prominent among the case studies examined occurs more than once in this fragmentary papyrus.

TABLE 7.7: NOMINA SACRA AND ORTHOGRAPHICAL SHIFTS IN \mathfrak{P}^{127}			
NOMINA SACRA IN \mathfrak{P}^{127}			
$\alpha\nu\theta\upsilon\varsigma$	Acts 16:35	$X\bar{\nu}$	Acts 16:18 ^{vid}
$\bar{\iota}\bar{\nu}$	Acts 16:18 ^{vid}	$X\bar{\nu}$	Acts 17:3
$\bar{\iota}\bar{\nu}$	Acts 16:31 ^{vid} ; 17:7	$X\zeta$	Acts 17:3
$\bar{\iota}\zeta$	Acts 17:3	$\Theta\bar{\nu}$	Acts 10:41 ^{vid}
$\bar{\chi}\bar{\nu}$	Acts 15:35 ^{vid} ; 16:32	$\Theta\bar{\nu}$	Acts 16:25
$\bar{\chi}\bar{\nu}$	Acts 16:31		
ORTHOGRAPHICAL SHIFTS IN \mathfrak{P}^{127}			
$\alpha \rightarrow \epsilon\alpha$	Acts 16:29	$\iota \rightarrow \epsilon\iota$	Acts 16:19, 25
$\alpha \rightarrow \omicron$	Acts 10:45 ^{vid}	$\epsilon \rightarrow \alpha$	Acts 16:34

What can be observed once the global scribal matrix is applied to seven of the most recently discovered NT papyri? The same three tendencies found to be a part of the global matrix of scribal tendencies in the five case studies of closely-related MSS are supported by textual evidence in \mathfrak{P}^{127} . By means of seventeen substitutions (Acts 10:33^{vid} [vu #20 and 48], 40^{vid} [vu #20]; 12:7 [vu #40]; 16:1 [vu #2], 2 [vu #18], 3 [vu #34], 13^{vid} [vu #36], 14^{vid} [vu #36], 16^{vid} [vu #42], 17 [vu #40], 18^{vid} [vu #42], 19^{vid} [vu #36], 20^{vid} [vu #20], 24^{vid} [vu #2], 34^{vid} [vu #26], 35^{vid} [vu #8]), six omissions

(Acts 10:34^{vid} [vu #5]; 11:5^{vid} [vu #12]; 12:7^{vid} [vu #30]; 16:28 [vu #6]; 17:3 [vu #20], 9 [vu #24]), and eleven additions (Acts 10:32^{vid} [vu #36], 33^{vid} [vu #18], 42^{vid} [vu #16 and 18]; 12:7^{vid} [vu #10]; 15:41^{vid} [vu #18]; 16:14^{vid} [vu #2], 18^{vid} [vu #36], 25^{vid} [vu #10]; 35 [vu #18]; 17:1^{vid} [vu #20]), the scribe of \mathfrak{P}^{127} attempted to harmonize passages to the immediate context in particular or the context of Acts in general. On six occasions in \mathfrak{P}^{127} , extended omissions result from parablepsis within the text of \mathfrak{P}^{127} (Acts 10:33^{vid} [vu #40], 44^{vid} [vu #8]; 15:38 [vu #14]; 16:17^{vid} [vu #20 and #26], 23 [vu #26]). The application of the global scribal traits matrix to the most recently discovered NT papyrus supports the validity of the model of omission by parablepsis and harmonizations to immediate and remote contexts as being qualities of all scribes.

A longitudinal study of closely-related NT MSS has revealed on the basis of the types of VRs discovered that most scribes were Christian scribes. Barbara Aland's assessment of the scribes of \mathfrak{P}^{45} , \mathfrak{P}^{46} , and \mathfrak{P}^{47} appropriately applies to most NT scribes.³ Their general familiarity with the text and desire to make the text more readable are both evident in each of the case studies evaluated in this study. The statistical data from these comparative studies do not support a widespread "orthodox corruption" of the text. Some scribes were more prone to errors and improvements than others, but all scribes were human.

³ Aland, "The Significance," 108-21.

How can one move forward in the midst of a scribal interlude towards a consistent method for the evaluation of scribal traits? Any study of scribal traits must begin by focusing on the relationships that MSS share with one another. As demonstrated in the case studies in this study, one must begin with a stemma perhaps adopting the strengths of CBGM in this regard. Second, if the exemplar is unknown one must give attention to singular and sub-singular readings for the purpose of noting particular traits of the scribe. Finally, attention must be given to the matrix of global scribal traits since scribes typically made the same types of errors and improvements, regardless of their setting.

While nothing will replace the study of particular scribes in particular MSS, the general pattern of scribes has been consistently demonstrated across the five case studies evaluated in this study. The scribes of the NT were predominantly Christian and sought to give careful attention to the sacred task before them. Their familiarity with the text is evident based on their tendency to harmonize not only to the immediate context, but also to parallel contexts. They desired to copy the text for accuracy and readability. Human error was inevitable (as with parablepsis) but in general NT scribes were trustworthy in the task set before them. Readers should be thankful for their devotion to the task and the apparent success with which they handled the Word of God.

CONCLUSION

Many evaluations of scribal traits are delimited to single MSS assorted by various dates, genres, or text-traditions or generalized to a level that leave claims made concerning the nature of scribal traits or textual transmissions lacking real textual or contextual evidence. This study demonstrates that MSS within each of the five case study groupings are connected by both context and content, but the study also reveals common traits by the hand of scribes who used common exemplars or ancestors closely-related to one another. By means of a full collation and analysis of the scribal traits in this control group, a matrix was formed through which the general nature of scribal traits could be understood. The analysis of the patterns of scribal traits in closely related MSS from the second to sixteenth centuries demonstrates that scribes from various centuries amended the text in similar ways. Some of the scribal traits in the MSS have demonstrated a common longitudinal pattern among all types of scribes (non-professional or professional), genres of NT literature, text-traditions, and time periods.

The types of VRs across this longitudinal study demonstrate a global consistency by scribes simply by the types of intentional or unintentional changes made to the text. Variation units involving orthographical shifts, nomina sacra, the movable nu, and transpositions reveal no particular patterns that could be detected in these case studies that were helpful in discerning global tendencies on the part of the scribes. In coordination with Colwell's approach to singular readings and the CGBM aiding in the

reconstruction of MS stemmas, the proposed global scribal matrix can provide a foundation by which the study of scribal habits can be approached.

Any method of evaluating scribal traits that fails to consider global tendencies of scribes, along with genealogical relationships between MSS and singular readings where those relationships are unknown, falls short of fairly representing the roles that scribes typically played in the transmission of the NT text. Furthermore, methodologies that consider certain text-traditions, MSS containing a certain genre or from a certain time period, or perhaps theological, political, or apologetic agendas, without taking into consideration the global patterns of scribes begins with a set of presuppositions that potentially ascribe inaccurate qualities to the men and women who copied the NT text.

While much can be said about what the scribes of these closely-related MSS tended to do based on the changes evident within the text, one should note types of changes that are not evident in these early MSS. None of the case studies demonstrate a manner of widespread emendation based on theological agendas, but rather reveals a careful and deliberate approach to the text, that led scribes to engage the text as both copyists and readers. Furthermore, no indication is given that a particular text-tradition makes scribes immune to sharing the same types of VRs as scribes associated with other text-traditions or that the scribes of certain text-traditions were above parablepsis or harmonization. They engaged the text in such a way so as to produce similar types of VUs across the centuries regardless of the nature of which text they copied or the tradition in which they copied. Such care and attention are made evident by the constant desire to harmonize to other passages, while the frequent parablepsis also brings the human element and fallibility of these scribes into view. Through the 19 diverse MSS of

five closely-related groups evaluated in this study, scribes were both copyists and readers. Globally, scribes tended to interact with the text as carefully as possible, yet in their diversity these scribes consistently shaped the text of the NT by their intentional efforts to harmonize passages to immediate and remote contexts and by means of unintentional omissions of material due to parablepsis.

For future research, more attention needs to be given to possible patterns of variation within less significant VRs in NT MSS. For example, throughout the case studies, the $\omicron \rightarrow \omega$ and $\omega \rightarrow \omicron$ shifts are prevalent but more attention must be given to the frequency of these types of changes within the MS tradition and the reasons for their occurrence. The same type of analysis could be applied to the inconsistent use of the movable nu or the flexibility evident within the universal system of nomina sacra (occasional three-letter forms, unusual abbreviations, etc.). Second, whereas parablepsis was noted as a global trait, further study needs to be done on the specific nature of these eye-jumps. Are certain words, concatenative phrases, or contexts more prone to cause this type of omission than others? Are certain patterns of parablepsis more common in early MSS as compared to later in the transmission of the text? Finally, other closely-related MSS need to be evaluated for the purpose of adding more data to determine if the global pattern of scribal traits supported by this study can continue to be maintained. Other groupings could include other exemplar MSS and their abschrifts, including 9^{abs}, 30^{abs}, 1160^{abs}, 1909^{abs}, 1929^{abs}, 1983^{abs}, and 2036^{abs}; additional second-generation MSS within f^1 and f^{13} ; or other MSS family groupings such as families 330 (12 cent.), 453 (11th cent.), 1739 (10th cent.), 2127 (13th cent.), and 2138 (11th cent.).

APPENDIX 1A

COLLATION OF GROUP 1 MANUSCRIPTS
(\mathfrak{P}^4 , \mathfrak{P}^{75} , and Vaticanus)

The data from Appendix 1A are available by request from the HCNTTS at the
New Orleans Baptist Theological Seminary in New Orleans, La.

APPENDIX 1B

EXCURSUS ON GROUP ONE MANUSCRIPTS

In Chapter 1 on the MSS of Case Study 1 many allusions were made to the close relationship between \mathfrak{P}^4 , \mathfrak{P}^{75} , and B. To explore the unity and coherence of this MS group, as demonstrated in Table 1B.1 in the collation of \mathfrak{P}^4 , \mathfrak{P}^{75} , and B detailed in Appendix 1A, MSS were found to be in agreement in 718 of the 1,776 total VRs for the MS group. Where only \mathfrak{P}^4 and B agree, \mathfrak{P}^{75} is generally not extant and the same applies in regard to the agreements between \mathfrak{P}^{75} and B since \mathfrak{P}^4 is not extant in these passages either. For example, \mathfrak{P}^4 and \mathfrak{P}^{75} agree on seven occasions without Codex B.¹

Type of Agreement	All Three	\mathfrak{P}^4 & \mathfrak{P}^{75} only	\mathfrak{P}^4 & B only	\mathfrak{P}^{75} & B only
Additions	-	-	-	8
Consonantal Exchange	-	-	-	2
Numerical Abbreviations	-	1	-	1
Movable Nu	-	-	1	9
Nomina Sacra	6	6	4	403
Omissions	-	-	1	72
Orthographical Shifts	-	-	17	127
Proper Names	-	-	-	19 ²
Substitutions	1	-	-	29
Transpositions	-	-	-	11

¹ These seven occasions involve a lack of nomina sacra in B in Luke 3:22 (vu #9), Luke 4:1 (vu #12, 40), Luke 6:4 (vu #10), 5 (vu #10), and 9 (vu #7), along with B's failure to use a numerical abbreviation in Luke 4:2 (vu #6).

² Not involving an "orthographical shift." All but one of these (*Μαριὰμ*] *Μαρια* in John 11:20) involve the name of John himself.

William Warren sought to determine the textual relationships of \wp^4 , \wp^{45} , and \wp^{75} in Luke by means of QA.³ In comparing the texts to one another, rather than an external base text, Warren found 102 significant variants in \wp^4 .⁴ He also found that the texts of \wp^4 and \wp^{75} were in 83.3% agreement, while an 87.5% agreement exists between the texts of \wp^{75} and B.⁵ The relationship between \wp^4 and B was also strong with an 87.1% agreement without the influence of correctors and an 87.1% agreement where correctors were known to have influenced the text.⁶ Furthermore, the MSS shared a close relationship with at least 20% of their significant variants with most of the disagreements between \wp^4 and B being considered minor (mostly genealogical).

TABLE 1B.2: AGREEMENT BETWEEN 143 ORTHOGRAPHICAL SHIFTS BETWEEN \wp^4 , \wp^{75} , AND B ⁷	
$\alpha \rightarrow o$	Luke 3:12*; John 9:22; 11:37
$\alpha \rightarrow ou$	John 14.11
$\iota \rightarrow \epsilon\iota$	Luke 1:71*; 3:9*, 16*, 24*, 27-28[2x]*, 29[2x]*, 30-31*; 5:30, 33[2x]*, 36; 7:28; 8:16, 42, 45; 9:12, 19, 30, 36, 39, 48, 58; 9:7-8; 10:7, 13-14, 26, 30, 33; 11:28, 30, 32; 12:40, 46, 54-55; 13:1[2x]; 14:8, 31; 15:10, 14-15, 17; 16:13; 17:6, 11, 16, 27-28, 34; 22:24, 30-31, 42, 66; 23:1, 3-4, 6, 8, 11-13, 20, 24, 45, 51-52; 24:5, 15; John 1:21, 25, 38, 47-49; 2:8, 9[2x]; 3:2, 10, 22, 26; 4:9[2], 13, 31, 39-40; 6:25, 56; 7:7[2x], 25, 27,
$\iota \rightarrow \epsilon\iota$	

³ Calvin Porter, "Papyrus Bodmer XV (p75) and the Text of Codex Vaticanus," *JBL* 81 (1962), 363-76. Porter's study of the relationship between \wp^{75} and B was limited to the text of John (365).

⁴ Warren, "The Textual," 90.

⁵ *Ibid.*, 98.

⁶ *Ibid.*, 101. Here Warren described this agreement as "surprisingly strong."

⁷ In Table 1B.2 and those that follow in this appendix, verse references marked by an asterisk indicate a reading which with \wp^4 agrees.

	42[2x], 49-50; 8:48-49[2x], 50; 9:2, 6, 23; 10:14[2x], 15[2x], 27, 38; 12:15, 25, 35; 14:17 [2x], 19
ο → α	Luke 8:5; 24:22-23; John 3:26; 9:12
ο → οΙ	John 7:9
ω → οΙ	Luke 17:28

This level of agreement can also be contrasted from other MSS where the percentages are much lower.⁸ Based on this high level of agreement Warren concluded that \wp^4 , \wp^{75} , and B should be regarded as a “distinct group within the Alexandrian text-type” or at least a sub-group. Though likely not direct descendants because of their chronological distance from one another, these MSS represent a close-knit textual group that was prevalent in Egypt around 200.⁹

$\alpha\nu\omicron\iota\varsigma$	John 6:10; 7:23
$\alpha\nu\omega\nu$	John 8:40
$\theta\bar{\nu}$	Luke 7:16, 29; 10:27; 12:21; 13:13; 17:15; 18:2, 4; 23:40, 47; John 1:1-2, 18, 33; 5:18; 8:41; 10:33; 11:22; 13:3
$\theta\zeta$	Luke 1:68*; 8:39; 12:20, 24, 28; 13:18; 18:7, 11, 13; John 1:1, 18; 3:2, 16-17; 3:33-34; 4:24; 6:27; 8:54; 9:29, 31; 11:22
$\theta\bar{\upsilon}$	Luke 3:38; 4:34; 6:12, 20; 7:28, 30; 8:1, 10, 11, 21, 28; 9:11, 20, 27, 43, 60, 62; 10:9, 11; 11:20 [2x], 28, 42, 49; 12:6, 8; 13:20; 14:15; 15:10; 16:16; 17:20-21; 18:16-17; 22:16, 18, 69-70; 23:51; 24:19; John 1:6, 12-13, 29, 34, 36, 49, 51; 3:2-3, 5, 18, 34, 36; 4:10; 5:25, 42; 6:28-29, 33, 45-46, 69; 7:17; 8:40, 42, 47[3x]; 9:3, 16, 33; 10:35-36; 11:4[2x], 27, 40, 52; 12:43; 13:3, 28-29
$\theta\bar{\omega}$	Luke 16:13; John 3:21; 5:18; 9:24
$\iota\lambda\eta\bar{\mu}$	Luke 10:30; 13:4
$\iota\bar{\nu}$	Luke 7:4, 8:28, 35, 40; 9:33; 10:29; 23:8, 20, 25, 28; John 1:29, 42, 45; 5:16; 6:19, 24; 11:21, 56; 12:9, 11, 21
$\iota\zeta$	Luke 3:23*; 4:1; 5:1*, 8, 34*; 7:6; 8:30, 39, 45, 50; 9:36, 41-42, 47, 62; 10:30, 37; 13:12, 14;

⁸ According to Warren, agreement between \wp^{75} and A, W, or the TR is below 29% (145).

⁹ Ibid., 149, 162-63.

	17:17; 18:16; 22:52; 23:46; John 1:38, 42-43, 47-48, 50; 3:5; 5:6; 8:28; 10:23, 25; 6:29; 10:6-7; 32, 34; 2:2, 4, 7, 10-11, 22, 24; 3:3, 10, 22; 4:2, 6-7, 13, 17, 21, 26, 34, 44, 48, 50-51, 53; 5:1, 7-8, 13-15; 6:10, 24, 32, 35, 42-43, 53, 61, 64, 67; 11:4, 5, 9, 13-14, 17, 22, 20, 23, 25, 30, 32-33, 35, 38, 40, 41, 46, 51-52; 6:11, 15, 17, 25, 70; 7:1, 6, 14, 21, 28, 33, 37, 39; 8:12, 14, 19, 25, 31, 34, 39, 42, 49, 54, 58-59; 9:3, 11, 14, 35, 37, 41; 12:1[2x], 12, 14, 16, 23; 12:35, 36, 44; 12:7; 13:1, 7-8, 10; 14:9, 23
ῑῶ	Luke 3:21; 7:3; 8:35; 17:13; 23:42, 52; 24:3, 19; John 1:17, 36, 37; 2:1, 3; 3:5; 4:1; 12:3
κ̄ε̄	Luke 9:54, 59, 61; 10:21, 40; 11:1; 12:41; 13:8; 14:22; 22:33, 38, 49; John 4:15, 19; 11:3, 12, 27, 49; 6:34; 11:32, 34; 4:11; 6:68; 9:36; 11:39; 12:38; 13:6, 9, 23, 25; 14:22; 17:37
κ̄ῶ	Luke 10:27, 36; John 11:2
κ̄ς̄	Luke 1:58*; 7:13; 10:1, 37, 41; 11:39; 12:42 [2x], 43, 45-46; 13:15; 14:23; 16:8; 17:6; 18:6; 22:61; 24:34; John 4:1 [from Ἰησοῦς]
κ̄ῦ	Luke 1:66*; 10:2; 13:35; 22:61; 24:3; John 1:23; 6:23; 12:13, 38, 47
κ̄ῶ	Luke 14:21; 16:5; 17:5
χ̄ῶ	Luke 9:20; John 9:22; 23:2; 24:26
χ̄ς̄	Luke 3:15*; 22:67; 23:29; John 1:20, 25, 41; 3:28; 4:25, 29; 7:26-27, 31, 41[2x], 42; 10:24; 11:27; 12:34
χ̄ῦ	John 1:17
π̄ν̄ᾱ	John 4:24; 6:63
π̄ῆ̄ρ̄	John 14:31
π̄ρ̄ᾱ	John 14:31
ῡς̄	Luke 10:22; John 5:19; 6:27; 8:36; 11:4
ῡῶ	John 3:34

Whereas orthographical shifts are the second largest category of agreement among the three MSS (second only to nomina sacra), orthographical shifts are also the area in which they vary most widely. Interestingly, all of the orthographical shifts in \mathfrak{P}^4 are repeated in \mathfrak{P}^{75} and B where they are extant. Yet as indicated in Table 1B.4, on 90 occasions in \mathfrak{P}^{75} the scribe of B does not follow his or her ancestor. Represented in these 90 occurrences are 17 different categories of shifts, including eight shifts from singular vowels to diphthongs and seven shifts from diphthongs to singular vowels.

$\omega \rightarrow \iota$	Luke 11:39	$\varepsilon \rightarrow \eta$	Luke 9:16, 48
$\omega \rightarrow \text{ou}$	John 1:19	$\varepsilon \rightarrow \alpha\iota$	Luke 14:18; 16:17
$\omega \rightarrow \text{o}$	Luke 7:4; 10:13; 14:9; 17:28; 22:22; 23:2; John 1:34; 3:11	$\varepsilon \rightarrow \varepsilon\iota$	John 4:27
$\alpha \rightarrow \varepsilon$	Luke 10:1	$\varepsilon\iota \rightarrow \iota$	Luke 8:38; 23:10
$\alpha \rightarrow \varepsilon\alpha$	Luke 9:5	$\text{o} \rightarrow \alpha$	Luke 8:7
$\alpha \rightarrow \text{o}$	John 4:14, 27; 7:33; 9:12	$\text{o} \rightarrow \eta$	Luke 23:25
$\alpha \rightarrow \text{ou}$	Luke 24:5	$\text{o} \rightarrow \omega$	John 7:46
$\alpha \rightarrow \eta$	Luke 14:1; John 1:40	$\text{o}\iota \rightarrow \omega$	Luke 6:48
$\alpha \rightarrow \omega$	John 4:13	$\text{ou} \rightarrow \omega$	Luke 23:35; John 10:5
$\eta \rightarrow \varepsilon\iota$	Luke 9:40	$\text{ou} \rightarrow \eta$	John 2:6
$\eta \rightarrow \text{o}$	Luke 7:6	$\varepsilon\alpha \rightarrow \alpha$	John 5:19; 9:22
$\iota \rightarrow \varepsilon\iota$	Luke 4:35; 5:39; 6:36, 38, 44; 7:22; 8:35; 9:33; 10:27, 31-32; 12:42; 13:4; 22:61; 23:1, 14; John 1:5 [2]; 2:24-25; 3:1; 4:25; 5:22; 8:46; 9:7; 10:33; 11:1, 38; 13:5[2], 6, [2], 8, 10	$\varepsilon\iota \rightarrow \iota$	Luke 23:35; John 5:20; 8:7, 43; 11:33
$\iota\omega \rightarrow \omega$	Luke 7:33	$\varepsilon\iota \rightarrow \eta$	John 11:44
$\upsilon \rightarrow \iota$	Luke 10:37; John 10:29	$\upsilon \rightarrow \iota$	John 7:3 ^c
$\varepsilon \rightarrow \alpha$	Luke 24:50; John 4:35; 6:18, 24; 7:34, 49	$\upsilon \rightarrow \text{o}\iota$	John 2:20

What leads to a difference in nomina sacra in the MSS? One might suggest that the references in \mathfrak{P}^{75} that are not abbreviated as nomina sacra in B generally do not refer to divine personages. For example, in Luke 22:58, 60, Peter's address to one who accused him of being with Jesus, along with many of the generic references to humankind in the teachings of Jesus (cf. Luke 6:22; 8:29; John 2:25), is not abbreviated. Yet this

¹⁰ Sixteen of these orthographical shifts found only in \mathfrak{P}^{75} represent singular or sub-singular readings: $\alpha \rightarrow \text{ou}$ in Luke 24:5 (vu #26); $\iota \rightarrow \varepsilon\iota$ in Luke 5:39 (vu #7); 6:38 (vu #13), 44 (vu #10); 23:1 (vu #24), 14 (vu #40); John 5:22 (vu #16); 11:38 (vu #19); $\iota\omega \rightarrow \omega$ in Luke 7:33 (vu #15); $\varepsilon \rightarrow \alpha$ in Luke 24:50 (vu #18) and John 4:35 (vu #49); $\varepsilon \rightarrow \varepsilon\iota$ in John 4:27 (vu #49); $\varepsilon\iota \rightarrow \iota$ in Luke 8:38 (vu #5); $\text{o} \rightarrow \eta$ in Luke 23:25 (vu #20); $\text{o}\iota \rightarrow \omega$ in Luke 6:48 (vu #47); and $\text{ou} \rightarrow \omega$ in Luke 23:35 (vu #41).

hypothesis cannot be supported given that many of the nomina sacra included only in \mathfrak{P}^{75} also make reference to the Son of Man (Luke 9:22; 12:8; 22:22; John 1:51; 12:23), along with the name of God (Luke 24:53; John 8:42), and the Holy Spirit (Luke 3:22; 12:10; John 1:32; 14:26). No observable pattern allows for a scribe to overlook nomina sacra due to parablepsis although the brief nature of nomina sacra would perhaps allow for occasional accidental omissions.

$\overline{\alpha\nu\epsilon}$	Luke 22:58, 60	$\overline{\chi\nu}$	Luke 4:41; 24:46;
$\overline{\alpha\nu\omicron\iota}$	Luke 6:22, 26; John 3:19; 6:14	$\overline{\chi\zeta}$	Luke 23:35
$\overline{\alpha\nu\omicron\iota\varsigma}$	Luke 12:36; 14:10; John 4:28	$\overline{\pi\nu\alpha}$	Luke 3:22*; 8:55; 9:39; 11:13, 24; 12:10, 12; 13:11; 23:46; 24:37, 39; John 1:32-33; 3:6, 8, 34; 6:63; 7:39; 14:17; 14:26;
$\overline{\alpha\nu\omicron\upsilon}$	Luke 6:22; 8:29; 9:22, 26, 44, 58; 11:24, 26, 30; 12:8, 10, 16, 40; 17:22, 24, 26, 30; 22:22, 48, 69; 24:7; John 1:51; 2:25; 3:13-14; 5:27, 34; 6:27, 53, 62; 8:28; 9:35; 12:23	$\overline{\pi\nu\alpha\omicron\iota}$	Luke 4:36
$\overline{\alpha\nu\omicron\upsilon\varsigma}$	Luke 11:46; 13:4	$\overline{\pi\nu\iota}$	Luke 4:1; 8:29; 9:42; 10:21; John 1:33; 4:23-24; 11:33
$\overline{\alpha\nu\omicron\nu}$	Luke 7:8, 25; 8:35; 23:14; John 1:9; 4:29; 5:7; 7:22-23, 51; 9:24; 18:2	$\overline{\pi\nu\omicron\varsigma}$	John 7:39;
$\overline{\alpha\nu\omicron\varsigma}$	Luke 6:45; 10:30; 13:19; 14:2, 16; 15:4, 11; 23:6, 47; John 2:10; 3:1, 4; 4:50; 5:5; 7:23, 46; 9:24; 11:47, 50; 5:12	$\overline{\pi\nu\varsigma}$	Luke 4:1; 10:22; John 3:5-6, 8
$\overline{\alpha\nu\omega}$	Luke 6:48; 22:22; 23:4, 14; John 2:25	$\overline{\pi\nu\tau\alpha}$	Luke 11:26
$\overline{\alpha\nu\omega\nu}$	Luke 9:44; 12:8-9; 18:11; 24:7; John 1:4; 5:41; 8:17	$\overline{\pi\nu\tau\omega\nu}$	Luke 6:18
$\overline{\theta\nu}$	Luke 24:53	$\overline{\pi\eta\bar{\rho}}$	Luke 10:22[2]; 11:13; 12:32, 53; John 4:23; 11:13; 14:28
$\overline{\theta\varsigma}$	John 8:42	$\overline{\pi\bar{\rho}}$	John 13:3; 14:11, 13
$\overline{\theta\upsilon}$	Luke 4:41, 43; 5:1; 8:21; 9:11; 12:9; 16:15; 23:35	$\overline{\pi\bar{\rho}\alpha}$	John 5:45; 6:46; 8:19; 14:12, 16
$\overline{\iota\eta\bar{\lambda}}$	Luke 7:9; 22:30; 24:21; John 1:31, 49; 3:10; 12:13	$\overline{\pi\bar{\rho}\iota}$	John 4:21, 23; 14:11; 14:20
$\overline{\iota\eta\varsigma}$	Luke 4:35; 22:48	$\overline{\pi\bar{\rho}\omicron\varsigma}$	Luke 24:49; John 2:16; 5:43
$\overline{\iota\eta\upsilon}$	Luke 6:11	$\overline{\pi\bar{\rho}\varsigma}$	Luke 9:26; 10:22; John 6:45
$\overline{\iota\lambda\eta\mu}$	Luke 9:51, 53; 13:33, 34[2]; 23:28; 24:13, 18, 33, 47, 52	$\overline{\sigma\tau\bar{\rho}\omicron\nu}$	Luke 9:23; 14:27; 23:26

ιζ̄	Luke 24:15; John 2:19; 4:54; 14:3	στρωθῆναι	Luke 24:7
ιϖ̄	Luke 10:39 (from κυριου)	υζ̄	Luke 9:44; 10:22; 14:10; 22:70; John 1:34; 3:13
κε̄	Luke 5:8; 6:46[2]; 9:59; John 11:21; 12:21	υϖ̄	John 3:18
κϖ̄	Luke 16:5	υϖ̄	Luke 9:41

In regard to omissions \mathfrak{F}^4 stands alone from \mathfrak{F}^{75} and B on only two occasions (Luke 3:9 [vu #54]; 6:15 [vu #25]). Although typically in \mathfrak{F}^4 articles are omitted before proper nouns, especially at nomina sacra, most find agreement with the other MSS in Case Study 1.¹¹ On two occasions in Luke 6, \mathfrak{F}^4 omits the monadic article before Ἰησοῦς, which though not included in \mathfrak{F}^{75} is paralleled in B (vv. 3 [vu #5], 9 [vu #7]). Only two other occasions serve as the setting for \mathfrak{F}^4 and B to agree without the support of \mathfrak{F}^{75} (Luke 6:3 [vu #46], 4 [vu #3]).

TABLE 1B.6 ¹² : OMISSIONS IN \mathfrak{F}^{75} NOT IN VATICANUS			
PRONOUNS		NOUNS	
αυτους	Luke 8:22	Δεκαοκτω	Luke 13:4
[αυτου]	Luke 11:22, 12:31; John 6:52	Δυο	Luke 10:1 (2)
Αυτον	John 2:24	Ωρα	John 5:25
Αυτω	Luke 14:25; 23:3	VERBS	
[εγω]	John 1:27	Ερωτησατε	John 9:16
Αυτω	Luke 13:1	Εστε	Luke 6:34; 11:48
Ημιν	John 2:18	Εστιν	John 9:8
Μοι	John 3:28	λεγων	John 1:26

¹¹ Warren, "The Textual," 107.

¹² The following omissions in \mathfrak{F}^{75} are singular or sub-singular readings: pronouns—Luke 9:9 (vu #29); 11:27 (vu #10); 12:24 (vu #50); 13:1 (vu #16); 14:25 (vu #9); John 10:17 (vu #40); articles—Luke 10:39 (vu #18); 13:2 (vu #32); 15:12 (vu #36), 30 (vu #5); John 7:33 (vu #13); conjunctions—Luke 9:42 (vu #31); 13:14 (vu #4); 15:12 (vu #36), 30 (vu #5); 22:24 (vu #4); nouns—Luke 13:4 (vu #8); verbs—John 7:17 (vu #16); 9:8 (vu #47); and multiword omissions—Luke 6:22 (vu #13); 13:34 (vu #42).

μου	John 10:17	Ποιεν	John 7:17
ουτος	Luke 9:9	MULTIWORD	
υμεις	Luke 12:24	εις γαμους	Luke 14:8
υμων	Luke 11:46	[επανω παντων εστιν]	John 3:31
Σου	Luke 8:20; 14:8	[ουδε υπο τον μοδιον]	Luke 11:33
ταυτα	Luke 11:27; 17:6	[προς αυτον]	John 1:19; 4:47
ADJECTIVE/ADVERB		εν γαρ τουτω ο λογος εστιν αληθινος οτι αλλος εστιν ο σπειων και αλλος ο θεριζων	John 4:37
παλιν	John 1:35	τα προς	Luke 14:32
ARTICLE		του Καιναμ	Luke 3:36
Η	John 11:24	την δοξαν	John 7:18
[ο]	Luke 15:12, 30; John 7:28, 33; 12:9	ο δε εφη πιστευω κυριε και προσεκυνησεν. Και ειπεν ο Ιησους.	John 9:38-39
Του	Luke 10:39	ο δε Ιησους ελεγεν πατε, αφες αυτοις, ου γαρ οιδασιν το ποιουσιν	Luke 23:34
τους	Luke 15:6	οταν αφορισωσιν υμας και ονειδισωσιν και	Luke 6:22
των	Luke 13:2; 14:1	[προ εμου]	John 10:8
CONJUNCTIONS		μεθ εαυτων, εμε δε ου παντοτε εχετε	John 12:8
[αλλα]	John 11:22	την εαυτης νοσσιαν υπο τας πτερυγας	Luke 13:34
Δε	Luke 6:41, 46; 9:42; 13:14; 15:12, 30; 22:24; John 9:16	τις εστιν ουτος ο υιος του ανθρωπου	John 12:34
Γαρ	Luke 10:24; John 6:40	ον ειπεν	John 12:38
[και]	Luke 3:20; 14:21, 34; 23:5; John 2:4	DUPLICATION	
οτι	John 11:13	παρρησια-παρρησια	John 10:24
Τε	Luke 14:26	υπερεχυννομενον-υπερεχυννομενον	Luke 6:38
PARTICLE		ABBREVIATION	
Ιδου	Luke 23:29	αλλα-αλλ	John 14:31

As indicated in Table 1B.6, the text of \mathfrak{P}^{75} frequently omits pronouns (19x) with the most frequently omitted pronoun being *αὐτοῦ* (Luke 11:22 [vu #7]; 12:31 [vu #10]; John 6:52 [vu #49]). Conjunctions are omitted eighteen times with eight of those occurrences involving *δέ*. Of the 10 omissions of the article, 4 are closely related to the use of *nomina sacra* (*Ἰησοῦς* in John 7:28 [vu #13], 33 [vu #13], *κυρίου* in Luke 10:39 [vu #18]; *υἱός* in Luke 15:30 [vu #5]).

Some of the omissions in \mathfrak{P}^{75} can be explained by *parablepsis*. In Luke 6:22 [vu #13] a singular reading is created by a jump from *καὶ* to *καὶ*, which omitted part of Jesus'

description of the suffering his disciples would endure. Yet, the omission of ὅταν ἀφορλωσιν ὑμᾶς καὶ δνειδίσωσιν καὶ neither creates a nonsense reading nor does it not contain any content that would have motivated the scribe to have excised the words. Two other occasions of parablepsis in \mathfrak{F}^{75} also occur in John 12. In John 12:8 (vu #25) the phrase μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε is missing from the text, though it is included in the parallel passages of Matt 26:11 and Mark 14:7. The text indicates an eye-jump occurred from ἔχετε to ἔχετε, which turned Jesus' words regarding how his disciples always would have the poor but would not always be blessed by his physical presence among them into a nonsense reading. Likewise in John 12:34 (vu #68) the text jumps from ἀνθρώπου to ἀνθρώπου deleted an important question from the lips of Jesus' questioners: "Who is this Son of Man" (τίς ἐστὶν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου)?

On other occasions material seems to have been intentionally omitted from \mathfrak{F}^{75} . The response of the man born blind in John 9:38-39 (vu #4) when he believed the Lord and worshipped him is omitted. Perhaps the scribe jumped from εἶπεν to εἰς to omit this text, but the content of the passage in a polemical religious context leads one to favor an intentionally motivated variation in this passage. In Luke 13:34 (vu #42), the reference to the hen gathering her chicks under her wings in Jesus' lament over Jerusalem is deleted, though the phrase is present in the parallel text of Matt 27:37. There is no apparent reason for a scribe to omit the section of the verse, as one has difficulty seeing why the description of the hen's activity would be omitted while the reference to the hen remains in the verse.

In \mathfrak{P}^4 only ten examples of substitution are found that lack the support of \mathfrak{P}^{75} , which is not extant for seven of these passages. In \mathfrak{P}^{75} , unlike with the frequent omissions of conjunctions and articles, verbs and nouns are the most frequent objects of substitution. Several of the verbal substitutions simply change the lexical form of the verb without any real impact on the meaning of the text. For example, in the singular reading in Luke 4:41 (vu #63), the substitution keeps the verb in the present active infinitive form but changes the lexical form from λαλέω to λέγω. On four occasions the prepositional prefix of a verb is omitted as with the shift from ἐπελθών to ἐλθών in Luke 11:22 (vu #13), ἀπέπεμψεν to ἔπεμψεν in Luke 23:11 (vu #33), ἐξενέγκατε to ἐνέγκατε in Luke 15:22 (vu #24), or εἰσερχόμενος to ἐρχόμενος in John 10:2 (vu #4).

TABLE 1B.7 ¹³ : SUBSTITUTIONS IN \mathfrak{P}^{75} NOT IN VATICANUS			
VERBS		ADJECTIVES	
λαλειν] λεγειν ^{vid}	Luke 4:41	παντα] απαντα	Luke 11:41
εδικαιωθη] δικαιωθη*	Luke 7:35	αυτη] εκεινη	Luke 23:12
διηγησαντο] διησαντο	Luke 9:10	αξιος] ικανος	John 1:27
μενετε] μεντε	Luke 10:7	πλειους] πλειον	John 4:41
επελθων] ελθων	Luke 11:22	πλειον] πλειονα	Luke 11:32
σκορπιζει] σκορπισει	Luke 11:23	CONJUNCTIONS	
αυτους] αυτην	Luke 11:31	και] η	Luke 12:29
μαρτυρες] μαρτυρειτε	Luke 11:48	η] και	John 8:14
εκκεχυμενον] εκχυνομενον	Luke 11:50	δε] ουν	Luke 16:27

¹³ The following substitutions that occur only in \mathfrak{P}^{75} qualify as singular or sub-singular readings: verbs—Luke 4:41 (vu #63); 7:35 (vu #4); 9:10 (vu #12); 11:23 (vu #20); 12:46 (vu #25); 16:30 (vu #20), 31 (vu #20); 17:14 (vu #15); 23:21 (vu #7); John 4:17 (vu #8), 18 (vu #43), 36 (vu #44); 6:39 (vu #28); 8:56 (vu #31); 10:2 (vu #4); 11:12 (vu #25); 14:21 (vu #31), 27 (vu #58); adjectives—Luke 11:32 (vu #32); 23:12 (vu #18); conjunctions—Luke 16:27 (vu #3); nouns—Luke 7:24 (vu #15); 9:12 (vu #3); 13:25 (vu #8); 24:1 (vu #10), 26 (vu #12); John 2:6 (vu #37); 10:7 (vu #46); 11:5 (vu #24); 13:2 (vu #32); and article—Luke 24:18 (vu #42).

διχοτομησει] δοχοσομησει	Luke 12:46	NOUNS	
ωσαυτως] ομοιως	Luke 13:5	τους οχλους] του οχλου	Luke 7:24
ποιης] ποιησης	Luke 14:13	οχλον] οχλους	Luke 9:12
συναγαγων] συναγων	Luke 15:13	οικοδεσποτης] δεσποτης	Luke 13:25
εξενεγκατε] ενεγκατε	Luke 15:22	αλας] αλα	Luke 14:34
πορευθη] εγερθη ^{vid}	Luke 16:30	αρτων] αρτοις	Luke 15:17
αναστη] εγερθη	Luke 16:31	χειρας] χειρα	Luke 23:46
αφησεις] αφησει	Luke 17:4	μνημα] μνημειον	Luke 24:1
πορευθεντες] επορευθεντες	Luke 17:14	δοξαν] βασιλειαν	Luke 24:26
προσηυχετο] προσευξετο	Luke 22:41	σαρκα] σαρκος	Luke 24:39
ανεπεμψεν] επεμψεν	Luke 23:11	μετηρας] μητρας	John 2:6
λεγοντες] λεγον	Luke 23:21	η θυρα] ο ποιμην	John 10:7
ερχονται] ερχεται	Luke 23:29	αδελφην] αδελφης	John 11:5
αρξαμενοι] αρξαμενον	Luke 24:37	Ισκαριωτου] Ισκαριωτου	John 13:2
εστηκεν] ιστηκει	John 1:20		
ειπεν] λεγει	John 4:17	PREPOSITIONS	
ειρηκας] ειπας	John 4:18	απ] εξ	Luke 4:35
χαιρη] χαιρων	John 4:36	ινα] ιν	Luke 16:4
εποιει] εποιησεν	John 5:16	επι] εν	Luke 24:27
τιμωσι] τιμωσιν	John 5:23	εις] επ	John 3:16
σημειον] σημεια	John 6:14	PRONOUNS	
θαλασσης] θαλασσαν	John 6:19	υμας] υμιν	Luke 6:38
ειδεν] ιδη	John 8:56	αυτους] αυτον	Luke 8:21
ηνοιξεν] ηνεωξεν	John 9:26	με] εμε	Luke 14:26
ηνεωκεν] ανεωξεν	John 9:32	με] ημας	John 9:4
ηλθον] εληλυθα	John 9:39	αυτου] αυτον	John 9:6
εισερχομενος] ερχομενος	John 10:2	αυτου] εαυτου	Luke 15:22
ακουουσιν] ακουσει	John 10:27	αυτου] σεαυτου	John 9:17
δεδωκεν] εδωκεν	John 6:39; 10:29	αυτων] αυτοι	John 10:8
περισσον] περισσοτερον	John 10:10	αυτον] λαζαρον	John 11:15
σωθησεται] εγερθησεται	John 11:12	PARTICLES	
δοξαντες] δοξαζοντες	John 11:20	εαν] αν	John 10:9
ενεβριμησατο] εβρειμησατο	John 11:38	ARTICLES	
αγαπηθησεται] τηρηθησεται	John 14:21	ταις] τη	Luke 24:18
δειλιατω] δελιατε	John 14:27	την] το	John 6:54
DUPLICATION			
πλημμυρης] πλημυρας	Luke 6:48	εγεννηθης] εγενηθης	John 9:34

More frequently, substitutions involve a shift in the verb tense (Luke 14:13 [vu #9]; 15:13 [vu #18]; John 4:17 [vu #8], 18 [vu #43]; 9:39 [vu #27]); voice (Luke 16:31 [vu #20]); gender (Luke 23:21 [vu #7]); number (Luke 17:14 [vu #15]; 23:29 [vu #7]);

John 6:14 [vu #20]); or mood (John 8:56 [vu #31]). Verbs are exchanged for the purpose of harmonizing passages to their immediate contexts. Although the verbs have the same meaning, in John 9:26 (vu #28) the verb ἤνοιξέν is replaced with ἤνέωξεν, which likely harmonizes the passage to the occurrence of the verb in the same form in 9:17. A few verses later in John 9:32 (vu #16) the same thing occurs again when ἤνέωκεν is replaced with ἀνέωξεν, which also was used earlier in the chapter (9:14). In a similar way, in Luke 13:5 (vu #18) the adjective ὡσαύτως is replaced with the more familiar form ὁμοίως, which occurs just two verses earlier in 13:3. Similar replacements occur with pronouns being replaced with the equivalent word in a different case (John 9:6 [vu #24]; 10:8 [vu #46]); gender (Luke 15:22 [vu #18]); or number (Luke 8:21 [vu #10]; John 9:4 [vu #20]). On one occasion the scribe of \mathfrak{P}^{75} even specified whom Jesus and his disciples were going to see in Bethany when he replaced αὐτόν with Λάζαρον (John 11:15). Similar changes occur with nouns, which are replaced with the same word in a different case. For example, in Luke 11:31 (vu #25) the accusative masculine plural αὐτούς is replaced with the accusative feminine singular αὐτήν, which is paralleled in Mark 12:42.

Often these replacements move toward harmonization to the immediate context or to a parallel gospel account. In Luke 9:12 (vu #36) the accusative singular ὄχλον is replaced with the accusative plural ὄχλους, which also serves to harmonize the passage to Matt 14:15. In a similar fashion the replacement of ἄξιος with ἰκανός harmonizes John 1:27 (vu #40) to the baptism language of Matt 3:11, while the shift from μνημα to μνημεῖον in Luke 24:1 (vu #10) serves to harmonize the passage to Mark 16:2 and John

20:1. The scribe of \mathfrak{P}^{75} possibly was motivated to replace $\delta\acute{o}\xi\alpha\nu$ with $\beta\alpha\sigma\iota\lambda\epsilon\iota\alpha\nu$ when he or she encountered a reference to the realm of Christ’s influence in Luke 24:26 (vu #12); but even with this singular reading, theologically motivated variations are rare in the “strict” text of \mathfrak{P}^{75} .¹⁴

The text of \mathfrak{P}^4 contains only four additions that are not shared by \mathfrak{P}^{75} and B.

Twice the text of \mathfrak{P}^4 includes an additional conjunction $\kappa\alpha\iota$ (Luke 1:64 [vu #48]; 6:5 [vu #15]). An article is added before the nomina sacra $\chi\bar{\omega}$ in Luke 1:76 (vu #12), and the article $\tau\bar{\omega}$ is added in Luke 6:6 (vu #15).

TABLE 1B.8 ¹⁵ : ADDITIONS IN \mathfrak{P}^{75} NOT IN VATICANUS			
ADVERBS/ADJECTIVES		CONJUNCTIONS	
+ ηδη	John 6:17	+ δ/δε	Luke 11:24; John 1:42; 4:31; 9:30, 48
+ πρωτον	Luke 14:28	+ και	Luke 5:1; 7:22; John 9:41; 14:19; 24:49
PERSONAL PRONOUNS		+ οτι	John 2:17; 8:52
+ αυτου	Luke 14:23; 23:18	PREPOSITIONS	
+ συ	John 1:22	+ εξ	Luke 4:35
+ μου	Luke 11:7; 12:18; John 10:32	VERBS	
+ α	John 3:2	John 4:42	+ ειπαν
+ υμιν	Luke 6:25; John 8:55	John 6:17	+ εγγονει
PARTICLES		VERB ENDINGS	
+ ως	John 2:15	John 3:3	γεννηθη + ν

¹⁴ Royse characterized this change as “intentional” as well, though he did not suggest that the change tells readers anything about the supposed theological motivation of the scribe (*Scribal*, 702-3).

¹⁵ Singular and sub-singular readings involving additions that occur only in \mathfrak{P}^{75} include: adverbs/adjectives—Luke 14:28 (vu #27); pronouns—Luke 11:7 (vu #15); 23:18 (vu #5); John 3:2 (vu #55); 8:55; conjunctions—Luke 5:1 (vu #3); 9:48 (vu #24); John 2:17 (vu #13); 8:52 (vu #40); 9:30 (vu #4); verbs—John 3:3 (vu #30); 4:42 (vu #6); 6:17 (vu #40); multiword—Luke 12:11 (vu #13); 16:19 (vu #7), 22 (vu #5); John 8:18 (vu #16); nonsense—John 4:5 (vu #7); and duplication—Luke 11:22 (vu #35).

PREPOSITIONS		MULTIWORD	
+ επ	Luke 13:13	Luke 12:11	+ μη μεριμνη
		Luke 16:19	+ ονοματι νεουης
ARTICLES		MULTIWORD	
+ η	Luke 6:42	Luke 16:22	+ εν τω
+ ο	John 12:36	John 8:18	+ περι εμου
+ την	Luke 6:49; 14:35; 23:25		NONSENSE
+ το	Luke 7:21	John 4:5	ερχεται-ερχεται
DUPLICATION			
Luke 6:49	προσερηξεν-προσερηξεν	Luke 11:22	σκυλα-σκυλλα

The text of \mathfrak{P}^{75} indicates that conjunctions are most frequently added to the text (12x), followed by pronouns (9x) and articles (6x). Sometimes by means of these additions the scribe makes the text too repetitive as in John 6:17 (vu #46) where the addition of *ἐγγόνει* repeats the same verb that already occurs once earlier in the verse. In a similar manner, three of the multiword additions in \mathfrak{P}^{75} simply repeat something that is already present either in the verse or the immediate context. In Luke 12:11 (vu #13) the addition of *μη μεριμνη* simply repeats what is already there, as with the addition of *ἐν τῷ* in Luke 16:22 (vu #6) or *περι ἐμοῦ* in John 8:18 (vu #16).

Of the transpositions of \mathfrak{P}^4 , only one is not shared with \mathfrak{P}^{75} and Vaticanus. The transposition of the words *τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα αὐτοῦ* in Luke 1:64 (vu #18) is a reading found only in \mathfrak{P}^4 , although \mathfrak{P}^{75} is not extant here. Twenty-six changes occur in \mathfrak{P}^{75} that are not found in B. Nine of these VRs involve the simple reversal of a pair of words (Luke 1:37 [vu #10]; 7:6 [vu #43]; 13:31 [vu #30], 35 [vu

#26]; 14:10 [vu #60]; 16:27 [vu #7]; John 5:6 [vu #28]; 8:17 [vu #25]; 9:17 [vu #31]).¹⁶

Interestingly, \wp^4 is not extant for any of these word-order variations.

As indicated in Table 1B.9, 49 differences exist between the MSS of Case Study 1 involving Greek numerals. All but one of these occurs in \wp^{75} with \wp^4 being extant for three of the number VRs and one of these \wp^{75} is not extant for (Luke 3:23 [vu #23]). By the time the scribe of B copied the great work, this system had fallen out of use, and thus one can understand why so many of these abbreviations are lacking in the MSS.¹⁷

δυο (β)	Luke 9:16, 32; 10:1, 35; 12:52; 15:11; 22:47; John 2:6; 4:40, 43; 6:9; John 8:17	τριακοντα (λ)	John 5:5; 6:19
τριες (γ)	Luke 9:33; 12:6, 25; John 2:6	τεσσαρακοντα (μ)	Luke 4:2*; John 2:20
πεντε (ε)	Luke 12:52; 16:28; John 4:18; 5:2; 6:9, 13	εβδομηκοντα (οβ)	Luke 10:1, 17
επτα (ζ)	Luke 11:26	πεντηκοντα (ν)	Luke 9:14
οκτω (η)	Luke 9:28	ενενηκοντα εννεα (εθ)	Luke 15:4, 7
ενδεκα (ια)	Luke 24:9, 33	εξηκοντα (ξ)	Luke 24:13
δεδωκα (ιβ)	Luke 6:13; 8:42; 9:1, 12; John 6:13, 67, 70-71	εκατον (ρ)	Luke 15:4; 16:7
δεκαοκτω (ιη)	Luke 13:11		

¹⁶ Transpositional variations in \wp^{75} only that qualify as singular or sub-singular readings include Luke 7:6 (vu #43); 10:18 (vu #14); 11:11 (vu #10); 14:10 (vu #60); 24:27 (vu #23); and John 8:17 (vu #25).

¹⁷ Metzger, *Manuscripts*, 9.

¹⁸ Ibid. Due to the nature of this type of variation, 27 of these abbreviations qualify as singular or sub-singular readings.

The only proper name in \mathfrak{P}^{75} that cannot be explained by an orthographical shift and that is not paralleled in \mathfrak{P}^4 (not extant here) or B occurs with the singular reading of Ἰδαίων (from Ἰουδαίων) in John 2:6. As demonstrated in Table 1B.10, many of the variations involving differences in the spelling of proper names in \mathfrak{P}^4 are related to the genealogy of Luke 3. Four of the five variations in \mathfrak{P}^4 can be explained by a consonantal exchange from τ to θ, σ to δ, or τ to δ.

Ελμαδαμ (from Ελμασαμ)	Luke 3:28	Μαθθαθ (from Μαθθατ)	Luke 3:24
Ιωβητ (from Ιωβεδ)	Luke 3:32	Ματθαθίου (from Ματταθίου)	Luke 3:26
Μαατ (from Μααδ)	Luke 3:26		

Philip Comfort described the scribe of \mathfrak{P}^4 as the best of all early Christian scribes.²⁰ While the exemplar of \mathfrak{P}^4 is unknown, some observations can be made about the nature of the text. In regard to substitutions, the text of \mathfrak{P}^4 stands alone on ten occasions, but seven of those readings are not extant in \mathfrak{P}^{75} . The orthographical shifts of \mathfrak{P}^4 lay the foundation for \mathfrak{P}^{75} , which follows its exemplar every time the opportunity is presented.

¹⁹ The names in Luke 3:26 (vu #9), 28 (vu #21) are singular readings.

²⁰ Philip W. Comfort, *Encountering the Manuscripts: An Introduction to New Testament Paleography and Textual Criticism* (Nashville, Tenn.: Broadman & Holman, 2005), 72. The characteristic features of the text of \mathfrak{P}^4 led Comfort to claim that the MS was likely the exemplar for \mathfrak{P}^{75} and indirectly B (33).

When the text of \mathfrak{P}^4 is expanded by addition, adds two conjunctions (Luke 1:64 [vu #48]; 6:5 [vu #15]) and two articles (Luke 1:76 [12]; 6:6 [vu #15]). The text also contains one transposition that is not shared with the other Case Study 1 witnesses (Luke 1:64 [vu #18]). Words are more likely to be substituted than to be added or omitted. Furthermore, the substitutions involve words that impact the meaning of the text more than the articles and conjunctions that are added or omitted. Other than the orthographical shifts, perhaps made most evident by the variation of the spelling of several proper names in Luke 3, the substitutions are the most notable feature of \mathfrak{P}^4 . Wassermann's summary of the character of the transmission of \mathfrak{P}^4 as "strict" based on the types of variation apparent within the text was correct.²¹

²¹ Wassermann, "A Textual," n.p.

APPENDIX 2A

COLLATION OF GROUP 2 MANUSCRIPTS
(D^p, D^{abs1}/E^p, F^p, G^p)

The data from Appendix 2A are available by request from the HCNTTS at the
New Orleans Baptist Theological Seminary in New Orleans, La.

APPENDIX 2B

EXCURSUS ON GROUP 2 MANUSCRIPTS

The information from Appendix 2B is available by request from the HCNTTS at the New Orleans Baptist Theological Seminary in New Orleans, La.

APPENDIX 3A

COLLATION OF GROUP 3 MANUSCRIPTS
(f^1 - 1, 1582, 205, 209, 205^{abs}/2886)

The data from Appendix 3A are available by request from the HCNTTS at the
New Orleans Baptist Theological Seminary in New Orleans, La.

APPENDIX 3B

EXCURSUS ON GROUP 3 MANUSCRIPTS

The information from Appendix 3B is available by request from the HCNTTS at the New Orleans Baptist Theological Seminary in New Orleans, La.

APPENDIX 4A

COLLATION OF GROUP 4 MANUSCRIPTS
(f¹³ – 13, 346, 543, 826, 828)

The data from Appendix 4A are available by request from the HCNTTS at the
New Orleans Baptist Theological Seminary in New Orleans, La.

APPENDIX 4B

EXCURSUS ON GROUP 4 MANUSCRIPTS

The information from Appendix 4B is available by request from the HCNTTS at the New Orleans Baptist Theological Seminary in New Orleans, La.

APPENDIX 5A

COLLATION OF GROUP 5 MANUSCRIPTS
(1068 & 1065)

The data from Appendix 5A are available by request from the HCNTTS at the
New Orleans Baptist Theological Seminary in New Orleans, La.

APPENDIX 5B

EXCURSUS ON GROUP 5 MANUSCRIPTS

The information from Appendix 5B is available by request from the HCNTTS at the New Orleans Baptist Theological Seminary in New Orleans, La.

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