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Manuscript 2193 and its Text of the Gospel According to John

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MANUSCRIPT 2193 AND ITS TEXT OF THE GOSPEL ACCORDING TO JOHN

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ACKNOWLEDGEMENTS

In August of 2003 when I prepared to take my first class in Biblical Greek I arrived at school with my father's two volume set of the Nestle and Nestle *Novum Testamentum Graece* (published in 1953). When I arrived at school my professor kindly explained to me that these volumes would not be sufficient for class. I was confused. I could understand how there would be differences between Bible translations in English, but this was the Greek text of the New Testament, and doesn't that stay the same?

Nearly ten years later I find myself completing a thesis on manuscript 2193 and its text of the Gospel according to John. It has been an exciting and fruitful journey from those first days of incredulity that the Greek text of the New Testament wasn't as static as I initially believed, and I owe many thanks to many people.

Today I am a pastor in rural South Dakota. My parishioners don't know about text-types, have never heard of von Soden, and they don't care about the non-uniform use of a label like "Family 1," and yet, I love them. It is precisely because I love them that completing this thesis was one of the most difficult tasks that I ever set out to accomplish. Every minute I spent researching, typing, and editing was a minute I did not get to spend with them. Without the support, the prayers, and the patience of my parishioners, this thesis would have died as an unfinished text buried on the hard drive of my computer.

Today I am also a husband. If my parishioners suffered from my absence as I wrote this thesis, the toll it took on my wife Emily was much worse. No individual has sacrificed more to see that this thesis was accomplished than my wife. It is her name that should rightly be attached to this work. I love her dearly and thank her with all my heart for her patience and support.

Today I am also a son. My parents Ken and Karen Koch believed in me and made my additional year of studies at the seminary possible with their financial support. Their greatest contribution however was their love for the Lord Jesus Christ. This love instilled in me a desire to become a pastor. In the process of being educated for just this vocation I became fascinated with those funny dots and symbols located in the critical apparatus. This fascination prompted my registration for a class on New Testament textual criticism, which led to my first collation: 1 Corinthians 1:1–10 from MS 256—a Greek/Armenian diglot. The rest, they say, is history.

Today I am also a student. Guiding me and encouraging me throughout this entire process was Dr. Jeffrey Kloha, who always made time to help me navigate the waters of New Testament textual criticism. He alone could relate to the joy of discovering a singular reading, or the pain of spending eight hours of research so that my thesis might include this single sentence, "The use of these dots to indicate the omission of a nu-movable occurs 155 times."

Today, I am also a friend. I would be remiss if I did not acknowledge Dennis Matyas. Dennis worked on his own thesis as I worked on mine. Together we were able to commiserate on the frustrations of this laborious task. Taking this journey together was far more enjoyable than striving to do it alone, even if I do owe him a board game because he finished his thesis first.

To all those who are mentioned above, a name drop on the acknowledgements page of this thesis is hardly adequate thanks for all that you have done for me. Thank you! And again, thank you!

Timothy A. Koch
Epiphany 2013

ABSTRACT

This thesis examines manuscript 2193 and its text of the Gospel according to John and contributes valuable information to the ongoing studies in New Testament textual criticism.

The introduction (Chapter 1) defines the topic, surveys the status of the question, and ..

In Chapter 2 the manuscript and external criteria are described. Special attention is paid to scribal conventions such as contractions, abbreviations, ligatures, punctuation, and *nomina sacra*. A significant discourse classifying the minuscule script according to the work of Thompson and Hatch is also provided. The chapter concludes with a subsection discussing the presence of multiple correctors who have amended John's text in manuscript 2193.

Chapter 3 explores the history of Family 1 label which was first applied to a group of manuscripts by Kirsopp Lake in 1902. A historical survey reveals that no standardized criteria were ever established for what constitutes a Family 1 manuscript. This resulted in a large disparity among the manuscripts granted the Family 1 label by scholars in the ensuing years. The inherent complications that accompany the Family 1 label were identified, and manuscript 2193 is examined in the light of these concerns.

Chapter 4 begins with a brief survey of scholars' attempts to group manuscripts based on their texts. The text of John in manuscript 2193 is then explored in detail with an emphasis of clarifying the Family 1 label as it applies to John's text in manuscript 2193.

Chapter 5 discusses the *Pericope de adulterae*. In manuscript 2193 the *Pericope de adulterae* appears as a post-script to the Gospel of John. A relationship between the *Pericope de adulterae* and the "second corrector" of John in manuscript 2193 is identified.

Chapter 6 provides a full collation of John's text in manuscript 2193.

Chapter 7 concludes the thesis with a brief summary of the findings that resulted from the research that was done to complete this project.

An appendix provides a shorthand description of the corrections that occur in manuscript 2193 and its text of the Gospel according to John.

CHAPTER ONE

INTRODUCTION

The Thesis

This thesis will examine manuscript 2193 and its full text of the Gospel according to John, and will prove that the Family 1 label placed on this manuscript is technically accurate but woefully inadequate to describe its text.

The Current Status of the Question

The academic search for the relationship between Greek New Testament manuscripts and their texts has a long and rich history.[1] The first scholar to publish any findings regarding manuscript 2193 was von Soden. He was also the first scholar to give manuscript 2193 its "Family 1" label. For this reason it is best to begin the exploration of the current status of the question with his monumental work, *Die Schriften des Neuen Testaments*.[2] Within this work von Soden classified all manuscripts into three categories: (1) the δ manuscripts contained the whole New Testament, with or without Revelation, (2) the ε manuscripts contained the Gospels, (3) the α manuscripts contained Acts and the Epistles. These witnesses were then further divided into "recensions."[3] The *K* (Koine) group contains most of what are today known as "Byzantine" manuscripts. The *H* (Hesychian) group contains the manuscripts that are typically labeled as

[1] For an approachable history regarding this scholarly endeavor, consult Bruce M. Metzger and Bart D. Ehrman, *The Text of the New Testament: Its Transmission, Corruption, and Restoration* (4th ed.; Oxford: Oxford University Press, 2005), 137–94.

[2] Hermann Freiherr von Soden, *Die Schriften des Neuen Testaments* (2 vols.; Göttingen: Vandenhoeck und Ruprecht, 1911).

[3] Metzger and Ehrman, *Text of the New Testament*, 187.

"Alexandrian." The *I* (Jerusalem) group was not "preserved in substantial integrity in any outstanding manuscripts but must be elicited from a number of authorities of mixed characteristics."[4] Beyond this, the classification system grew even more complex as will be shown below.

Von Soden labeled manuscript 2193 as ε 1131 ($I^{\eta a}$). The ε indicates it is a Gospel codex. The number 1131 distinguishes it from other Gospel codices, and the $I^{\eta a}$ is differentiated from a similar grouping of manuscript von Soden classified as $I^{\eta b}$. Von Soden's test passages which were used to distinguish these two groups are located on 1055–60 in his magnum opus.[5] The accuracy of von Soden's test passages is unreliable. For example, he lists the addition of αὐτὸς in 1:34 as a singular reading in ε 1131 but this is not correct.[6] The addition isn't αὐτὸς but αὐτόν.

In addition to his suspect reliability, von Soden's designation of manuscripts has been described as "being intolerably complicated."[7] The system of categorization that this thesis uses is the Gregory-Aland designation which is designed for easier understanding.[8] An in-depth look at the logic behind the categorization can be found in Gregory's book *Die Griechischen Handshcriften des Neuen Testaments.*[9] For a concise treatment in English on the same topic refer to *An Introduction to the Textual Criticism of the New Testament* by A. T. Robertson.[10] For a

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[4] Metzger and Ehrman, *Text of the New Testament*, 187.

[5] von Soden, *Die Schriften des Neuen Testaments*,1055–60

[6] von Soden, *Die Schriften des Neuen Testaments*, 1059.

[7] Metzger and Ehrman, *Text of the New Testament,* 186n31.

[8] "Bei dieser Umgestaltung der Liste haben Andere und habe ich gemeint," Caspar René Gregory, *Die Griechischen Handschriften des Neuen Testaments* (Leipzig: J. C. Hinrichs Buchhandlung, 1908), 23.

[9] Gregory, *Die Griechischen Handschriften*, 1-31.

[10] A. T. Robertson, *An Introduction to the Textual Criticism of the New Testament*, (New York: George H. Doran Company, 1925) 70-74.

conversion chart from von Soden's system to the Gregory-Aland system, consult Kurt Aland's *Kurzgefasste Liste*.[11]

There is a significant difference between a "manuscript" and a "text." A manuscript is the artifact that contains a text. A manuscript can be made out of different materials, such as papyrus or parchment. D. C. Parker showcases the difference between manuscript and text when he writes, "Visitors queue in the library of Trinity College Dublin to see this manuscript [The Book of Kells] alone, although there are in the same place other copies of the same texts which are textually much more significant."[12] Because of this difference between "manuscript" and "text," the Gregory-Aland designation system does not shed any light on the relationship of one text with another because it solely a system for organizing manuscripts and not their contents.[13]

The field of New Testament textual criticism is continually seeking to establish relationships between texts. A dominant view of texts and their relationships has been that of the four "text-types": Alexandrian, Western, Caesarean, and Byzantine. Parker ascribes the origin of the concept of text-types to J. A. Bengel. He shows that it was further developed by J. S. Semler, J. J. Griesbach, and Westcott and Hort.[14] These developed text-types became ubiquitous in books and articles about New Testament textual criticism. They can even be found in *A Textual*

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[11] Kurt Aland, *Kurzgefasste Liste der Griechischen Handschriften des Neuen Testaments* (2d and enl. ed.; Berlin: Walter de Gruyter, 1994), 390–427.

[12] D. C. Parker, *An Introduction to the New Testament Manuscripts and Their Texts*, (Cambridge: Cambridge University Press, 2008) 3.

[13] For example, look at the Family 1 manuscripts: 1, 22, 118, 131, 205, 209, 872, 884, 1192, 120, 1278, 1582, 2193, and 2542. Amy Anderson, *The Textual Tradition of the Gospels: Family 1 in Matthew* (NTTS 32; Leiden: Brill, 2004) vi-vii.

[14] Parker, *New Testament Manuscripts*, 172.

Commentary on the Greek New Testament,[15] the companion volume to the *United Bible Societies' Greek New Testament*, 4th edition.

However, the concept of 'text-types' has fallen from favor in recent studies. Parker lists a number of grievances with the concept stating, "the theory of text-types does not apply at all to the Apocalypse; is only applicable strictly in the Pauline corpus where careful research has shown genealogical affiliation,...fails to apply to the Acts of the Apostles,...in the Catholic epistles has never been easily applied,...and has been found inappropriate in the uniquely detailed stemmatological researches undertaken by the editors of the *Editio critica maior*."[16] Parker recognizes Holger Strutwolf as promoting the view that it is "time to abandon the concept of text-types altogether," and agrees that "it is now possible to move on, abandoning the concept of the text-type and, with the new tools and methods now available, retelling the history of the text."[17]

One of the tools that will be used in retelling the history of the text is the International Greek New Testament Project (hereafter: IGNTP), which has partnered with the Münster Institute in the production of the *Editio Critica Maior*.[18] The IGNTP, which "exists to produce a comprehensive critical apparatus for the Greek New Testament,"[19] seeks to present the manuscript and textual data in three ways: as transcription, as critical apparatus, and as image.[20]

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[15] Bruce Metzger, *A Textual Commentary on the Greek New Testament*, 2nd ed. (Stuttgart: Deutsche Bibelgesellschaft, 1994).

[16] Parker, *New Testament Manuscripts*, 173-74.

[17] Parker, *New Testament Manuscripts,* 174. According to the footnote on the same page, Strutwolf advanced this view "at the New Testament Textual Criticism Section of the Society of Biblical Literature Annual Congress in Washington, DC in November, 2006."

[18] Ernest Cadman Colwell et al., "International Greek New Testament Project.", Cited 25 April 2011. Online: http://arts-itsee.bham.ac.uk/itseeweb/igntp/index.html.

[19] Online. Cited 21 April 2011, http://www.igntp.org/

[20] Parker, *New Testament Manuscripts*, 201.

Because there are over 2,000 manuscripts of John's Gospel, volunteers are needed to help collate the manuscripts and provide transcriptions. Thus, the collation of John that serves as the foundation for this thesis will be used by the IGNTP and the *Editio critica maior* towards the production of its edition of the Gospel according to John.[21]

New Testament textual criticism is not limited to its desire to produce a comprehensive critical apparatus of a text. Matters of paleography, progeny of manuscript, use of manuscript, and scribal tendencies are also studied at length. Currently, there is no published material to suggest that manuscript 2193's text of the Gospel according to John has been studied in depth. Thus, the work done on this manuscript is original and will, it is hoped, serve as a platform for continued research in this area. The limited information about this manuscript that is available in published works is summarized below.

Manuscript 2193 has had some work done on it, mostly due to its inclusion in "Family 1." Von Soden evaluated this manuscript and labeled it ε 1131, as stated above, but the most extensive work done on this manuscript was done by Amy Anderson in collaboration with her doctoral dissertation published under the title *The Textual Tradition of the Gospels: Family 1 in Matthew*.[22] There is still a significant amount of work to be done on this manuscript, however, and the following thesis will work toward that end.

The thesis will examine the non-textual features of manuscript 2193 in chapter 2. Chapter 3 will examine the Family 1 label which has been applied to manuscript 2193 by previous scholarship. Chapter 4 will focus on the text of manuscript 2193*. Chapter 5 will examine the *Pericope de adulterae* as it is found in manuscript 2193. Chapter 6 will provide a full collation of

[21] The present writer also collated the text of the Gospel according to John as preserved in manuscripts 994 1172 and 1424 in collaboration with the IGNTP project.

Gospel according to John as recorded in manuscript 2193. Chapter 7 will conclude with a brief summary of the findings resulting from the current work.

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[22] Anderson, *Family 1 in Matthew*, 142-43.

CHAPTER TWO

MANUSCRIPT 2193

Description of the Manuscript

Manuscript 2193 is a 10th century[1] four Gospel parchment codex located at the Iviron monastery of Mt. Athos, Greece.[2] In this manuscript each Gospel is preceded by a miniature illumination of the author. In the instance of John, he is depicted as a balding man wearing light colored robes. He is standing while holding open a codex, which is presumably his gospel. The manuscript measures 23.5cm x 18.5cm. The text, which is in two columns of twenty-two lines each, is written in minuscule script and is accompanied by musical notations which are written in red ink.[3]

The text of manuscript 2193* is written continuously without separation.[4] There are accents and breathing marks and diaereses. There appears to be an absence of mute iotas, but there are a few instances where they do show up (1:1, 1:43). These mute iotas are most likely additions by a later hand, but until the manuscript is studied in person or color images of this manuscript are made available, a conclusive statement regarding this matter will remain impossible. Old Testament quotations are indicated by diploi in the margins. There are lectionary

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[1] The question of the manuscript's date will be discussed below.

[2] Athos, Iviron, 247 (22).

[3] S. M. Pelekanides et al., eds., *The Monasteries of Iveron, St. Panteleimon, Esphigmenou, and Chilandari* (vol. 2 of *The Treasures of Mount Athos: Illuminated Manuscripts*, ed. S. M. Pelekanides et al.; Athens: Ekdotike Athenon, 1974), 331.

[4] There are spaces between some letters that falls within the purview of typical scribal conventions for minuscule texts. The matter of spacing is discussed on page 11.

notes that may have been added by a later hand. Ammonian Section numbers[5] are also present.

The *Pericope de Adultera* is missing from the body of the main text, but it is added at the end of the manuscript. It is written in continuous text, in a single column, by a later hand and will be discussed at length in Chapter 5.

The text has been edited by at least two correctors.[6]

Abbreviations and Contractions

For the student of Greek who is only familiar with the printed text, encountering the minuscule script of Greek NT manuscripts for the first time can present a host of problems. The letters of Greek minuscule book-hand do not correspond directly to the moveable-type letters used in printed Greek resources. To further complicate matters, the Greek minuscule book-hand employed contractions, abbreviations, and ligatures.

Edward Maunde Thompson, whose book *An Introduction to Greek and Latin Palaeography* is still the leading authority for Greek and Latin Paleographical studies in English today, defines abbreviation and contraction in the following way. "Abbreviation is the shortening of a word by the omission or *suspension*, as it is called, of the end (or of letters from the body, as well as the end); contraction is the shortening of a word by omitting letters from the body and leaving the beginning and end."[7]

The original hand of manuscript 2193* [8]employs both abbreviations and contractions. The use of contractions is found exclusively in the use of the *nomina sacra.*[9]

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[5] "It seems that Ammonius had divided the Gospels into paragraphs for the sake of the reader." Parker, *New Testament Manuscripts*, 316.

[6] The discussion of the two correctors begins on page 30.

[7] Edward Maunde Thompson, *An Introduction to Greek and Latin Palaeography* (Oxford: Clarendon, 1912), 75; italics original.

[8] The present writer only had access to the Gospel according to John from manuscript 2193. The present writer

The original hand of manuscript 2193* used three different types of abbreviations. The first abbreviation to be discussed, and the most frequent abbreviation by far, is the καί-compendium. Bruce Metzger identifies two different forms of the καί-compendium used in minuscule writings, "Καί-compendium is in two forms, K and S".[10] The one form looks like our modern English 'S',[11] and the other form looks like our modern English uppercase 'K' with a tail on the lower leg extending below the line. The original hand of John in 2193 only used the 'S' καί-compendium, though the 'K' καί-compendium is used twice by the corrector's hand and again in the *Pericope de adulterae*. The καί-compendium was in such frequent use by the original hand of manuscript 2193* that it outnumbered the *plene* spelling of καί at least ten-to-one.

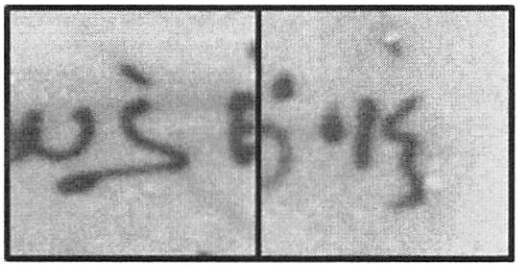

Figure 1. The καὶ compendiums: The 'S' and 'K' καὶ-compendiums found in 2193.

The second abbreviation employed by the original hand of manuscript 2193* is the abbreviation for the ending -εν. This abbreviation is only used twice throughout manuscript

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is unable to use the blanket statement, "The original hand of manuscript 2193…" because the present writer is unable to determine if the same hand was employed throughout all four gospels within that manuscript. It is, however, cumbersome to repeatedly say, "The original hand of manuscript 2193*." To eliminate this, the words "manuscript 2193" will henceforth be followed with an asterisk, indicating that only the Gospel according to John within said manuscript is meant.

[9] Because the use of *nomina sacra* in manuscript 2193's text of the gospel according to John will be discussed at length below, no further discussion about contractions will be explored at this time.

[10] Bruce M. Metzger, *Manuscripts of the Greek Bible: An Introduction to Greek Palaeography* (New York, Oxford University Press, 1981), 30.

[11] Edward Maunde Thompson, *An Introduction to Greek and Latin Palaeography* (Oxford: Clarendon, 1912), 84, identifies the origin of this particular καί-compendium as a tachygraphical form that went through various stages to reach the form employed by copyists in the 9th–15th centuries.

2193*. It looks like a modern day Nike swoosh and both times it occurs at the end of a line. It occurs at 3:11 and 14:23 respectively.[12]

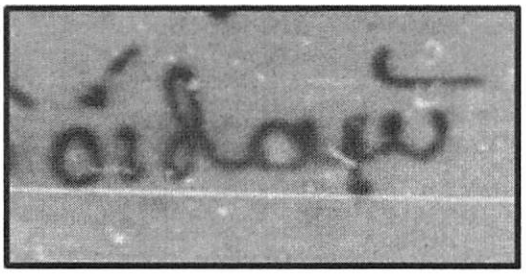

Figure 2. The -εν Abbreviation: Placed on the word οἴδαμεν at 3:11.

The last abbreviation employed by the copyist of manuscript 2193* is the abbreviation for the ending -ουν. Like the abbreviation for -εν, the -ουν abbreviation is only used twice and occurs at the end of a line. The abbreviation has a pendent tail connected to the lowest point of the omicron that extends below the line. It occurs at 18:37 and 19:2 respectively.[13]

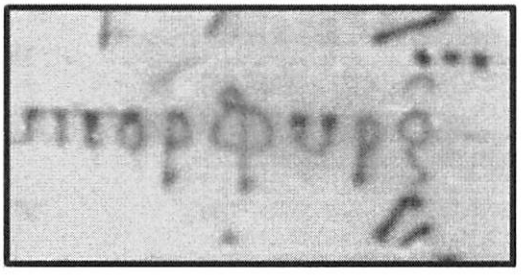

Figure 3. The -ουν Abbreviation: Placed at the end of the word πορφυροῦν found in 19:2.

Before concluding the segment on abbreviations in manuscript 2193*, something needs to be said of the *Pericope de adulterae*.[14] The *Pericope de adulterae* is present in manuscript 2193 but it does not follow 7:52 and was not penned by the original hand. It is placed at the end of the

[12] See figure 2 below.

[13] See Figure 3.

[14] The *Pericope Adulterae* found in 2193 will be discussed at length below.

gospel, as is typical of Family 1 manuscripts.[15] Nine different abbreviations are found within the *Pericope de adulterae* at the end of the gospel—ten if one counts the presence of both kinds of καὶ-compendiums. Within the *Pericope de adulterae* the abbreviations for α, αι, ης, καί, ον, ος, ου, ω, and ων can be found. These abbreviations will be discussed and shown in chapter 4.

Ligatures

In addition to contractions and abbreviations, the Greek minuscule book-hand also employs the use of ligatures. A ligature occurs when two or more letters are written in such as way as to form a single character. If letters are joined together but fail to form a single character, then it does not constitute a ligature. Even with this important distinction in place, it is difficult to confidently label some combinations of letters as ligatures, because most letters are joined in some way to a preceding or following letter by virtue of it being a minuscule script. There are at least thirteen ligatures, or combinations of letters, found in manuscript 2193*. They are απε, ει, εξ, εσ, εστ, ετ, ος, ου, πτ, σπ, σπετ, στ, and ως. A ligature that is used by the second corrector but is never found in use by the original hand is τω.

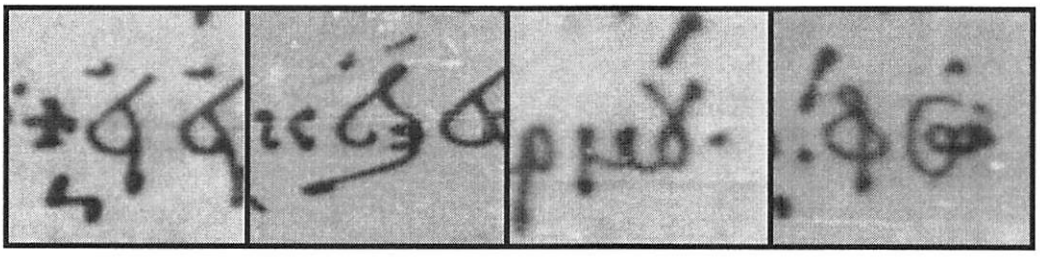

Figure 4. Ligatures: The ει ligature found at 14:7, the εξ ligature found at 5:10, the ου ligature found at 8:28, and the ως ligature found at 9:5.

[15] "Characteristic of Family 1, the *Pericope adulterae*, is not found in the body of the gospel, but is included as an appendix at the end of John." Amy Anderson, *Family 1 in Matthew*, 9.

Spacing

Though not hard and fast, there are general rules as to which letters can be joined together. Bruce Metzger briefly summarizes these rules: "Most letters may be connected on both sides; several, however may be joined only on one side. Thus, ζ, ι, ς, ξ, ο, ρ, φ, and ω may be joined only to the preceding letter, and ε, η, κ, and σ only with the following."[16] These rules are typically observed in the script of manuscript 2193*. While it is not uncommon for spaces to occur between words, it would be inappropriate to identify the spaces as an intentional effort by the copyist to assist the reader in identifying individual words.

Classification of 2193's Minuscule Script

Edward Maunde Thompson says, "Greek Minuscule MSS. of the middle ages have been divided into classes, as a convenient method of marking periods in a style of writing."[17] The desire to classify the minuscule script of manuscript 2193* is met immediately with two challenges.

The first challenge is that manuscript 2193 is sacred text. On three occasions Thompson warned of the difficulty of dating sacred texts. He first writes, "sacred and liturgical MSS, which custom had retained for special uses, were less tolerant of change."[18] He then writes, "It will be seen...how, for example, century after century, copies of the Gospel continue to be written on one pattern."[19] Finally he says, "It will be seen, from the later examples that will be submitted, how conservative is the type of writing of sacred books. For this reason there must be always

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[16] Bruce M. Metzger, *Manuscripts of the Greek Bible: An Introduction to Greek Palaeography* (New York, Oxford University Press, 1981), 26.

[17] Edward Maunde Thompson, *An Introduction to Greek and Latin Palaeography* (Oxford: Clarendon, 1912), 220.

[18] Thompson, *Greek and Latin Palaeography*, 220–21.

[19] Thompson, *Greek and Latin Palaeography,* 221.

some hesitation in attempting to fix the exact date of a MS. such as the present one, as it may not be quite so old as it appears to be."[20]

The second challenge is that manuscript 2193 is listed in Kurt Aland's *Kurzgefasste Liste* as belonging to the 10th century.[21] The challenge this presents will be evident shortly.

Thompson classifies minuscule handwriting into four groups: "(1) *codices vetustissimi*, the most ancient MSS. of the ninth century and to the middle of the tenth century; (2) *codices vetusti*, those which range from the middle of the tenth century to the middle of the thirteen century; (3) *codices recentiores*, from the middle of the thirteen century to the middle of the fifteen century; (4) *codices novelli*, all MSS. of later date."[22]

Based on this classification and without a more precise date than "10th century" for manuscript 2193, it could belong to either the *codices vetustissimi* or the *codices vetusti* class. Now, Thompson was not the only individual who classified Greek minuscule handwriting. William Henry Paine Hatch also provides a classification system. He dispensed with the Latin terminology and settling for a simpler "First Period," "Second Period," "Third Period," and "Fourth Period" classification. Hatch's four classified groups differ from Thompson's four classified groups only slightly with respect to their dates. For the purposes of this thesis the differences are negligible, as Thompson and Hatch agree that the division between the first classified group and the second classified group is the middle of the 10th century.

Manuscript 2193 will be evaluated on the basis of both Thompson's and Hatch's classification systems. A survey of Thompson's *codices vetustissimi*, will be followed by Hatch's "First Period" because they both concern the same time period ending in the middle of the 10th

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[20] Thompson, *Greek and Latin Palaeography*, 222.

[21] Aland, *Kurzgefasste Liste*, 173.

century. Then, Thompson's *codices vetusti* will be surveyed followed by a survey of Hatch's "Second Period." Finally, an evaluation of the minuscule script found in manuscript 2193* will be made according to Thompson's and Hatch's observations.[23]

Thompson's *codices vetustissimi*

Thompson provides the following assessment about this handwriting period.

> The writing of the period of the *codices vetustissimi*, of the ninth century and to the middle of the tenth century, so far as is shown by surviving examples, is very pure and exact. The letters are most symmetrically formed; they are compact and upright, and have even a tendency to lean back to the left. Breathings are rectangular, in keeping with the careful and deliberate formation of the letters. In a word, the style being practically a new one for literary purposes, the scribes wrote it in their best form and kept strictly to the approved pattern.[24]

Manuscript 2193 appears to follow all the characteristics listed by Thompson for this writing period with the exception of the "breathings are rectangular." While most of the breathing marks are rectangular, a few of them are curved, which will be a characteristic of the next period. Figure 5 showing John 7:19–20, 23–24 from manuscript 2193 is provided below. A rectangular breathing mark can be seen on the article ὁ which is the first word of the second column, and a curved breathing mark can be seen on the word ὑγιῆ which is located on the third line of the second column.

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[22] Thompson, *Greek and Latin Palaeography*, 220.

[23] Comments in the order of evaluation of the script will be sprinkled throughout the initial surveys of Thompson's and Hatch's work.

[24] Thompson, *Greek and Latin Palaeography*, 221.

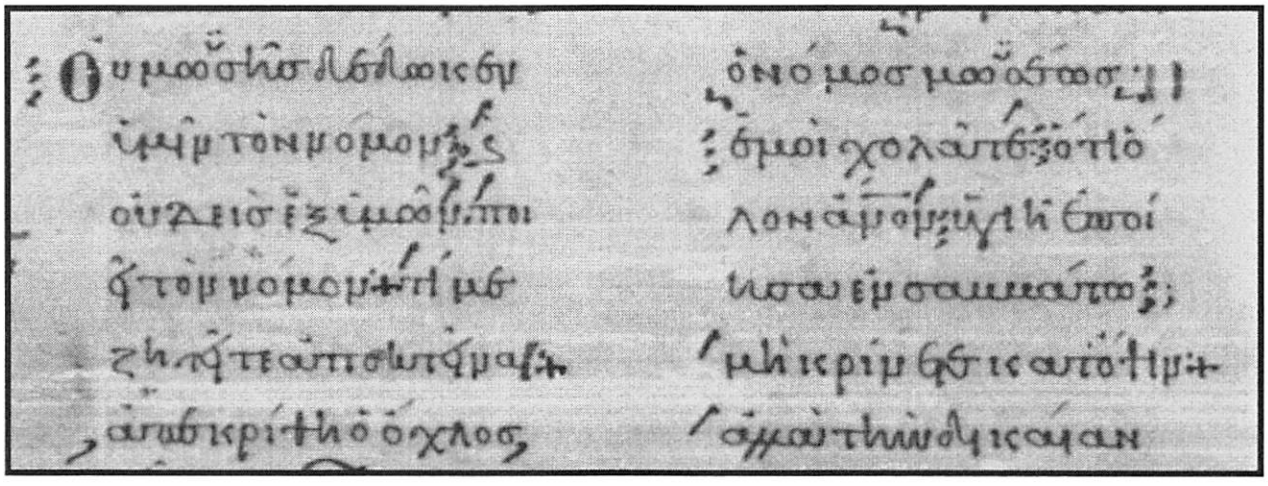

Figure 5. Breathing Marks: ὀυ μωσῆς δέδωκεν | ὑμῖν τὸν νόμον και | οὐδεὶς ἐξ ὑμῶν ποι | εῖ τὸν νόμον τίμε | ζητεῖτε ἀποκτεῖναι | ἀπεκρίθη ὁ ὀχλος |
ὁ νόμος μωσεώς | ἐμοὶ χολᾶτε ὁτι ὁ | λον ἀν̄ον ὑγιῆ ἐποί | ησα ἐν σαυββάτω | μὴ κρίνετε κατ ὄψιν | ἀλλὰ τὴν δικαίαν.

Hatch's First Period

William Henry Paine Hatch discusses the minuscule script in his book *Facsimiles and Descriptions of Minuscule Manuscripts of the New Testament*. He lists Thompson's four classifications for minuscule script, and then lists the three classifications that Professor Gardthausen recognizes before offering up his own "classification of Greek minuscule manuscripts: (1) First Period — from the beginning of the ninth to the middle of the tenth century…"[25]

Hatch's description of the "First Period," much like Thompson's description of the *codices vetustissimi*, is short and worthy of full citation.

> In the First Period the writing is for the most part on the line, and it is usually clear and legible. The letters are sometimes upright and sometimes they incline slightly to the left. In many codices they are carefully formed, and they are often connected with each other. The letters Γ, H, N, and C frequently have the uncial form; and Δ, Λ, Π,

[25] William Henry Paine Hatch, *Facsimiles and Descriptions of Minuscule Manuscripts of the New Testament* (Cambridge, Mass.: Harvard University Press, 1951), 20.

and Y are occasionally of the uncial type. Only square breathings are used, and iota in the so-called improper diphthongs is sometimes adscript.[26]

According to these observations by Hatch, the minuscule script found in manuscript 2193* can hardly belong to this "First Period" because it does employ the occasional use of curved breathing marks from time to time. Furthermore, the use of uncials in manuscript 2193* does not correlate very well with Hatch's classification for this period.[27]

On the basis of Thompson's and Hatch's classifications and due to the sporadic use of curved breathing marks it is unlikely that the script of the Gospel according to John found in manuscript 2193 belongs to either *codices vetustissimi* or the "First Period." This conclusion is further supported when the sacred character of the text is taken into account, because as it has been shown, sacred texts are "less tolerant to change." One would not expect a sacred text to be on the cutting edge of new scribal conventions—such as the introduction of curved breathing marks—but rather lagging behind. For this reason, the script in manuscript 2193* must be evaluated on the basis of the next classification systems of Thompson and Hatch.

Thompson's *codices vetusti*

Whereas Thompson offered a concise description of the *codices vetustissimi* classification, he does not offer a similarly concise description for *codices vetusti*, but sprinkles characteristics throughout his evaluations of ten facsimiles that appear in his monograph. Characteristics of the *codices vetusti* classification must be gleaned from these descriptions. Thompson's methodology of evaluating ten facsimiles is beneficial for the current study of manuscript 2193*, because each of the facsimiles is dated, and only two of the ten are from the

[26] Hatch, *Facsimiles and Descriptions*, 20.

[27] The presence of uncials in the script found in the text of the gospel according to John as recorded in manuscript 2193 will be discussed at length below.

tenth century. Thompson evaluates this *codices vetusti* period diachronically as is seen in his language such as, "Passing into the eleventh century..."[28] and, "In the twelfth century the minuscule book-hand maintains."[29]

Thompson makes only two measurable observations about the two facsimiles belonging to *codices vetusti* which are also dated to the 10th century. The first observation is "a good instance of upright minuscule"[30] and the second observation is "uncial forms of letters begin to make their appearance by the side of the pure minuscules."[31]

Thompson does not explain what "upright minuscule" looks like, but it likely refers to the loss of "rounded letters" which are prevalent in the *codices vetustissimi* period. Manuscript 1172, which the present writer collated in collaboration with the IGNTP, is pictured in Figure 6.[32] It has rounded letters of the finest hand. Manuscript 1424, also collated by the present writer in collaboration with IGNTP is pictured in Figure 7 and has an "upright" character.[33] Manuscript 2193* is pictured in Figure 8, and has an even mixture of both rounded and upright characteristics.

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[28] Thompson, *Greek and Latin Palaeography*, 234.

[29] Thompson, *Greek and Latin Palaeography*, 246.

[30] Thompson, *Greek and Latin Palaeography*, 232.

[31] Thompson, *Greek and Latin Palaeography*, 234.

[32] Only the gospel according to John was collated from manuscript 1172, not the entire manuscript.

[33] Only the gospel according to John was collated from manuscript 1424, not the entire manuscript.

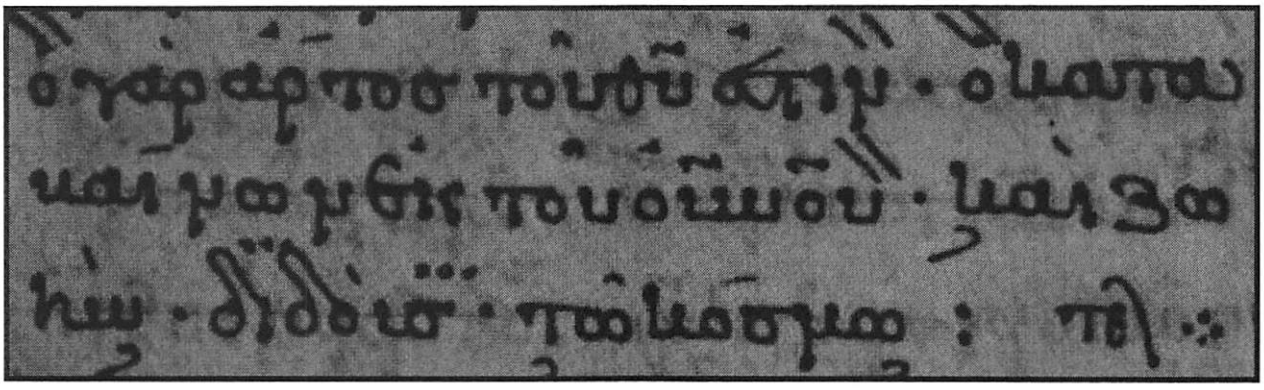

Figure 6. Rounded Letters of Manuscript 1172: John 6:33. ὁ γὰρ ἄρτος τοῦ θῡ ἐστιν ὁ κατα | βαίνων ἐκ τοῦ ουνοῡ καὶ ζω | ὴν διδοὺς τῶ κόσμω.

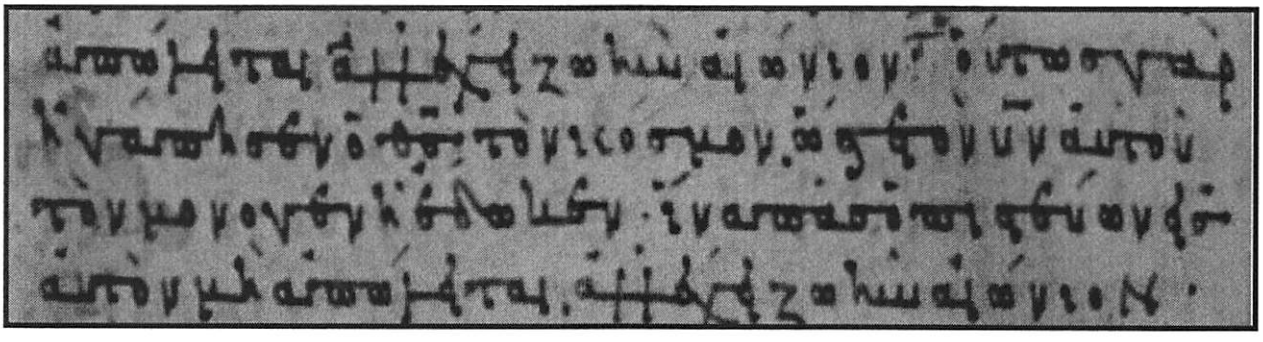

Figure 7. Upright Letters of Manuscript 1424: John 3:15–16 ἀπώλειται ἀλλ ἐχέι ζωὴν ἀιώνιον. ὕυτως γὰρ | ἠγάπεσεν ὁ θς τὸν κόσμον ὥστε τὸν υν αὐτοῦ | τὸν μονογενῆ ἔδωκεν ἵνα πᾶς ὁ πιστεύων εἰς | αὐτὸν μὴ ἀπώλειται ἀλλ' ἔχει ζωὴν αἰώνιον.

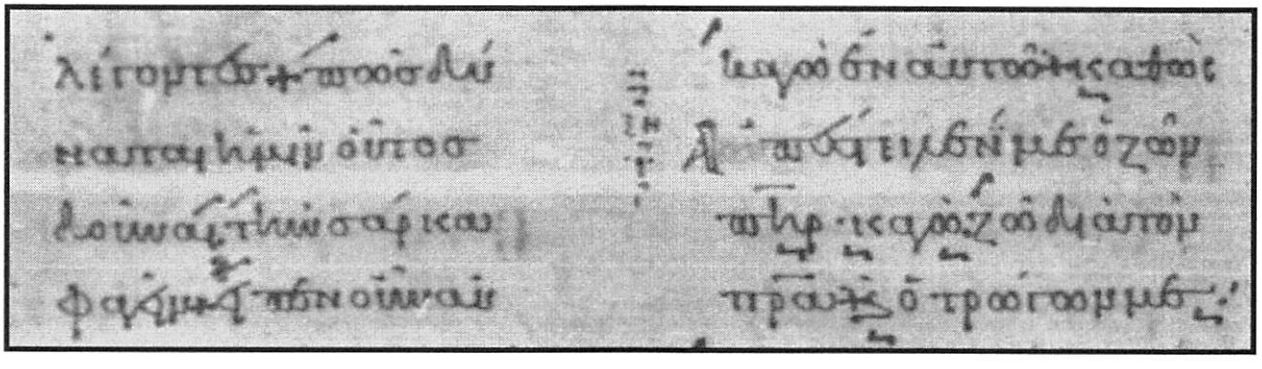

Figure 8. Mixture of Upright and Rounded Letters in Manuscript 2193: John 6:52–53, 6:56–57. λέγοντες πῶς δύ | ναται ἡμῖν ὁῦτος | δοῦναι τὴν σάρκα | φαγεῖν ἐιπεν ὁῦν αὐ
καγὼ ἐν αὐτῶ κατὼς | Ἀπέστειλέν με ὁ ζῶν | πηρ καγὼ ζῶ διὰ τὸν πρα καὶ ὁ τρώγων με.

Thompson's observation about the appearance of uncial forms of letters is worthy of extended discussion. It is clear from Thompson's statement that the presence of uncials alongside minuscules is a characteristic to consider when evaluating the paleography of manuscripts from the 10th century. Furthermore, the presence of uncials is also discussed at length in Hatch's work and will be addressed shortly.

It is the present writer's opinion that both Thompson's and Hatch's discussions about uncial letters in minuscule manuscripts are inadequate to the student who wishes to evaluate the date of a manuscript based on these indicators.

Thompson's evaluation of uncials will be critiqued first. As shown above, Thompson observes that "uncial forms of letters...by the side of the pure minuscules" is a characteristic of *codices vetusti* manuscripts. However, Thompson does not follow his own rules. In Thompson's book, Facsimile No. 55 is of a gospel text from the early 10th century. Even though Thompson places this particular gospel text in the *codices vetustissimi* period, the following uncial letters can be found: Γ E H K Λ N C, and Y. The presence of these uncial letters is not discussed by Thompson at all. When Facsimile No. 58—a writing of a Plutarch attributed to the early 10th century and also placed by Thompson into the *codices vetustissimi* period—is discussed Thompson acknowledges that uncial letter forms are present but dismisses their presence with these words, "It will be observed that in this MS. uncial forms are freely introduced. Their employment, however, appears to be rather an affectation of the scribe than the intrusion referred to above which marks a deterioration of style; for all such forms are kept to the scale of the minuscules."[34] This is a subjective argument. When should the scholar call the presence of uncial letter forms an "affectation of the scribe" and when are they indicative of a manuscript belonging

[34] Thompson, *Greek and Latin Palaeography*, 228.

to the *codices vetusti* period? Thompson provides no way for the scholar to answer that question. Because Hatch also discusses the presence of uncials in greater detail, his classification of the "Second Period" will now be evaluated.

Hatch's Second Period

Hatch writes, "The Second Period is characterized by a great variety of handwriting. Some of the specimens are clearly and legibly written, and others are much less carefully executed."[35] Regardless of this great variety, Hatch identifies four Second Period specific characteristics. The first is letter formation: "letters are generally pendent. Sometimes they are upright, and sometimes they slant toward the right."[36] The second area is the presence of uncials alongside minuscules, "The letters H and N, especially the former, are often made in the uncial manner; and less frequently Γ, Δ, and C have the uncial shape. E and Θ have the uncial form in manuscripts of the twelfth century."[37] The third area concerns the presence of the so-called mute iota, "Iota adscript occurs, especially in the first half of the period; and iota subscript is found in codices of the twelfth century."[38] And the fourth area concerns breathing marks, "The breathings are sometimes square and sometimes round, both forms being employed not infrequently in the same manuscript. Round breathings seem to have made their appearance in the latter part of the tenth century, but they were not much used until the first half of the eleventh century."[39]

It has already been shown that the script of manuscript 2193* employs both rounded and rectangular breathing marks. The letters are certainly "upright" but they have rounded

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[35] Hatch, *Facsimiles and Descriptions*, 20.

[36] Hatch, *Facsimiles and Descriptions*, 20.

[37] Hatch, *Facsimiles and Descriptions*, 20.

[38] Hatch, *Facsimiles and Descriptions*, 20.

[39] Hatch, *Facsimiles and Descriptions*, 20.

characteristics and so could not be classified as "slanting to the right." There are no subscript iotas or adscript iotas in the text of manuscript 2193*, with the very unlikely but possible exception of an iota adscript in the word ἀρχῃ found in John 1:1—the black and white photos of manuscript 2193 available to the present writer make the matter uncertain.

The matter of uncial letters is of great interest when evaluating the script of manuscript 2193*, and will now be discussed at length.

Uncials in Minuscule Manuscripts

Hatch listed Γ, H, N, and C as "frequently [having] the uncial form; and Δ, Λ, Π, and Y [being] occasionally of the uncial type"[40] when discussing his First Period. When characterizing his Second Period he writes, "The letters H and N, especially the former, are often made in the uncial manner; and less frequently Γ, Δ, and C have the uncial shape. E and Θ have the uncial form in manuscripts of the twelfth century."[41] These two lists are inadequate for the following two reasons.

First, when Hatch uses the words "frequently" and "occasionally" is he referring to the frequency of an uncial letter within a single manuscript (such as the nu in manuscript 2193) or spanning multiple manuscripts (so that if given thirty manuscripts from the First Period many of them would have uncial etas but not all of them)? Though paleography is not a precise science, it would be helpful if Hatch had given some indication as to how often an uncial letter needed to appear before he would move it from an "occasionally" designation to a "frequently" designation and vice versa? And what happens if an uncial appears "rarely" such as the uncial B in

[40] Hatch, *Facsimiles and Descriptions*, 20.

[41] Hatch, *Facsimiles and Descriptions*, 20.

manuscript 2193*?[42] Is that an "occasional" appearance, or is that not taken into account at all? Hatch's descriptions answer none of these questions.

Second, Hatch does not clarify what happens to the letters Λ, Π, and Y between the First Period and the Second Period. Do these letters go from appearing "occasionally" in the First Period to not appearing at all in the Second Period? Or is it assumed that they retain their status as "occasional" appearance from one Period to the next? Or do they develop into a more frequent use as the minuscule script evolves?

The original hand of manuscript 2193* employs the following uncial letters: B, Γ, Δ, E, K, Λ, N, Π, C, and Y.[43] The first thing to notice when comparing this list to the lists and details provided by Hatch is the presence of uncial *betas*, *epsilons*, and *kappas*. Two of these letters—B and K—do not appear in Hatch's assertions about the First Period or Second Period, and the third letter—the E—he explicitly relegates to the 12th century and later. The second thing to notice is the lack of uncial etas in manuscript 2193*. Given the prevalence of uncials in 2193, we might expect the eta to be present, but it is not.

To better explain the uncial presence in manuscript 2193*, a brief comment will be made about each uncial letter.

- B – Rare use. Occurs only seven times in manuscript 2193*.[44] This is the least frequently used uncial and is only found at the end of a line.
- Γ – Sporadic use. In John 6:1–10[45] the uncial gamma never occurs, but in 6:52–61 it occurs seven out of a possible seventeen times. It can be found anywhere on the line.

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[42] In manuscript 2193*, the uncial beta occurs only seven times.

[43] This list is excluding the *ekthesis* letters which are discussed in the section titled "Punctuation" below.

[44] John 1:49, 4:5, 5:9, 5:18, 7:23, 9:16, and 11:8.

[45] These passages, along with John 6:52–61 were selected to evaluate the presence of uncials because of the

Δ – Rare use. Only the B occurs less frequently. It does not occur in 6:1–10 or 6:52–61,[46] it can be found anywhere on the line.

E – Frequent use, though the minuscule epsilon is much more prevalent. The uncial is found eleven times in 6:1–10 and five times in 6:52–61. It can be found anywhere on the line.

K – Frequent use. The uncial form is preferred over the minuscule form. In 6:1–10 the uncial form is found ten times and the minuscule is not found once. In 6:52–61 the uncial form is found fifteen times out of a possible twenty-one times. It can be found anywhere on the line.

Λ – Frequent use. The uncial and minuscule forms occur about the same amount of times. In 6:1–10 the uncial form is used fourteen times while the minuscule form is used nine times. In 6:52–61 the uncial form is used five times and the minuscule form us used eight times. It can be found anywhere on the line.

N – Frequent use. This is the most frequently used uncial letter. This is aided by the Greek language as the nu is used more frequently than any other Greek consonant. In 6:1–10 the uncial form is found fourteen times and the minuscule form is found thirty-seven times. In 6:52–61 the uncial form is found sixteen times and the minuscule form found fifty-two times. It can be found anywhere on the line.

Π – Frequent use. In 6:1–10 the uncial form is used five times and the minuscule form is used twenty-two. In 6:52–61 the uncial form is used five times, and the minuscule form is used twelve times. It can be found anywhere on the line.

C – Occasional use. The uncial form is found once in 6:1–10 and twice in 6:52–61. All three times it is found at the end of the line. Though the uncial form can be found anywhere on the line, it is most frequently found at the end of a line.

Y – Rare use. The uncial form is not found in 6:1–10 and is found four times in 6:52–61. The uncial form occurs only at the end of a line.

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clarity of the images of the manuscript at these points.

[46] It does occur in 11:25.

Final Evaluation of Classification of Script

After evaluating all the data provided by Thompson and Hatch, there is nothing present in this manuscript to indicate that the 10th century date assigned to it in the *Kurzgefasste Liste* is incorrect. As stated above, due to the tendency of sacred texts to be "less tolerant of change" and because the breathing marks are usually square but betray a curved nature from time to time, it is reasonable to place this manuscript to the latter half of the 10th century, within the *codices vetusti* categorization of Thompson and the Second Period categorization of Hatch. The presence of the uncial epsilons would indicate an even later date yet, but Hatch's observations are not without their flaws.

Thompson's statement about the affectation toward uncial letters by an individual scribe could be used to explain away the presence of any uncial letters that appear earlier than they "ought to." There are no parameters by which a scholar can determine between an "affectation" or the natural evolution of the script through time. This subjective judgment will be frustrating to many scholars, including the present writer, but it does highlight the limitations of dating manuscripts based solely on the paleographical indicators. Hatch recognized this limitation as well, stating at the beginning of his discussion about the minuscule periods that, "in many cases...it is impossible to determine the date of a text closely; and one must then be content to place it anywhere within a period of 150 or 200 years."[47]

Nomina Sacra

The form of contraction that was most frequently used by the copyist of manuscript 2193*—and used by all copyists of Christian texts—is the convention of *nomina sacra*. Larry Hurtado offers a concise definition of *nomina sacra*. "The *nomina sacra* are a collection of

words (ultimately, fifteen became common) written in special abbreviated forms in Christian sources to indicate their sacred character."[48] *Nomina sacra* are all written with a horizontal bar placed over the contracted form of the word. The *nomina sacra* are prevalent throughout manuscript 2193*, occurring forty-seven times in the first chapter of John alone.

Larry Hurtado lists the fifteen words that were frequently written as *nomina sacra*. They were Ἰησοῦς, Χριστός, κύριος, θεός, πνεῦμα, ἄνθρωπος, σταυρός, πατήρ, υἱός, σωτήρ, μήτηρ, οὐρανός, Ἰσραήλ, Δαυίδ, and Ἰερουσαλήμ.[49] Of these fifteen listed by Hurtado, fourteen of them appear as *nomina sacra* in manuscript 2193*. The only one that is not written as a *nomen sacrum* is Ἰερουσαλήμ. There are, however, sixteen words found in manuscript 2193* that are written as *nomina sacra*. The two additional words that are not part of Hurtado's list are ἐπουράνιος and σωτηρία, though these two words could be said to fall under the auspices of οὐρανός and σωτήρ respectively. It should also be mentioned that the name John is written as a *nomen sacrum* at the top of every left hand page throughout manuscript 2193*. A corrector also inserts a *nomen sacrum* of the name John at 1:29.

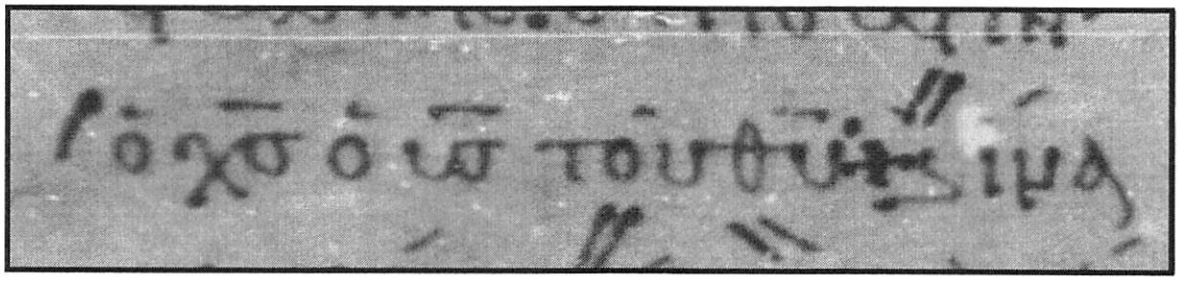

Figure 9. *Nomina* Sacra: A portion of John 20:31 (ο χ̄ς̄ ο ῡς̄ του θ̄ῡ και ινα) in manuscript 2193 showing the *nomen sacrum* of Christ, Son, and God.

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[47] Hatch, *Facsimiles and Descriptions*, 19.

[48] Larry W. Hurtado, "The Origin of the *Nomina Sacra*: A Proposal," *JBL* 117 (1998): 655.

[49] Hurtado, "*Nomina Sacra*," 655–56.

A brief glance at the list of words contracted as *nomina sacra* will show that some of these words can have multiple references and therefore can lack their "sacred" meaning. One might expect in these instances that the word would be written out *plene*. For example, the word "father" appears three times in 8:44 which reads, "You are of your father the devil, and your will is to do your father's desires. He was a murderer from the beginning, and has nothing to do with the truth, because there is no truth in him. When he lies, he speaks out of his own character, for he is a liar and the father of lies." It is obvious from this context that "father" not only lacks the "sacred" character, but it possesses the opposite of sacred character: profane character. However, in 8:44 of manuscript 2193, the word "father" is written out πρ̄ς, πρ̄ς, and πη̄ρ respectively. It is likely that the convention of writing out certain words as *nomina sacra* was so firmly embedded in tradition and in the mind of the copyist that the "sacred-ness" of the referent was not taken into account.

There are a few instances where words that are normally written as *nomina sacra* are written out *plene*. Within manuscript 2193* this happens ten times. Eight times it happens to the word "son", once it happens to the word "heaven," and once it happens to the word "God." The occurrence of "God" written out *plene* is found in 1:2 (accusative), the occurrence of "heaven" written out *plene* is found in 3:27 (genitive case), and the occurrences of "son" written out *plene* are found in 3:36 (dative), 4:5 (dative), 4:12 (nominative), 5:23 (accusative), 6:53 (genitive), 10:36 (nominative), 12:23 (nominative), and 14:13 (dative). Of these *plene* occurrences, only the word "son" in 4:5 and the word "sons" in 4:12 lack the "sacred" meaning. No discernible reason was discovered for these *plene* occurrences.

The presence of *nomina sacra* in John's text found in 2193 is expected because it was a common scribal convention among Christians. The use of the *nomina sacra* convention for

ἐπουράνιος and σωτηρία is moderately unexpected, and their presence in 2193 could be used to develop a more nuanced understanding of the development of this scribal convention.

Punctuation

Having addressed the matter of the script at length, the matter of punctuation and paragraphing must be discussed. Punctuation is present in manuscript 2193*, but there are three factors, not unrelated to each other, that complicate its study.

The first factor is the presence of musical notations. The text of manuscript 2193* was first penned by a copyist, and at a later date—whether days, weeks, months, years, or hundreds of years later, it is impossible to determine—musical notations were added with red ink.[50]

The second complicating factor is that no color images of this manuscript are available for study. Consequently, it is difficult—and often times impossible—to distinguish between the red ink and the non-red ink based on the black and white photographs in which this manuscript is available.

The third complicating factor is the presence of a corrector(s). On multiple occasions, a corrector marked the omission of words and letters by placing small dots above them. In other instances erasures have been employed. In still other places, the corrector used his stylus and ink to manipulate an already existing letter into a different letter. Sometimes these 'manipulations' obscure the work of the original hand, making the identification of punctuation tenuous at best.

Unlike English's modern punctuation system, Greek's punctuation system was considerably less complex, often consisting of nothing more than a single point. The single point had different functions based on its location. Bruce Metzger identifies three "positions" for the

[50] S. M. Pelekanides et al., eds., *The Monasteries of Iveron, St. Panteleimon, Esphigmenou, and Chilandari* (vol. 2 of *The Treasures of Mount Athos: Illuminated Manuscripts*, ed. S. M. Pelekanides et al.; Athens: Ekdotike

single point: (1) the high point, which was equivalent to a full stop; (2) the point on the line, which was assigned different values by different scribes; (3) the middle point, which likewise functioned differently depending on the scribe and eventually disappeared.[51] Of these three positions, manuscript 2193* exhibits two of them: the high point and the point on the line.

The high point punctuation, which Metzger described as being equivalent to a 'full stop' is frequently employed throughout the text of manuscript 2193* and is always followed by a tiny cross. It should be noted that these tiny crosses also frequently appear where there is no high point punctuation.

The presence of these tiny crosses was first noted by Amy Anderson who briefly studied the gospel according to Matthew within manuscript 2193.[52] Anderson posits that the tiny crosses were added by a later hand but offers no support for her conclusion. However, this thesis agrees with her conclusion that the crosses were added at a later date for the following three reasons.[53] First, the crosses often extend further into the margin than the original hand ever did (1:23). Secondly, sometimes the tiny cross is placed above the line because it did not fit between the words (1:23). And thirdly, sometimes the tiny cross is placed between words even when it did not fit between them (2:4).

Athenon, 1974), 331.

[51] Metzger, *Manuscripts of the Greek Bible*, 32.

[52] Anderson, *Family 1 in Matthew*, 142.

[53] See Figure 10 for an image of the following three examples.

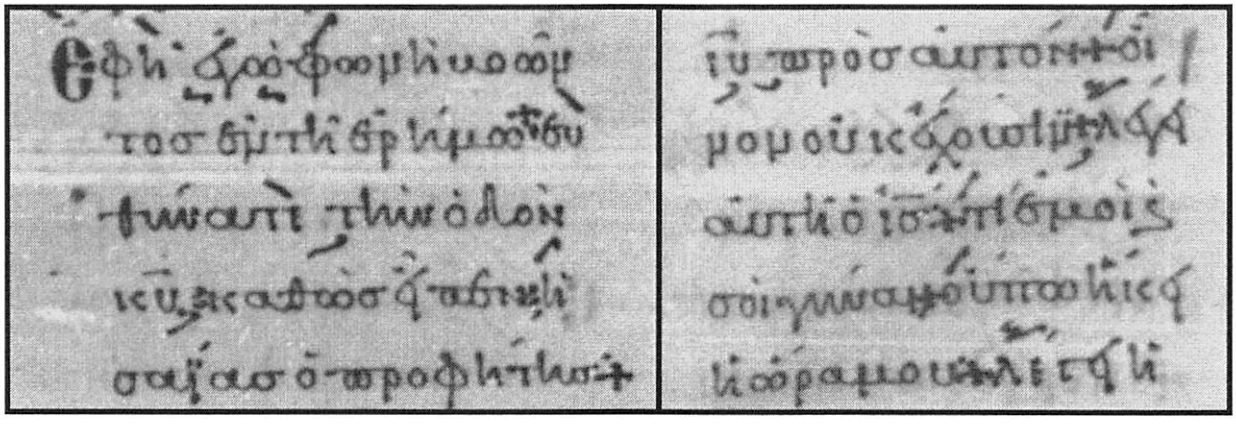

Figure 10. Tiny Crosses: The first image is John 1:23. In the second line a tiny cross is placed above the line because it does not fit. At the end of the verse, a tiny cross is placed further into the margin than the original text would go. The second image is John 2:3–5. In the middle of the fourth line a tiny cross is placed between the words γύναι and οὔπω even though it doesn't fit.

The point-on-the-line punctuation is also frequently employed but the present writer was unable to identify its specific purpose by the copyist.

Not unrelated to punctuation is the matter of paragraphing. Paragraphing is used in manuscript 2193*. It is most notably signified by the presence of an enlarged letter in the left hand margin, which is called "*ekthesis*."[54] This occurs approximately 533 times. The reason for the "approximate" qualifier is because sometimes the *ekthesis* was added by a later hand, and sometimes it was unclear if it was truly a later hand that added it, or if it was the original copyist accommodating a mistake.

The *ekthesis* in manuscript 2193* is employed for at least two identifiable reasons. The first reason is that it marks a new paragraph according to the Ammonian Section numbers. According to D. C. Parker, there are 232 paragraphs in the Gospel of John,[55] and though he

[54] Greg Goswell, "Early Readers of the Gospels: The *Kephalaia* and *Titloi* of Codex Alexandrinus," *JGRChJ* 6 (2009): 134, defines *ekthesis* as "a letter protruding into the left margin." An example of *ekthesis* can be seen in Figure 10.

[55] Parker, *New Testament Manuscripts,* 315.

acknowledges the manuscripts are not wholly consistent, all 232 paragraphs are noted in manuscript 2193* and are numbered accordingly in Greek.[56] The second reason that *ekthesis* is employed is to indicate a change in the subject of a sentence. This is most easily seen in John 12:1–8. An *ekthesis* appears at John 12:2 where Ammonian paragraph ninety-eight is located. Another *ekthesis* appears at 12:3 where, unlike 12:1–2, Mary is the sole acting subject. An *ekthesis* appears at 12:4 where Judas Iscariot becomes the new subject. He continues to be the subject through verses five and six, where no new *ekthesis* is found. Jesus becomes the new subject in verse seven when he responds to Judas's incredulity, and it is at this point that a new *ekthesis* is found. The next *ekthesis* to be found is in 12:9 which indicates a new Ammonian paragraph. These two reasons for the presence of an *ekthesis* do not, however, account for all their occurrences in manuscript 2193*. There is an *ekthesis* at the beginning of 11:43 that does not fit either of the two previously described reasons.

The Corrector(s)

Manuscript 2193* has been subject to considerable correction. This thesis will distinguish between two types of corrections: "script" and "non-script" corrections.[57] Because "script" corrections required the composition of additional words by the corrector, the handwriting could be examined and the examination of these "script" corrections suggests that there are at least two correctors.

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[56] Greek letters could be used as numerals, and this is witnessed in the numbering of these paragraphs as paragraph number one is designated with the letter A and paragraph number 232 is designated with the letters CΛB

[57] "Script" corrections are corrections that required the composition of additional words or letters by the corrector. "Non-script" corrections are corrections such as erasures, strikethroughs, or any other method that did not employ the use of letters or words.

The corrector that is labeled "C1" made corrections in the margin and did so with mostly uncial letters[58]. There are only two corrections at the hand of this corrector. The corrections are located at 5:15 and 6:40 respectively. It appears as though this corrector is the same copyist who added the "lectionary notes" in the margin. This conclusion is based on the fact that the letters are all uncial in character, similar to the letters used to compose the lectionary notes, and—though admittedly far from conclusive when black and white images are the only available means for studying the manuscript—the ink used is of the same shade as the ink used for the lectionary notes. This corrector has been assigned "C1" to indicate the working hypothesis that this copyist's corrections appeared first.

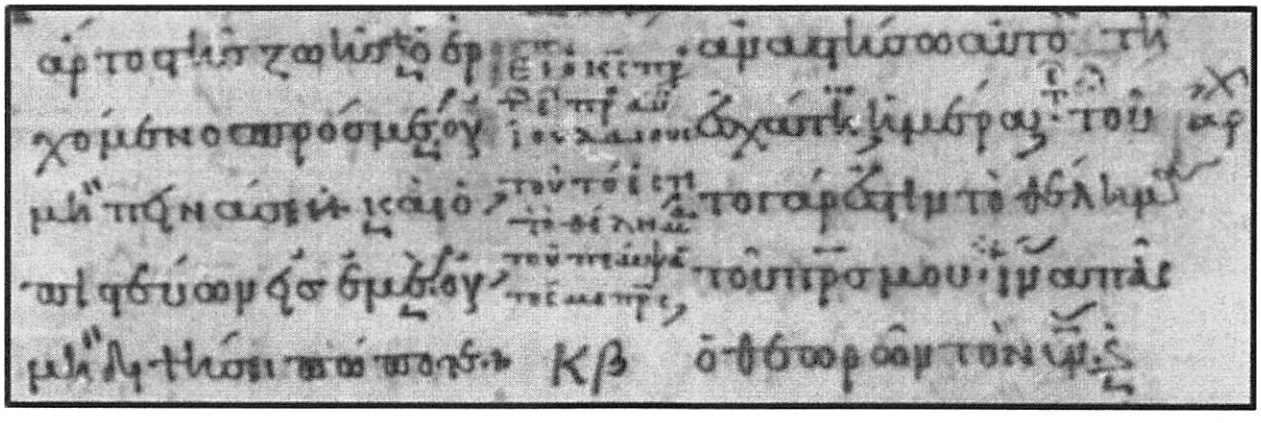

Figure 11. Corrector 1: A correction at 6:40 by "C1" placed between the two columns of text. The correction is supposed to replace the text on the right that is demarcated by the presence of markers, often called lozenges, which look like four dots in the shape of a baseball diamond. The correction reads τοὺτο ἐστι τὸ θέλημα τοῦ πέμψατός με πρ̄ς.[59]

The corrector that is labeled "C2" in the collation made his corrections with a somewhat rushed and sloppy minuscule hand. This corrector made corrections not only in the margins, but also in between lines of text. This corrector is far more prevalent than "C1," accounting for 142

[58] The letters *mu* and *upsilon* are not written in uncial form.

[59] This correction immediately follows a lectionary note that ends with the word ιουδαιους.

"additions" to the text.[60] This corrector has been assigned "C2" to indicate the working hypothesis that this copyist's corrections appeared later than those of the first corrector.[61]

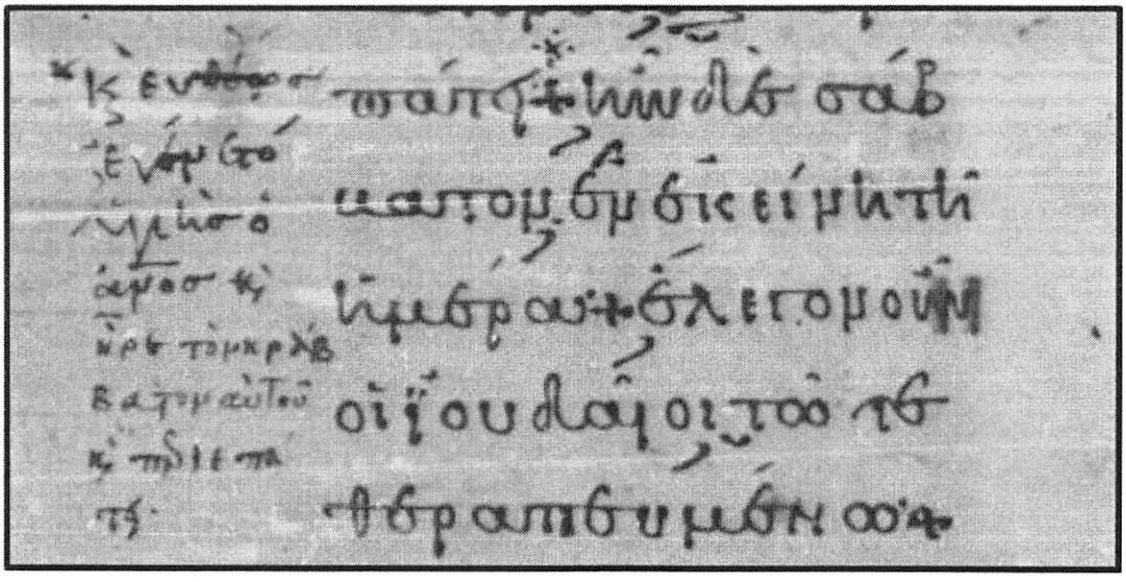

Figure 12. Corrector 2: A correction at 5:9 by "C2" placed in the left hand margin. The correction supplies καὶ εὐθεώς ἐγενετό ὑγιὴς ὁ ανος καὶ ἦρε τὸν κράββατον αὐτοῦ καί περιπάτει, which was omitted by the original hand due to haplography.

The second type of correction is the non-script correction. These corrections are marked with a single "C." These are corrections that have been made without the use of any letters. Because the "C1" and "C2" correctors were identified on the basis of the script that was used, it was impossible to assign these other non-script corrections to any particular corrector.

There are three types of non-script corrections. The first and substantially more commonplace correction is the use of what the present writer calls "omission dots." These are dots that are placed over a word or words to indicate that they do not belong in the text. These

[60] An appendix at the end of this thesis will organize all the corrections made to manuscript 2193*.

[61] The primary reason for the hypothesis that this corrector is later than the other is because of the lack of uncial letters. Palaeographically, the later the date, the less frequently writing consisting primarily of uncial letters if found.

dots occurred fifty-six times to mark the omission of entire words. These dots, however, are not confined to indicate only the omission of words, but they are also used to indicate the omission of letters, particularly the nu-moveable. The use of these dots to indicate the omission of a nu-movable occurs 155 times.

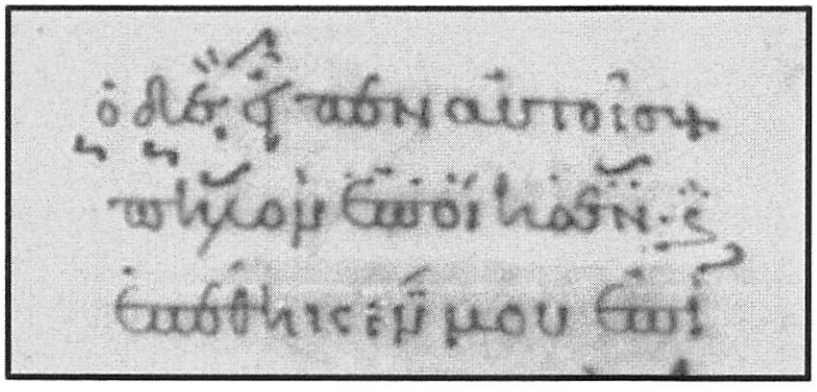

Figure 13. Omission Dots: Omission dots are observed in 9:15 over the words ἐποίησεν (καὶ), and over the nu-moveable on ἐπέθηκεν.

This leads to the second type of non-script correction: erasures. Erasures occur considerably less often than the omission dots. Whereas the omission dots occur 212 times, the erasure is employed a modest forty times. These erasures are used almost exclusively to omit undesired letters, though in one instance it was employed to erase an entire word: αὕτη (11:4). Figure 14 shows that in verse 11:4 omission dots were erased along with the undesired word, lending support to the possibility that the omission dots preceded the erasures. It is possible that the omission dots were copied over from the exemplar and that the erasures were not, but this is only speculation.

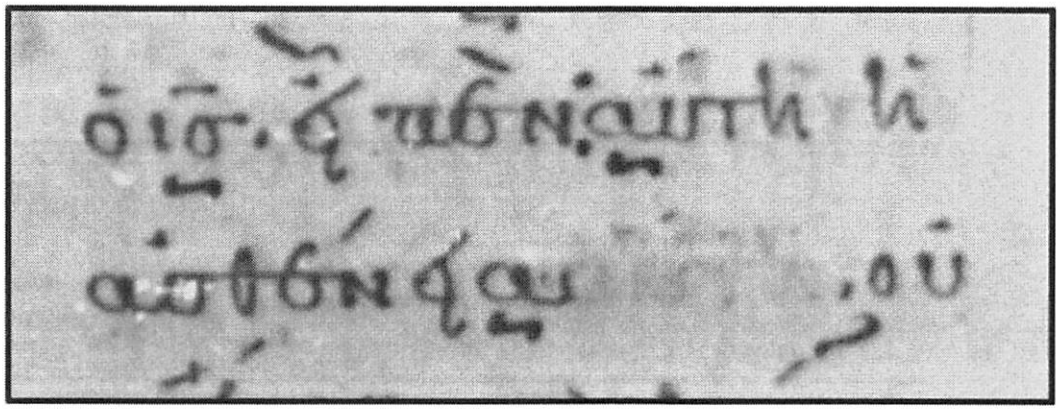

Figure 14. Omission Dots and Erasure: The presence of an erasure after ἀσθένεια is obvious. The presence of the word αὕτη in 11:4 is barely visible. Also observable is the presence of omission dots, which were placed over αὕτη and were erased along with the word.

The last type of non-script correction is the strikethrough. While this type of correction was frequently observed in the collation of the Gospel according to John in manuscript 1172, it only occurs once in manuscript 2193*. This single occurrence is located at John 20:16, and the word ἑβραϊστι is crossed out.

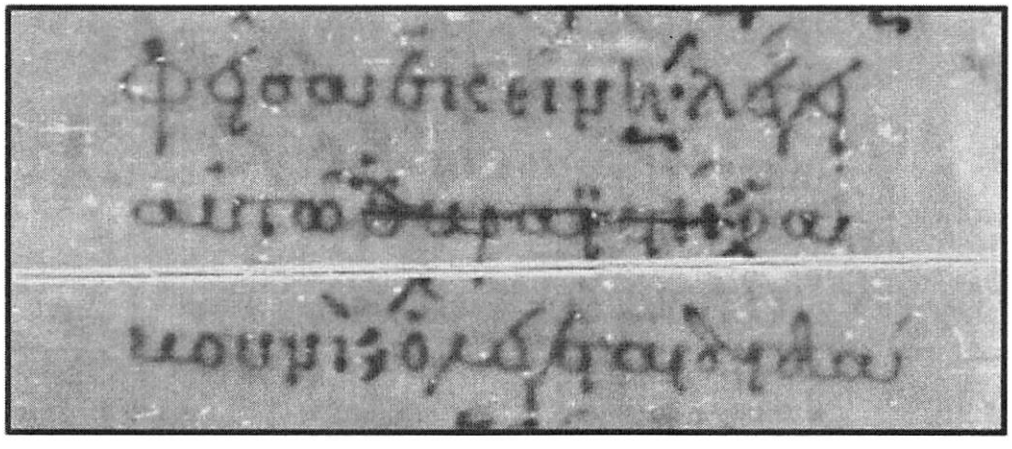

Figure 15. Strikethrough: The word ἑβραϊστι is struck through in 20:16. The gray line that spans the image located between the second and third line is a defect in the photograph of the manuscript.

CHAPTER THREE

FAMILY 1

Family 1 Introduction

In 1902 Krisopp Lake published the book *Codex 1 of the Gospels and Its Allies*, wherein he detailed the close relationship between the texts found in manuscripts 1 118 131 and 209.[1] Because of the textual affinity these manuscripts share, New Testament textual critics often refer to them as a collective, and the label used to discuss this collective is "Family 1."

The number of manuscripts that are included under the canopy of the Family 1 label has increased as more studies were and are continually conducted in the field of New Testament textual criticism. Manuscript 2193, the manuscript under study for this thesis, is one of those manuscripts added to the Family 1 label that was not discussed in Lake's seminal work. Because 2193 is often listed among the Family 1 manuscripts,[2] a discussion about Family 1 is warranted at this time.

This chapter will examine the history of the use of the Family 1 label. It will be shown that no standard criterion or criteria has been identified before a manuscript can be labeled as a Family 1 manuscript. The absence of a standard criterion or criteria resulted in a lack of uniformity regarding which manuscripts were added to Family 1 and which manuscripts were not. This chapter will also point out that this problem persists to the present day, and that there is

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[1] Krisopp Lake, *Codex 1 of the Gospels and Its Allies* (vol. 7 of *Text and Studies: Contributions to Biblical and Patristic Literature*; ed. J. Armitage Robinson; Cambridge: Cambridge University Press, 1902).

[2] E.g. James K. Elliott, *A Bibliography of Greek New Testament Manuscripts* (2d ed.; Cambridge: Cambridge

a need for continued scholarship in the area of Family 1 studies to hammer out the disparities. Finally, this chapter will raise questions as to the usefulness of the label "Family 1" in light of its non-uniform characteristics.

Kirsopp Lake and the Beginnings of the Family 1 Label

As previously stated, Krisopp Lake detailed the close relationship between the texts of manuscripts 1 118 131 and 209 in his book *Codex 1 of the Gospels and Its Allies*. Lake begins by reflecting on an "inconvenience to the student of the Text of the New Testament."[3] The inconvenience was articulated with these words: "the absence of any short method of quoting groups of manuscripts which are known to represent a common original."[4] He continues, "It is very cumbrous to have to write 13–69–124–346–543–788–826–828 every time that one wishes to quote the consensus of all the Ferrar MSS. I have ventured to make a slight addition to the usual critical notation in order to reduce this inconvenience, and...have used *fam*^{13} to express the Ferrar group which is headed by cod. 13, and *fam*^{1} to express the group headed by cod. 1."[5] Thus, the Family 1 label has its origins in a scholar's effort to "reduce [an] inconvenience."[6]

In order to reduce the inconvenience, Lake placed four manuscripts 1–118–131–209 into a single family and collectively called them Family 1.[7] His criterion for placing these manuscripts into that family is singular: "there is no doubt as to the reading of the archetype which they

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University Press, 1969), 95.

[3] Lake, *Codex 1 of the Gospels*, v.

[4] Lake, *Codex 1 of the Gospels*, v–vi.

[5] Lake, *Codex 1 of the Gospels*, vi.

[6] Lake, *Codex 1 of the Gospels*, vi.

[7] Lake, *Codex 1 of the Gospels*, xxi–xxii. Manuscript 205 also belongs to Family 1, but did not warrant individual discussion because Lake believed it was a direct copy of 209, and therefore did not provide any unique evidence or information on the subject of Family 1.

represent."[8] Lake's criterion for including a manuscript into Family 1 was clear, but it was hardly concise. This criterion's lack of conciseness continues to be the source of many troubles in determining which manuscripts belong to Family 1 and which manuscripts do not. To articulate the troubles this criterion fosters the following questions are put forth: (1) How much reading of the archetype did a manuscript need to represent in order to receive the Family 1 label? For example, could a manuscript be included in Family 1 if it had only a single archetypical reading? (2) If a manuscript is included among Family 1 on the basis of *some* readings reflecting the archetype, how does a New Testament textual critic know which readings within that manuscript are legitimate Family 1 readings and which ones are not?

Using Lake's own writings from *Codex 1 and Its Allies*, the first question raised will now be addressed. How much reading of the archetype did a manuscript need to represent in order to be included in Family 1?

Even though Lake's singularly articulated criterion that "there is no doubt as to the reading of the archetype which they represent" is imprecise, the operative words are "no doubt." Lake is aware of other manuscripts that share Family 1 readings, but he does not label them as Family 1. Lake acknowledges this relational awareness when he writes that there is "a close connection between *fam*^{1} and *fam*^{13} 22 28 565 700" in the Gospel according to Mark.[9] This indicates, at the very least, that manuscripts 22 28 565 and 700 share at least *some* Family 1 readings. So, why were these manuscripts are not included in Family 1 by Kirsopp Lake? Answer: because there is "doubt," regarding their archetype. Lake admits as much when he hypothesizes that "no one of

[8] Lake, *Codex 1 of the Gospels*, vi.

[9] Lake, *Codex 1 of the Gospels*, l.

the group may be a faithful representative of the original text, but all may have suffered mixture with more ordinary types."[10]

This "close connection between *fam*[1] and *fam*[13] 22 28 565 700" indicates that a manuscript could *not* be included into Family 1 on the basis of a single archetypical reading. A single archetypical reading does not remove the necessary amount of doubt for a manuscript to receive the Family 1 label, because that reading could be derived from the archetype, or could be coincidence, or it could be a reflection of a "pre-Antiochian recension in variously corrupted forms."[11]

How many readings, then, were necessary before inclusion was granted? Lake never clarified the matter and to this day that question has never been adequately answered. Current scholarship regarding Family 1 reflects the absence of such a rule or criterion.

The second question is related to the first. If a manuscript is included in Family 1, how does a New Testament textual critic know which readings within that manuscript are Family 1 readings and which ones are not?

The only way to know is for the scholar who adds a manuscript to the Family 1 label to delineate exactly where the Family 1 readings are located. Lake initially created the Family 1 label to "reduce [an] inconvenience"[12] but in reducing one inconvenience he created another. The second inconvenience is that there is no convenient way to know which readings from any given Family 1 manuscript actually represent the Family 1 archetype, or even if an archetype can be reconstructed.

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[10] Lake, *Codex 1 of the Gospels*, l.

[11] Lake, *Codex 1 of the Gospels*, lii.

[12] See footnote 5.

Lake posited in *Codex 1 of the Gospels and Its Allies* that four manuscripts could be conveniently indicated with the siglum *fam*[1]: they were 1 118 131 and 209. However, these four manuscripts were not all created equal. Thus, Lake spills a significant amount of ink explaining which readings from 118 131 and 209 are actually reflective of the Family 1 archetype. For example, he writes, "There are four passages in the Fourth Gospel where 118 and 209 leave the 1 type of the text :— (1) viii 28–viii 43. (2) x 4–x 18. (3) xi 33–xi 48. (4) xiii 24–xviii 3."[13] After his discussion on these passages from the Fourth Gospel Lake continues, "In the case of the other Gospels there are several passages where the type of 1 is deserted... (1) Mt x 34–xxi 46. (2) Mc xvi 9–xvi 20. (3) Lc i 1–ii 43. (4) Lc iii 7–iii 20. (5) Lc xxiv 19–xxiv 34."[14] After this clarification, Lake continues:

> It is therefore necessary to examine the readings of the type of 1 found in the five passages mentioned above.
>
> (1) Mt x 34–xxi 46.
>
> In this passage there are 310 variants from the T.R. found in 1 and of these 41 are also found in 118 209. The question is whether these 41 readings imply that a MS of the same type as 1 was used, or not. Twenty-six out of the 41 may be dismissed as readings which belong either to the genuine Antiochian text, or to a text so common as obviously to need no explanation, i.e. they are readings which Tischendorf quotes as found in more than 50 MSS, or even in a greater number.
>
> The following remain :—...[15]

Lake proceeds to list the remaining fifteen readings and their support in other manuscripts. This complicated process is then repeated for the four remaining blocks of Scripture "where the type of 1 is deserted."[16]

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[13] Lake, *Codex 1 of the Gospels*, xxviii.

[14] Lake, *Codex 1 of the Gospels*, xxx.

[15] Lake, *Codex 1 of the Gospels*, xxxi.

[16] Lake, *Codex 1 of the Gospels*, xxx.

After Lake concludes this complicated yet necessary procedure, he then focuses on manuscript 131, as this manuscript is unlike 118 and 209 because "131 only preserves the text of the family of 1 in Mc i–v and Lc i–xxiv; elsewhere it has a text which in the main is Antiochian though it has a certain number of variants."[17]

Manuscript 131 clearly shares fewer Family 1 archetypical readings than 118 and 209, thus indicating that Lake allowed a certain amount of flexibility regarding the quantity of required archetypical readings when assigning the Family 1 label to manuscripts. It will be shown below that subsequent scholars have followed Lake's lead and allowed this flexibility to apply to other manuscripts as well. This has resulted in a great disparity of the quantity of group readings between current members of Family 1.

One might question whether Lake succeeded in "reducing an inconvenience." Especially considering his admission that, "it is therefore not easy to give a list of readings found in 131 or 118-209 which probably ought to be regarded as those of the archetype."[18] Lake, quite literally, needed an entire book to articulate which readings from 1 118 131 and 209 were actually representative of the Family 1 archetype.

The fact that Lake *did* articulate these readings proves that such articulation is necessary. Thus, as the list of manuscripts belonging to Family 1 expanded following the publication of *Codex 1 of the Gospels and Its Allies*, similarly specific documents should have accompanied the manuscripts added to Family 1 to clarify which readings within each manuscript actually represented the "Family 1" archetype. This happened only sporadically.

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[17] Lake, *Codex 1 of the Gospels*, xxxiv.

[18] Lake, *Codex 1 of the Gospels*, xlii.

Current Status of Disparities of Family 1 Members

The great disparity in Family 1 members is best demonstrated by comparing 1582 with 2542. Consider first manuscript 1582. Manuscript 1582 has supplanted Codex 1 and is now recognized as being the leading member of Family 1. This happened when Amy Anderson's research on 1582 proved that 1582 represented an earlier form of the Family 1 archetype than Codex 1.[19] Manuscript 1582, therefore, is a Family 1 manuscript in all readings of all four gospels.

Consider now manuscript 2542, which was unilaterally added to Family 1 by Paul R. McReynolds on the basis of its "agreement" with Family 1 in only nine chapters of Luke.[20] McReynolds defined Family 1 "as agreement of all six manuscripts 1, 118, 131, 205, 209, 1582."[21] Scare quotes were added to the word agreement because in these nine chapters of Luke, manuscript 2542 only "agreed" with Family 1 forty-nine percent of the time. So, on the one hand, Family 1 now includes 1582 (which was not only added to Family 1, but became the new leading manuscript of the Family based on its affinity to manuscript 1's exemplar) and on the other hand, Family 1 also includes 2542 which was added to Family 1, but only on the basis of its agreement with Family 1 forty-nine percent of the time in only nine selected chapters from a single gospel: Luke.

This disparity of the quality and quantity of a manuscript's Family 1 reading has resulted in the previously mentioned "lack of uniformity" among scholars. Paul McReynolds considered manuscripts 1 118 131 205 209 and 1582 to be the members of Family 1 when he proposed

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[19] Anderson, *Family 1 in Matthew*, 97.

[20] Paul R. McReynolds, "Two New Members of Family One of the New Testament Text: 884 and 2542" in *Texte und Textkritik: eine Aufsatzsammlung* (ed. Jürgen Dummer; Berlin: Akademie-Verlag, 1987), 397–403. The nine chapters are Luke 15–23.

[21] McReynolds, "Two New Members of Family One," 400.

adding two new members: 884 and 2542. Frederick Wisse's list of Family 1 members included ten manuscripts: 1 118 131 205 205^{abs} 209 884 1582 2193 and 2542.[22] But this list is accompanied with the following clarification, "[These] ten manuscripts are members of Gr 1 in at least part of Luke:..."[23] Reuben Swanson listed a reading as a Family 1 reading if it agreed with 1 118 and 1582.[24] Bruce Metzger does not even list the members of Family 1 in his popular *Textual Commentary on the Greek New Testament*. This is particularly unhelpful, especially when one considers his methodology for citing Family 1:

> The citation of the siglum f^1 and f^{13} may, in any given instance, signify a minority of manuscripts (or even only one) that belong to the family." The Greek New Testament that Metzger's *Textual Commentary* supplements lists some manuscripts as belonging to Family 1, but even this introductory note lacks any semblance of specificity. It reads "Manuscripts are always named individually, with the exception of two groups which conventionally have been known as f^1 (manuscripts, 1, 118, 131, 209, 1582, and others)....[25]
>
> How do the word "and others" help clarify the Family 1 label? Answer: They do not.
>
> The same imprecise list is provided in the forward to the *Nestle-Aland Novum Testamentum Graece*[27].[26]

Bruce Metzger and Bart Ehrman's treatment of Family 1 in their introductory text to textual criticism is worthy of full citation because it highlights how all this disparity creates problems:

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[22] Frederik Wisse, *The Profile Method for Classifying and Evaluating Manuscript Evidence* (SD 44; Grand Rapids: Eerdmanns, 1982), 106.

[23] Wisse, *Profile Method*, 106.

[24] Reuben J. Swanson, ed., *New Testament Greek Manuscripts: Variant Readings Arranged in Horizontal Lines Against Codex Vaticanus: John* (Sheffield, UK: Sheffield Academic Press, 1995), ix.

[25] Barbara Aland et al., eds., *The Greek New Testament* (4th ed.; Stuttgart: Deutsche Bibelgesellschaft, 1993), 5^*–6^*.

[26] Barbara Aland et al., eds., *Nestle-Aland Novum Testamentum Graece* (27th ed.; Stuttgart: Deutsche Bibelgesellschaft, 1993), 58^*.

> Early in the twentieth century, Kirsopp Lake identified a family of witnesses that includes manuscripts 1, 118, 131, and 209, all of which date from the twelfth to the fourteenth centuries. Textual analysis of the Gospel according to Mark indicates that the type of text preserved in these minuscules often agrees with that of Codex Θ and appears to go back to the type current in Caesarea in the third and fourth centuries. Recently, it has been argued that 1582 should be seen as the leading member of the group in Matthew.[27]

The first problem is that Metzger and Ehrman are not clear on where they got their information. Who did this "textual analysis" of Mark among Family 1 manuscripts to connect it to Θ? The second problem is that they momentarily limit their Family 1 discussion to the Gospel of Mark when discussing Codex Θ.[28] This focus on the Gospel of Mark prevents them from including 884 or 2542 which McReynold's included in 1987. This exclusion should be expected, because as shown above, manuscripts 2542 and 884 were not included in Family 1 based on readings from Mark's Gospel, but on readings from Luke's Gospel. Could it be that Metzger and Ehrman, whether intentionally or unintentionally, are letting Mark's Gospel serve as their litmus test for a manuscript's inclusion into Family 1? Another problem with Metzger's and Ehrman's treatment of Family 1 is that they make no reference to manuscripts 22, 1192, 1210, 1278, or 2193, which J. K. Elliott says are "normally...considered as members of family 1."[29]

Elliott's language is as generous as his list is revealing of the Family 1 labeling problems. In his bibliography of New Testament manuscripts he provides the most comprehensive list of Family 1 members yet. He writes, "Normally the following manuscripts are considered as members of family 1: 1, 118, 131, 205, 209; 22, 1192, 1210, 1278, 1582, 2193, 2542 and others

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[27] Bruce M. Metzger and Bart D. Ehrman. *The Text of the New Testament: Its Transmission, Corruption, and Restoration* (4th ed.; New York: Oxford University Press, 2005), 86–87.

[28] Whereas Metzger and Ehrman focused their attention on the gospel according to Mark, Frederik Wisse—as shown above—focused on the gospel according to Luke, Amy Anderson focused on the gospel according to Matthew, and the present writer is doing Family 1 work in the gospel according to John.

[29] James K. Elliott, *A Bibliography of Greek New Testament Manuscripts* (2d ed.; Cambridge: Cambridge University Press, 1969), 95.

have sometimes been included as members for certain parts of the New Testament, especially by von Soden."[30] He is generous in using the word "normally," especially considering that manuscripts 1192 1210 and 1278 have *not* been included in *any* list of Family 1 manuscripts mentioned above. Furthermore, Frederick Wisse goes so far as to place some of them into their own family: Family 22.[31] Elliott's list shows how fickle the label "Family 1" truly is. He acknowledges that other manuscripts "have sometimes been included as members for certain parts of the New Testament"[32] but he does not list them. It is possible he may have had in mind 565 which was listed as a Family 1 member—only in the Gospel of John—by George Kilpatrick,[33] or 872 which von Soden listed as a Family 1 member only in Mark.[34] Yet, he included 2542 in his list though it has less agreement with Family 1 than 565 or 872. Furthermore, he omitted manuscript 884, which was included in Family 1 at the same time, by the same author (McReynolds), and in the same article as 2542.[35]

It is obvious by now that labeling a manuscript as Family 1 can be misleading, because not all Family 1 manuscripts have equal status or characteristics. As it stands, the only criteria for admission into Family 1 is some evidence—the amount of evidence required can be surprisingly minimal: such as 2542, where only 49% agreement with Family 1 in nine chapters from Luke was needed to make the cut—that the manuscript's text represents the archetype of codex 1582.[36]

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[30] Elliott, *Bibliography*, 95.

[31] Frederik Wisse, *The Profile Method for Classifying and Evaluating Manuscript Evidence* (vol. 44 of *Studies and Documents*; ed. Irving Alan Sparks; Grand Rapids: Eerdmans, 1993), 107–8.

[32] Elliott, *Bibliography*, 95.

[33] George D. Kilpatrick, "Codex 565 of the Gospels" *TZ* 25 (1969): 130.

[34] Hermann Freiherr von Soden, *Die Schriften des Neuen Testaments* (pt. 2 of vol. 1; Göttingen: Vandenhoeck und Ruprecht, 1911), 1042.

[35] McReynolds, "Two New Members of Family One," 397–403.

[36] Anderson, *Family 1 in Matthew*, 97. Until recently, codex 1 was the leading member of Family 1. Though it

Consequently, the amount of information conveyed to the student of textual criticism by the label Family 1 is surprisingly sparse, and more likely: misleading. Based on the usage of the label Family 1 in textual criticism resources published today, perhaps the best definition of "Family 1" would be something like this: "At some point in any given Family 1 manuscript there are readings—the amount of which varies widely—that represent the archetype that was used in the production of codex 1582." Ideally this definition would be accompanied by a corresponding list of which passages within any given manuscript actually reflect the Family 1 reading.[37]

The need to distinguish which passages from which manuscript actually belonged to the Family 1 label has always been recognized, even if never explicitly articulated. From the Family 1 label's conception Kirsopp Lake felt the need to indicate that 131 only had Family 1 readings in Mark 1–5 and Luke 1–24.[38] Paul McReynold's delineated parameters for 2542, which has already been discussed, and Amy Anderson made major advancements in this area in her book *The Textual Tradition of the Gospels: Family 1 in Matthew.*

Inherent Problems with Family 1 Label: A Case Study of Manuscript 565

In 1969 George Kilpatrick wrote an article titled "Codex 565 of the Gospels." In this article he indentified 565 as a member of Family 1 "somewhere between Jn. i. 42 and ii. 5 to the end of John...."[39] This observation by Kilpatrick has been substantially confirmed. According to the

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is doubtful that Family 1 will be successfully renamed Family 1582, this thesis will reflect that 1582 is the leading member of Family 1 in accord with recent scholarship.

[37] Though it would be beneficial to have a list of all Family 1 manuscripts listed along with what passages reflect Family 1 readings, no such textual critical tool is currently available. This observation highlights the need for ongoing research and work in the area of Family 1 manuscripts.

[38] Lake, Codex 1 of the Gospels, xxiv.

[39] George D. Kilpatrick, "Codex 565 of the Gospels" *TZ* 25 (1969): 130. There is a significant typo in Kilpatrick's essay immediately where the quote in the body of the paper cuts off. Kilpatrick mistakenly typed 566 instead of 565. Thus, at first glance, it appears as though 566 is a member of Family 1 from around John 2 to the end of John. This, however, is impossible as 566 does not contain the gospel of John.

Text und Textwert volume V.I on John 1–10, 565 has a closer relationship to 1582 among chapters 1–10 than any other manuscript—including manuscript 1.[40] Kilpatrick's article, unlike McReynold's article on 884 and 2542, did not propel manuscript 565 into any list of the members of Family 1. The closest 565 comes to making a list of Family 1 members is in the updated version of Vanagay's *Initiation à la critique textuelle du Nouveau Testament*, wherein Family 1 is described as being "closely related...to certain uncials and some of the other minuscules:...28, 565, 700."[41] Being "closely related" to Family 1 is quite different than from being listed among its members. Manuscript 565's exclusion from Family 1 has had significant consequences in recent scholarship.

In 2007 the United Bible Societies published a critical edition of John's Gospel in the Byzantine tradition.[42] The introduction to the volume states that, "the editor of this work sought to present a representative sample of witnesses to the broad historical richness of the Byzantine textual tradition across a long span of time, from the fourth to the fourteenth century."[43] The title of the volume and the words in the introduction make it clear that this volume is a Byzantine text. As the introduction elaborates on the process of selecting witnesses, a footnote makes the following acknowledgment: "Non-Byzantine textual traditions of the Gospels known to have been in circulation within the area influenced by the Byzantine Empire at its height and

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[40] "This means there is at least one manuscript to which 565 is more closely related than to 1. It is obviously a good guess that this manuscript may also be grouped with 1, and indeed it is 1582 to which 565 is even more closely related than to 1." Kurt Aland, Barbara Aland, and Klaus Wachtel, eds., *Handschriftenliste und Vergleichende Beschreibung* (no. 1 of *Teststellenkollation der Kapitel 1–10*, pt. 1 of *Das Johannesevangelium*, vol. 5 of *Text und Textwert der Griechischen Handschriften des Neuen Testaments* eds. Kurt Aland, Barbara Aland, and Klaus Wachtel; Berlin: Walter de Gruyter, 2005), 53.

[41] Leon Vaganay, *An Introduction to New Testament Textual Criticism* (2d ed. rev.; Cambridge: Cambridge University Press, 1991), 22.

[42] Roderic L. Mullen, Simon Crisp, and David C. Parker, eds., *The Gospel According to John in the Byzantine Tradition* (Stuttgart: Deutsche Bibelgesellschaft, 2007).

[43] Mullen, Crisp, and Parker, *Byzantine Tradition*, iii.

afterward include the texts of Family 1 and Family 13."[44] The footnote makes plain that Family 1, and by association its archetype, are *not* part of the Byzantine tradition. And yet, included among the witnesses for this Byzantine volume is manuscript 565, a manuscript that has not only been acknowledged as a Family 1 member in John in 1969, but has also been recognized as sharing a text closer to 1582 than even the manuscript from which Family 1 derives its name: manuscript 1.[45] The obvious conclusion, then, is that 565 has no business belonging to the list of witnesses used to construct a critical edition of John among the Byzantine tradition.

When this matter regarding the inappropriate inclusion of 565 among the witnesses for *The Gospel According to John in the Byzantine Tradition* was presented to editor Roderic Mullen, he responded in an e-mail on April 28, 2011 with the following rationale:

> The broad criteria (which I began considering in 2001) for including minuscule manuscripts in the Byz[antine] edition were that they be, for the most part, older than 13th century and that films be readily available in Birmingham. Following that, a cull was made on the basis of von Soden's classifications. Klaus was kind enough to share some of his data, though that does not by any means implicate him in my choice of witnesses. In fact, my understanding of what constitutes Byz[antine] witnesses is somewhat broader than the criteria used by INTF. I would still want to give some weight to Colwell's 70% threshold for including witnesses within the long run of a text-type; hence, as I note in the introduction to the Byz[antine] edition, Ms Koridethi stands at the border of what might broadly be considered Byz[antine] insofar as overall percentages of agreement with the majority textform are concerned.
>
> Do 994 and 565 stand within the parameters just noted? Certainly they are both old, and we do have access to films of them....Without ready access to the INTF volume on John at the moment it's difficult for me to say anything about the percentages of agreement. Had I known Kilpatrick's article on 565 at the time, I probably would have been less inclined to consider 565 as a candidate for the Byz edition. Looking at my notes from 2001, certainly von Soden classed 565 as type Ia, a type which was later shown to be mixed. von Soden also knew of 994, as we see from vol.1, pp.259 & 598-608 of his magnum opus, though so far as I can tell he did not classify it textually. I compared von Soden's classification of 994 and related mss

[44] Mullen, John in the Byzantine Tradition, vn3

[45] See note 16 above.

> with Reuss's classification, though the notes I've reviewed so far don't reveal why I might have thought it was Reuss type B.
>
> Still, while 565 and 994 might not fit a strict definition of Byz[antine], I think I would argue that they do have some comparative value if one takes a broad view of the Byz[antine] text.

The label "Family 1" does not appear in Mullen's rationale, and yet had the label been consistently applied to 565, Mullen might not have included it. A brief acknowledgement of Kilpatrick's essay is offered with the teaser that, had foreknowledge of it been available, *The Gospel of John in the Byzantine Tradition* might boast a different manuscript or two in its "witnesses list."

The specificity that Kilpatrick offered in his brief article on 565, that Krisopp Lake exhibited regarding 131, and that Paul McReynolds exercised regarding 884 and 2542 is exactly what is needed in Family 1 studies, even if this information does fall through the cracks from time to time, as 565 has since 1969. Thankfully, the type of specificity that is needed for a clearer definition of what it means to be Family 1 has been appearing in recent studies.

David Parker's introductory monograph to New Testament textual criticism offers a definition for "family of manuscripts." He states that a "family of manuscripts" is "at least two but generally more manuscripts which may be shown to be related to each other and derived from a common archetype, it being possible to illustrate this relationship by means of a stemma."[46] He does not posit a definition for Family 1 specifically, but he also does not make the error of letting the label "Family 1" say too much. Near the end of his book he talks about the gospels among New Testament manuscripts and he addresses each gospel individually. Throughout this process he makes frequent mention of Family 1, but always on a specific gospel-

[46] David C. Parker, *An Introduction to the New Testament Manuscripts and Their Texts* (Cambridge: Cambridge University Press, 2008), 351.

by-gospel basis. Consequently, when he speaks about John, he notices the peculiarity of Family 1 at this point, "One of the most interesting features of the test passages analysis in John is the results for Family 1. Here again 1582 and 1 are closely related....But the two also show a strong measure of agreement with 565, a purple manuscript of the ninth century, *certainly never thought before to be a family member*...."[47]

Another recent study on Family 1 offering further clarity regarding the label is Amy Anderson's work *The Textual Tradition of the Gospels: Family 1 in Matthew*. The title of the book promises specificity regarding Family 1, and Anderson delivers. Anderson does not try to reinvent the Family 1 wheel, nor does she try to impose criteria on how much agreement with 1582's exemplar is needed for inclusion into the family. Anderson simply studies thirteen manuscripts believed to be Family 1 and makes collations of Matthew from these manuscripts. Based on these collations she made the following conclusions.

> The manuscripts tested for membership in Family 1 can be categorized as follows for the Gospel of Matthew:
>
> - Core members of Family 1 = 1 1582
> - Closely related members, but with variation = 118 205 209
> - Showing significant relationship = 22 1192 1210
> - Byzantine in textual complexion, but possibly having a Family 1 ancestor = 131 872 1278 2193
> - Purely Byzantine = 2542[48]

This summary for Family 1 in Matthew is helpful and is a step in the right direction, but more specificity is still needed. Anderson's categories fail to answer the question this chapter

[47] Parker, *New Testament Manuscripts and Their Texts*, 325; italics mine. Once again, the pertinent contents of Kilpatrick's article were unknown to the author.

raises, "what readings are Family 1 readings and what readings are not?" To be fair, answering such a question likely fell outside the purview of Anderson's research and goal, and the data that was provided is helpful. In the categorization for manuscripts 131 872 1278 2193 and 2542 Anderson explicitly states that these manuscripts are not members of Family 1 in Matthew, but does not prematurely remove these manuscripts from membership in Family 1 altogether. In the case of manuscript 2193, Anderson makes the following acknowledgement, "the testimony of 2193 promises to become more important when research is extended to the other three Gospels."[49]

Manuscript 2193 and Family 1

Von Soden is responsible for including 2193 among the members of Family 1. Frederik Wisse succinctly summarizes the process by which he did that with these words, "Von Soden called Lake's Gr 1 'H^{r}' in the first volumes of *Die Schriften des Neuen Testaments*. He added MSS 205^{abs}, 1582, and 2193 to the members discovered by Lake.... MS 2193 has been lost since von Soden consulted it and could not be profiled."[50] Von Soden may have included manuscript 2193 among the manuscripts belonging to Family 1, but it wasn't until this statement by Wisse in 1987 that any published work acknowledged von Soden's discovery.

The next work to include 2193 among its list of Family 1 manuscripts was Elliott's *A Bibliography of Greek New Testament Manuscripts*. That he lists 2193 as "normally"[51] being considered a Family 1 manuscript is misleading, as he is only the third person—von Soden and Wisse being the others—to do so.

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[48] Anderson, *Family 1 in Matthew*, 145.

[49] Anderson, *Family 1 in Matthew*, 143.

[50] Wisse, *Profile Method For*, 105–6.

Amy Anderson is the latest scholar to acknowledge that 2193 belongs to Family 1 and she attributes its inclusion among Family 1 manuscripts to "Elliott and von Soden."[52] Because Anderson's research was focused on the Gospel of Matthew, her conclusion was that manuscript 2193 does not belong to the Family 1 tradition in Matthew, but that it "promises to become more important when research is extended to the other three Gospels." This statement is based on her test collations from the other three gospels which were, "Mk 6:1–44 and 13:1–14:3, Lk 8:1–40 and 22:31–71, and Jn 4:1–42 and 13:1–14:3."[53]

When von Soden labeled 2193 as a Family 1 manuscript he did an appropriate thing. 2193 does reflect Family 1 readings, but its inclusion in Family 1 manuscripts carries with it all the challenges and limitations that come with the label as discussed above.

Thanks to the work of Amy Anderson, scholars now know that 2193 does not belong to Family 1 in Matthew. However, based on the test collations of Anderson and those of von Soden in other gospels, manuscript 2193 appears to exhibit readings of the Family 1 archetype. The present writer, having done a complete collation of manuscript 2193*, will provide detailed analysis to show where manuscript 2193* follows the Family 1 tradition and where it deviates from it. This analysis will be discussed at length in the next chapter.

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[51] Elliott, *A Bibliography of Greek*, 95.

[52] Anderson, *Family 1 in Matthew*, 142.

[53] Anderson, *Family 1 in Matthew*, 104.

CHAPTER FOUR

THE TEXT OF MANUSCRIPT 2193*

Grouping Manuscripts Based on Their Texts

David Parker warns, "It is not so easy to describe the text contained in a manuscript."[1] Parker also warns, "When we begin to compare the forms of text as they are found in different manuscripts, we are always in danger of confusing the two."[2] For this reason, the present writer has separated the text found in John of MS 2193 from the manuscript which contains the text—discussed in chapter 1. The complications that arise from confusing the text and the manuscript have been discussed in chapter 2. For all of Kirsopp Lake's efforts to "reduce an inconvenience," his idea of organizing manuscripts based on their texts was doomed from the outset. To put a *text*ual label such as "Family 1" on a *manuscript* is a recipe for confusion and frustration.

Scholars have long tried to identify 'texts' and group the manuscripts that contain these texts. Ernest Colwell assesses this enterprise with his essay "Method in Grouping New Testament Manuscripts."[3] Colwell proposes nine 'suggestions' to tidy up the methodological procedures in grouping manuscripts. Colwell does not dismiss out of hand the text types such as Hort's Neutral, Western, Alexandrian, and Syrian, but he argues for more specificity by distinguishing between different kinds of groups (suggestion #1), of which a "family" is the

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[1] Parker, *New Testament Manuscripts*, 159.

[2] Parker, *New Testament Manuscripts*, 160.

[3] Ernest Cadman Colwell, *Studies in Methodology in Textual Criticism of the New Testament* (NTTS IX; Grand Rapids, Eerdmanns, 1969).

"smallest identifiable group,[4] and beginning "from the beginning" (suggestion #8), rather than starting with late text and working backward.[5]

Colwell's intentions are good, but his results are flawed. He admits this may be the case with the caveat that these suggestions are "not as the Law from Sinai, but as a possible working basis, to be revised and improved by scholarly criticism."[6]

Colwell's language about textual "families" is disastrous because he falsely assumes the existence of a relationship between manuscripts on the basis of their texts. In discussing "families" he writes, "[A family] can be defined as that group of sources whose genealogy can be clearly established so that its text may be reconstructed solely with reference to the external evidence of documents. In the family there is seldom any gap in the generations, and its members come from a narrow span of time and a limited geographical region."[7]

Almost everything Colwell said regarding families is no longer recognized as true. First, it is a methodological death sentence to try to reconstruct any *text* solely on the basis of the external evidence of *manuscripts*, but this is precisely what Colwell has proposed textual critic scholars do. Second, the most recently constructed stemma for Family 1 by Amy Anderson[8] spans five hundred years between extant manuscripts which contradicts Colwell's claim that Families belong to a "narrow span of time." Finally, Colwell asserts that Families take place within a "limited geographical region" but this assumes that manuscripts are incapable of being

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[4] Colwell, *Methodology in Textual Criticism*, 11.

[5] Colwell, *Methodology in Textual Criticism*, 23.

[6] Colwell, *Methodology in Textual Criticism*, 9.

[7] Colwell, *Methodology in Textual Criticism*, 11.

[8] Anderson, *Family1 in Matthew*, 101.

widely distributed, and it far too optimistically assumes the modern scholar can locate the origin of any given Family manuscript with certainty.

It is necessary to describe the text that is contained in any given New Testament manuscript. While a clear distinction between a text and a manuscript must be made, a complete divorce of the text and the manuscript which contains it will never place because manuscripts are the medium by which the texts exist. This chapter will provide an extensive picture of the text found manuscript 2193*, while properly maintaining a distinction between the manuscript and the text.

One of the most recent attempts to identify groups of manuscripts based on their texts was the *Text und Textwert* series. This series sought to distinguish "manuscripts differing more frequently from the Byzantine text from those that witness to it predominantly, i.e. 90% or more."[9] In Volume V.1 of the series collations of all available Greek continuous text manuscripts at 153 test passages within John 1–10 were organized to assist the scholar—among other things[10]—in identifying manuscripts with similar texts.[11]

In many respects, the *Text und Textwert* series succeeded. Thus, the scholar is now able to determine with only a quick glance that manuscript 2193 shares a similar text to manuscripts 1, 1582, and 565, with the percentage of agreement between them being 94%, 93%, and 92%

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[9] Kurt Aland, Barbara Aland, and Klaus Wachtel, eds., *Text und Textwert der Griechischen Handschriften des Neuen Testaments V. Das Johannesevangelium 1. Teststellenkollation der Kapitel 1–10* (Berlin: Walter De Gruyter, 2005), 7*.

[10] The *Text und Textwert* series also identifies the percentage of agreement any given manuscript has with the Majority text. It also lists the manuscripts with which a higher percentage of agreement is shared than shared with the Majority Text, and these percentages are also listed.

[11] Aland, Aland, and Wachtel, *Text und Textwert*, VII.

respectively.[12] While this resource is helpful, it is not comprehensive, and still presents a few problems for the scholar.

First, the data provided in the *Text und Textwert* series is not comprehensive, though it should be noted that it does not claim to be. It is not comprehensive in the fact that it uses test passages and not all passages. Also, in the case of its volumes on John, it only provides data for John 1–10. As will be shown below, John's text in 2193 is subject to block mixture. Thus from John chapter twelve through the end of the gospel, 2193 exhibits zero uniquely Family 1 readings. That is important information about manuscript 2193 and its text that the *Text und Textwert* series is unable to supply. Like all tools, *Text und Textwert* works the best when students and scholars use it while recognizing its limitations.

This chapter will serve as its own tool in the study of John's text in manuscript 2193. Manuscript 2193 was first given the Family 1 label by von Soden. Frederik Wisse, Keith Elliott, and Amy Anderson have all continued to use the Family 1 label when discussing manuscript 2193, and for this reason this chapter will primarily deal with Family 1 readings. This chapter will offer specificity regarding Family 1 readings within John's text recorded in 2193 that is lacking from current scholarship.

Family 1 Readings

The present writer's methodology for identifying a "Family 1" reading in the text of John in MS 2193 is as follows. After a collation of John in manuscript 2193 was completed, all the variants were compared to the readings listed in Reuben Swanson's book *New Testament Greek Manuscripts: Variant Readings Arranged in Horizontal Lines Against Codex Vaticanus: John.*[13]

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[12] Aland, Aland, and Wachtel, *Text und Textwert*, 85.

[13] Reuben Swanson, ed., *New Testament Greek Manuscripts: Variant Readings Arranged in Horizontal Lines*

When a variant identified in 2193 was listed as a "Family 1" reading by Swanson in his volume then it was listed as a Family 1 reading by the present writer.

A word about Swanson's criteria for identifying a reading as a Family 1 reading is in order. Whenever a reading has agreement in manuscripts 1, 118, and 1582, Swanson listed this as a "Family 1" reading.[14] Swanson also consulted manuscript 565 for his volume. As mentioned in the previous chapter, George Kilpatrick identified 565 as a Family 1 manuscript as long ago as 1969. Furthermore the *Text und Textwert* also recognizes a close relationship between the texts of 565 with manuscripts 1, 1582, and 2193 (at least in John chapters 1–10), going so far as to say, "It is obviously a good guess that [565] maybe also be grouped with 1, and indeed it is 1582 to which 565 is even more closely related than to 1."[15] For these reasons, if Swanson identifies a "Family 1" readings that is also shared by manuscript 565, the present writer will consider it a Family 1 reading, rather than a Family 1 reading plus an additional attestation.

One of the advantages of using Swanson's resource for this study is that it helps show the uniqueness of a Family 1 reading. For example, the omission of the word τοῦ in John 1:19 *is* unique to Family 1 and is not attested by any other manuscripts that Swanson consulted for his study. John 1:3, however, has the reading οὐδέν instead of οὐδέ ἕν. This reading is found in P66, L, Θ, and Ω, in addition to Family 1. Thus, it is easily shown that this reading, while a Family 1 reading, is not exclusively a Family 1 reading.

Most Family 1 readings are usually attested by other manuscripts as well. On the few occasions that a reading is uniquely Family 1 with one or zero other manuscript attestation, these readings are preceded with an asterisk.

Against Codex Vaticanus: John (Sheffield: Sheffield Academic Press, 1995).

[14] Swanson, *Variant Readings*, ix.

The Family 1 readings are as follows:

Chapter 1

1:3 ουδε εν] ουδεν[16]

1:19 *του] OM

1:21 *και απεκριθη] απεκριθη

1:22 *αυτω] OM

1:26 *λεγων] OM

1:27 αυτος εστιν ο οπισω μου ερκομενος ος εμπροσθεν μου γεγονεν] ο οπισω μου ερχομενος

1:32 εξ] εκ του

1:38 λεγεται] OM

1:39 ιδετε] οψεσθε

1:42 και] ουτος

Chapter 2

2:12 κατεβη] +ο ις̄

2:15 εξεχεε το κερμα] το κερμα εξεχεεν

2:23 θεωρουντες αυτου] θεωρουντες

Chapter 3

3:2 *ποιειν α συ ποιεις] ποιησαι

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[15] Aland, Aland, and Wachtel, eds., *Text und Textwert*, 53.

[16] This reading is not shared by 118, and for that reason Swanson does not call this a Family 1 reading. However, taking the *Text und Textwert* data into consideration, manuscript 2193 is a more closely related to 1582 and 1 than 118, therefore the testimony of 2193 should carry more weight than the testimony of 118, and for this reason the present writer feels comfortable listing this as a Family 1 reading.

3:19 οι αν̄οι μαλλον] μαλλον οι αν̄οι

3:20 τα εργα αυτου] αυτου τα εργα

Chapter 4

4:3 ιουδαιαν] + γην

4:6 ουτως] OM

4:9 ουν] OM

4:25 παντα] απαντα

4:35 ιδου λεγω υμιν] OM

4:39 *εις αυτον των σαμαρειτων] των σαμαρειτων εις αυτον

4:47 απηλθε] ηλθεν

4:49 *μου] OM

4:51 αυτου] OM

4:53 ις̄ οτι] ις̄

Chapter 5

5:2 επιλεγομενη] λεγομενη

5:5 ασθενεια] + αυτου

5:6 *ηδη χρονον] χρονον ηδη

5:15 αυτον] με

5:16 και εζητουν αυτον αποκτειναι] OM

5:19 *ειπεν] λεγει

5:36 α εγω] α

5:38 μενοντα εν υμιν] εν υμιν μενοντα

5:44 παρα] παρ

5:46 μωση] μωσει

Chapter 6

6:3 δε] ουν
*εκει εκαθητο] εκαθητο εκει

6:9 εν] OM

6:10 οι] OM

6:11 ελαβε δε] και λαβων
μαθηταις οι δε μαθηται τοις] OM

6:12 ενεπλησθησαν] επλησθησαν

6:15 αυτον] OM

6:19 ως] ωσει

6:21 το πλοιον εγενετο] εγενετο το πλοιον

6:22 εκεινο εις ο ενεβησαν οι μαθηται αυτου] OM
το πλοιαριον] το πλοιον

6:24 ενεβησαν και] ανεβησαν και

6:29 πιστευσητε] πιστευητε

6:31 *εστι γεγραμμενον] γεγραπται

6:39 *αλλ αναστησω αυτο εν τη] αλλ αναστησω αυτο τη

6:40 τουτο δε εστι το θελημα του πεμψαντος με] τουτο γαρ εστιν το θελημα του πρ̄ς μου
εγω τη] τη

6:41 πρα και την μρα τως ουν λεγει ουτος οτι εκ] πρα και την μρα πως ουν λεγει οτι εκ

6:46 *παρα] εκ

6:52 προς αλληλους οι ιουδαιοι] οι ιουδαιοι προς αλληλους
ουτος ημιν] ημιν ουτος

6:54 και εγω] καγω

6:55 αληθως] αληθης

6:59 *ειπεν] ελαλησεν

6:60 ουτος ο λογος] ο λογος ουτος

6:66 απηλθον των μαθητων αυτου] εκ των μαθητων αυτου απηλθον

6:68 ουν] OM

6:69 του ζωντος] OM

Chapter 7

7:1 περιεπατει ο ις̄ μετα ταυτα] μετα ταυτα περιεπατει ο ις̄

7:3 σου α] α συ

7:9 δε ειπων αυτοις] ειπων αυτος

7:14 μεσουσης] μεσαζουσης

7:15 και] OM

7:28 εν τω ιερω διδασκων ο ις̄] ο ις̄ εν τω ιερω διδασκων

7:30 την χειρα] τας χειρας

7:31 πολλοι δε εκ του οχλου] εκ του οχλου ουν πολλοι
οτι] OM
μητι] μη
τουτων] OM

7:32 ταυτα] OM
οι φαρισαιοι και οι αρχιερεις] οι αρχιερεις και οι φαρισαιοι

7:36 ουτος ο λογος] ο λογος ουτος
ευρησετε] + με

7:40 πολλοι ουν] OM
οχλου] + ουν
τον λογον] των λογων τουτων

7:41 αλλοι ελεγον] αλλοι δε ελεγον
γαρ] OM

7:42 του] OM
οπου ην δαβιδ] OM

7:49 επικαταρατοι εισι] επαρατοι εισιν

7:50 αυτον] + το προτερον

7:51 προτερον] πρωτον

7:53 *οικον] τοπον

Chapter 8

8:13 *ειπον ουν αυτω οι φαρισαιοι] οι ουν φαρισαιοι ειπον αυτω

8:21 *με] + και ουχ ευρησετε με
αποθανεισθε] + και

8:25 ει και] ει

8:28 αυτοις] OM

8:33 *αυτω] + και ειπον
οτι] OM

8:38 εωρακατε] ηκουσατε

8:41 *υμεις] + δε
ουν] OM

8:48 ουν] OM
συ] OM

8:49 ις̄] + και ειπεν

8:50 *δοξαν μου] δοξαν την εμην

8:51 θεωρηση] θεωρησει

8:55 υμων] υμιν

8:58 ειπεν] +ουν

Chapter 9

9:3 *ο ις̄] ις̄ και ειπεν αυτοις

9:5 εν τω κοσμω ω] ω εν τω κοσμω

9:6 *επεχρισε τον πηλον επι τους οφθαλμους του τυφλου] επεχρισεν αυτου τους οφθαλμους

9:8 τυφλος] προσαιτης

9:9 *δε οτι ομοιος] δε ουχι αλλ ομοιος

9:11 και ειπεν] OM
κολυμβηθραν του] OM
δε] ουν

9:12 ειπον ουν] και ειπον

9:15 πηλον] + εποιησεν και

9:16 αλλοι] + δε

9:17 λεγουσι] λεγουσιν ουν
ηνοιξε] ανεωξεν

9:18 *του αναβλεψαντος] OM

9:21 περι αυτου] περι εαυτου

9:25 ουν] OM
και ειπεν] OM

9:26 δε] ουν
ηνοιξε] ανεωξεν

9:28 ελοιδορησαν ουν] οι δε ελοιδοπησαν

9:29 μωση] μωσει

9:31 δε] OM

9:32 ηνοιξε] ανεωξεν

9:34 ολος] ολως

9:40 *και ηκουσαν] ηκουσαν ουν
οι οντες μετ αυτου] οι μετ αυτου οντες

Chapter 10

10:3 καλει] φωνει

10:4 και οταν τα] οταν τα

10:7 παλιν] OM

10:12 δε] OM

10:16 με δει] δει με

10:19 *παλιν εγενετο] εγενετο παλιν

10:20 δε] ουν

10:21 ανοιγειν] ανοιξαι

10:23 σολομωντος] σολομωνος

10:26 ου γαρ] οτι ουκ

10:32 καλα εργα] εργα καλα

10:38 και πιστευσητε] και γινωσκητε

10:39 παλιν αυτον] αυτον παλιν
*της χειρος] των χειρων

10:41 σημειον εποιησεν] εποιησεν σημειον
ουδεν] ουδε εν

10:42 επιστευσαν πολλοι εκει εις αυτον] πολλοι επιστευσαν εις αυτον εκει

Chapter 11

11:3 αδελφαι] + αυτου

11:8 λιθασαι οι ιουδαιοι] οι ιουδαιοι λιθασαι

11:9 εισιν ωραι] ωραι εισιν

11:19 *πολλοι] + ουν

11:21 ο αδελφος μου ουκ αν ετεθνηκει] ουκ αν απεθανεν μου ο αδελφος

11:22 αλλα] OM

11:25 ειπεν] + δε

11:30 ην] + ετι

11:31 λεγοντες] δοξαντες

11:32 επεσεν εις τους ποδας αυτου] επεσεν αυτου προς τους ποδας

11:33 *ενεβριμησατο τω πν̄ι και εταραξεν εαυτον] εταραχθη τω πν̄ι ως εμβριμωμενος

11:41 ο τεθνηκως κειμενος] OM
δε] ουν

11:44 κειριαις] κηριαις; κειριαις^{c2}

11:45 *εκ] OM

11:49 *αυτων] +ονοματι

11:50 διαλογιζεσθε] λογιζεσθε

11:51 αλλα] αλλ
ο] OM

11:54 ῑς̄ ουν] ο ουν ῑς̄
αλλα] αλλ
*την] OM
αυτου] OM

Chapter 12

12:3 μαρια] μαρια.μ.
οικια] + ολη

12:4 *σιμωνος] OM

12:6 ειχε και τα] εχων τα

12:13 εκραζον] + λεγοντες

12:14 αυτο] αυτω

12:20 τινες ελληνες] ελληνες τινες

12:21 ηρωτων] ηρωτησαν

12:26 εμοι διακονη τις] τις εμοι διακονη
εγω ειμι] ειμι εγω
και εαν] εαν

12:28 το ονομα] τον υν̄

12:29 εστως] εστηκως
*ακουσας] ακουων

12:30 αυτη η φωνη] η φωνη αυτη

12:33 ημελλεν] εμελλεν

12:35 μεθ υμων εστι] εν υμιν εστιν
εως] ως
μη] + η

12:47 πιστευση] φυλαξη

12:49 *εξ] απ[17]
εδωκε] δεδωκεν

12:50 λαλω εγω] εγω λαλω

From this point on the number of non-Byzantine readings drops dramatically, and when the non-Byzantine readings are examined according to Swanson's text, only rarely do they agree with Family 1, and even then, the large number of additional witnesses makes a reliance on Family 1 entirely uncertain. A good example of this would be the reading found in 13:25 where

[17] This is the last distinctively Family 1 reading found in manuscript 2193's text of the gospel according to John. According to Swanson, this reading is attested by Family 1, Family 13, and 565 only.

δέ is replaced with οὖν. Swanson lists the witnesses as: P66 ℵ L M D W Δ f^{1} f^{13} 33 69 157 565 788 and 1071.[18] John 17:20 in manuscript 2193 has a reading that is attested by only Π f^{1} 565 700.[19] This is the closest "uniquely Family 1" reading found after chapter twelve, and Π is likely to carry more influence, based on the proclivity of readings from manuscript 2193* to be in agreement with Π after chapter twelve.

Based on these readings, the most reasonable conclusion is to identify that block mixture has taken place. It is difficult to identify the exact location where the change from a Family 1 exemplar is replaced with a non-Family 1 exemplar. However, there is a τέλος lectionary mark at the end of 12:50. This is a natural stopping location within the text, and it would not be unreasonable to tentatively locate the point of change between exemplars there.

Manuscript 2193 has rightly been given the Family 1 label, but that label, as has been advocated in chapter 3, does not say enough. A more precise label would be, "Manuscript 2193 belongs to Family 1 in the first twelve chapters of the Gospel according to John."[20]

The text of manuscript 2193 after chapter twelve in the Gospel according to John resists simple categorization. Whereas the first twelve chapters were easily identified as Family 1 readings because of its affinity with the Family 1 archetype, the last nine chapters are not so easily labeled. As stated above when discussing 17:20, numerous readings follow the text found in Π,[21] but about the time a pattern is established, a reading which radically varies from Π is found.

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[18] Swanson, *Variant Readings*, 193.

[19] Swanson, *Variant Readings*, 235.

[20] The present writer reminds the reader that Amy Anderson did not consider manuscript 2193 to be a faithful Family 1 manuscript in the gospel according to Matthew. Until scholarly work is done on the gospels according to Mark and Luke within this manuscript the question of 2193's faithfulness to Family 1 in these gospels remains open.

[21] In places such as 17:22 (Π A N Θ), 18:29 (Π and 700), 18:32 (Π N Y S 2), 19:2 (Π A G U), and 19:12 (Π K)

Singular Readings

A number of singular readings from manuscript 2193* present themselves when 2193's* collation is compared with Swanson's text. The singular readings are listed as follows:

1:34 εωρακα] + αυτον[22]

2:11 εποιησε] εποιησεν ο ιϛ

6:17 εγεγονει] γεγονεν

7:34 ευρησετε] ευρησεται

7:41 γαρ] OM

11:7 αγωμεν] αγομεν[23]

11:45 α εποιησεν ο ιϛ επιστευσαν] α εποιησεν σημειον επιστευσαν

11:54 παρρησια περιεπατει] περιεπατει παρρησια

12:13 ευλογημενος] + ει

13:4 εγειρεται] εγειρετε

13:7 ιϛ και ειπεν αυτω] αυτω ο ιϛ

13:19 προ του] πριν

13:21 αμην αμην] αμην[24]

13:38 αμην αμην] αμην

14:13 τουτο] OM

18:33 βασιλευς] βαλευς[25]

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the 2193 follows Π and only a select few other manuscripts.

[22] Two manuscripts (G 124) read ἑόρακα αὐτόν, but no manuscript with the omega spelling of ἑόρακα (i.e. ἑώρακα) is followed with αὐτόν.

[23] This is the second unique reading involving the difference between an ω and an o.

[24] This could be attributed to a simple haplography, but it happens again in 13:38.

[25] This is a spelling error resulting from a line break. In the manuscript βα concludes one line and λευς begins

Other Textual Features

A brief glance at the collation of 2193's text of the Gospel according to John will reveal some textual features that cannot be categorized by Families, Text-Types, or recensions. The most frequently cited "variation" in the collation is an orthographical one involving the presence of a nu-movable. As mentioned in chapter 2, a corrector has employed what the present writer refers to as "omission dots."[26] Exploring the hypothesis that the corrector using omission dots was also the corrector identified in this thesis as "C2" and was working with an exemplar text akin to manuscript K,[27] the omission dots placed over nu's-moveable were compared to a transcription of manuscript K but no correlation between the omission dots and the nu's-moveable in manuscript K was discovered.

The second most prominent "variation" listed in the collation was the *nomina sacra* forms of words that the IGNTP project reckons should be written *plene*. Technically, this isn't a textual variant at all, but a variant in scribal convention. The 1873 *H KAINH ΔIAΘHKH*, which is the standard text all New Testament manuscripts are collated from, does not make a distinction between a word written as a *nomen sacrum* or *plene*.

A third common "variation" is the presence of itacisms which David Parker defines as, "strictly speaking, a spelling variation involving the letter iota, it is also used more generally for any kind of spelling variation were vowels or diphthongs are exchanged."[28] The most common occurrences in 2193's text of the Gospel according to John are the ει changed to η, the ε changed

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the next line.

[26] See Figure 11.

[27] The hypothesis that the corrector had an exemplar akin to manuscript K is the result of the discussion found in Chapter Five.

to an η, and the ο and ω being used interchangeably.

A final "variation" that occurs occasionally is the haplography, when a scribe's eye skips from the occurrence of one word to a different occurrence of the same word, thus unintentionally omitting all the text in between. These usually account for large omissions of text. One such haplography occurs at 21:22–23. John 21:22 contains the phrase ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σέ. This same phrase concludes John 21:23. In manuscript 2193, the original copyist appears to have confused the first occurrence of this phrase at John 21:22 with the second occurrence of this phrase in John 21:23, thus omitting the last two words of John 21:22 and the entirety of John 21:23. The other haplographies discovered in manuscript 2193* are found at 3:19–20, 5:9, 8:35, and 9:21.

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[28] Parker, *Manuscripts and Their Texts*, 352.

CHAPTER FIVE

PERICOPE DE ADULTERAE IN MANUSCRIPT 2193

The *Pericope de adulterae* is not included by the original hand of manuscript 2193. However, typical of Family 1 readings, the *Pericope de adulterae* does appear at the end of John's Gospel.[1] In this particular manuscript it is written in 22 lines—the same number of lines the original hand used on the other pages of the manuscript—in a single column. The *Pericope de adulterae* is given a heading at the top of the page which is difficult to make sense of. Perhaps "the lacking works of the Lord of the Gospel according to John"? See Figure 16 below to appreciate the difficulty in making sense of this heading written in apparent shorthand.

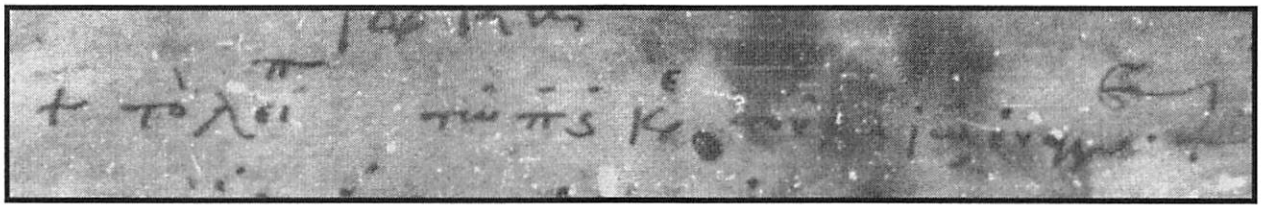

Figure 16. *Pericope de Adulterae* Heading in Manuscript 2193: The heading begins with a cross and concludes with a cross (the concluding cross is difficult to see). The transcription of the words/letters is as follows: † τον λειπ [space] τῶ π και κε τοῦ κατα ιω εὐαγγ †.

After the heading, the *Pericope de adulterae*'s text is preceded by the words ἐρεύνησον καὶ ἴδε ὅτι προφήτης ἐκ τῆς γαλιλαίας οὐκ ἐγήγερται. These words are from John 7:52 and the copyist is indicating that the *Pericope de adulterae* belongs after these words. A larger than normal space is placed after these supplied words from 7:52. After the text of the of the *Pericope*

[1] Anderson, *Family 1 in Matthew*, 9.

de adulterae is concluded, a similar "larger than normal" space is found and then followed by the words πάλιν οὖν αὐτοῖς ὁ ις ἐλάλησε λέγων ἐγώ ἐιμι τό φῶς τοῦ κόσμου, which are the words of 8:12 indicating that these words are to follow the *Pericope de adulterae*. All this can be observed in Figure 20 at the end of the chapter.

The presence of the *Pericope de adulterae* provides significant information for the study of manuscript 2193* in at least three areas not unrelated to each other: (1) the *Pericope de adulterae*'s relationship with the corrector, (2) the text of *Pericope de adulterae*, (3) the insight which the text of the *Pericope de adulterae* offers in identifying the corrector's exemplar.

Pericope de adulterae's Relationship with Corrector

One of the greatest assets the *Pericope de adulterae* provides toward the study of manuscript 2193* is regarding the corrector. An evaluation of the handwriting used by the copyist labeled C2 reveals that this same copyist penned the text of the *Pericope de adulterae* found at the end of Codex 2193. This conclusion is supported by the following evidence.

First, is the presence of the abbreviations. The copyist, as explained in chapter 2, used abbreviations that are foreign to the main text. The abbreviation for the word πρός was used in the margin by the corrector at John 1:19. That abbreviation is never employed by the original hand of manuscript 2193*. However, this abbreviation used by the corrector at 1:19 is found again in the body of the *Pericope de adulterae*. The full correction at John 1:19 in the margin is πρός αὐτόν. The same prepositional phrase is located in the *Pericope de adulterae* at 8:2.

Second, not only is the abbreviation here the same, but the handwriting is the same as well. A side by side comparison of these two instances shown by Figure 17 shows the striking similarity of the hand of the corrector and the copyist of the *Pericope de adulterae*.

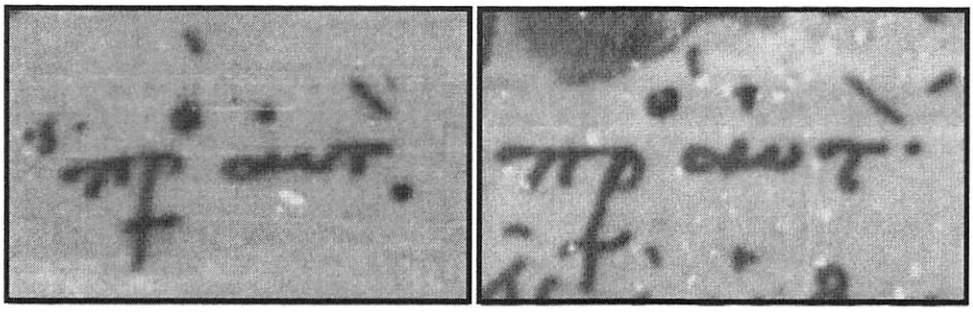

Figure 17. Comparison of Script: A comparison of the correction πρός αὐτόν in the margin at John 1:19 (left) and the words πρός αὐτόν as they appear in the *Pericope de adulterae* at 8:2 (right).

The similarities of this correction and the occurrence in the *Pericope de adulterae* include (1) the way the pi is connected to the rho. (2) The way the rho has a line crossed through its leg, like one might cross a 't' in modern English. (3) The placement of the omicron is nearly identical in each instance, as is the accent up and to the right of the omicron. (4) The alpha is formed the same way in both instances, and (5) the abbreviation line indicating the letters -ον is nearly identical in each instance. The πρός αὐτόν found in the *Pericope de adulterae* appears to have been written with a slightly more careful hand. Notice the exactness of the letters. The upsilon is left unconnected from the tau, and there is a slight flourish granted to the "crossbar" in the rho. The "more careful hand" can be explained by the following observation. The *Pericope de adulterae* is not the same as a correction. In a correction the corrector supplying a correction to an already existing text, but in the *Pericope de adulterae* the corrrector is serving as the "original hand" for these omitted verses. Given the sacred nature of the text itself, a more careful hand than a correction is to be expected.

There are other characteristics found only in the corrections spread throughout manuscript 2193* and the *Pericope de adulterae*. Consider the correction located at 1:39. The corrector replaced the word ὄψεσθε with the word ἴδετε by writing ἴδετε in the margin. This one word with

five Greek letters has two unique features that are found only in the corrections and the *Pericope de adulterae*. An image of ἴδετε from 1:39 has been supplied for referencing convenience in Figure 18.

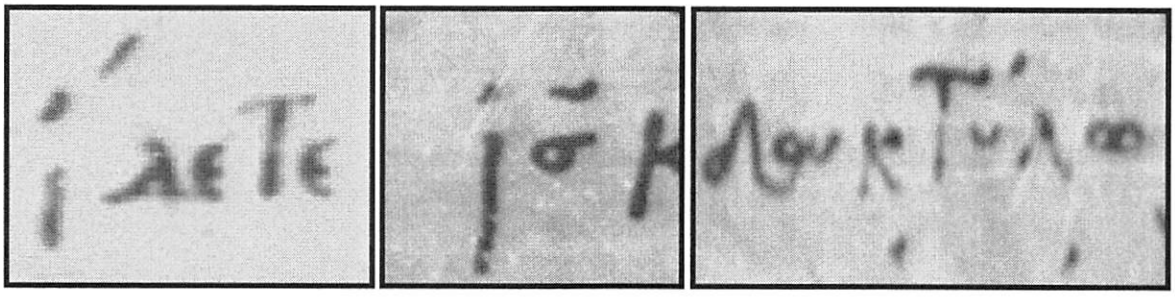

Figure 18. More Similar Script Features: The correction ἴδετε found at 1:39 in the margin, along with the *nomen sacrem* for Jesus as written in the *Pericope de adulterae* with the *iota* that extends below the line, and the word δακτυλω as found in the *Pericope de adulterae*.

The first unique feature found in ἴδετε is that the iota extends below the line. This does not happen with the original hand, but in the *Pericope de adulterae* the iota drops down below the line every time it is the first letter of a word. This is observed in the words ἱερόν, ἵς, and ἵνα. The second unique feature from ἴδετε to notice is the upraised crossbar on the tau. The crossbar of the tau has been raised above the line. This appears again in the *Pericope de adulterae* in the word δακτύλω. For these reasons, it is reasonable to conclude that the corrector labeled "C2" is the same copyist who penned the *Pericope de adulterae* at the end of the Codex 2193.

The Text of the *Pericope de adulterae*

The text of the *Pericope de adulterae* in 2193 was collated and has eleven variants. To evaluate the text of the *Pericope de adulterae* each variant is listed individually and accompanied by a brief commentary.

7:53 οικον] τοπον. This is a reading that is shared by Family 1 manuscripts alone.[2] This creates a conundrum. The original hand of manuscript 2193* is the one accountable for the Family 1 readings. The corrector on the other hand corrects the text toward the Byzantine standard, and yet, in this one instance, the same hand that provides the corrections away from the Family 1 text provides a reading that is found *only* among Family 1 manuscripts. The present writer was unable to provide even a working hypothesis as to how this could happen.

8:3 κατειλημμενην] καταληφθεισαν. This form is a reading that is only shared with E K Π and 2.[3]

8:4 αυτω] + πειραζοντες. This reading is attested by the Majority and is also shared by K Π 2 579 and 1346.[4]

8:5 μωσης] μωϋσης. The word following μωϋσῆς is ἡμῖν. There are only three manuscripts that have the μωϋσῆς spelling followed by ἡμῖν in this verse; they are K Π and M.[5]

8:6 γην] + μη προςποιουμενος. This reading is attested by the Majority and is also shared by K 2 579 and 1346.[6]

8:7 τον λιθον επ αυτη βαλετω] επ αυτην τον λιθον βαλετω. This reading is only supported by Westcott and Hort's reconstruction of the text as represented in *The New Testament in the Original Greek* (New York: Macmillan), 1935. Because Westcott and Hort's Greek New Testament is a reconstruction, this reading found in manuscript 2193 is a singular reading, as the only other attestation is a reconstruction. However, there is a manuscript that is only one letter

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[2] Reuben Swanson, *New Testament Greek Manuscripts: Variant Readings Arranged in Horizontal Lines Against Codex Vaticanus: John* (Sheffield: Sheffield Academic Press, 1995), 105.

[3] ibid., 106.

[4] ibid., 106.

[5] ibid., 107.

[6] ibid., 107.

removed from this singular reading found in manuscript 2193, that is manuscript K. Manuscript K changes the tense by adding an additional lambda to the word βαλέτω so that it reads ἐπ' αὐτήν τόν λίθον βαλλέτω.[7]

8:9 εως των εσχατων] OM. This omission is supported by the Family 1 readings, the Majority, E K M 2 and 579.[8]

8:9 εστωσα] ουσα. This variant is noteworthy because, according to Swanson's text, the only manuscripts that read ἑστῶσα are the Family 1 manuscripts. Even with this limited support this is also the reading that was adopted by the 1873 TR. Because 2193 is labeled as a Family 1 manuscript, one would expect this manuscript to read ἑστῶσα rather than οὖσα, but it does not. Manuscript 2193 differs from other Family 1 witnesses in this unique feature of having the *Pericope de adulterae* after John 21:25.[9]

8:10 η γυνη] OM. This omission is supported by E F G H K 2 and 579.[10]

8:11 αυτη] OM. The omission of this word is not that uncommon, but the existing text found in 2193 at this point reads, κῡ ειπεν δε ο ῑς. This reading is attested in Family 1, the Majority, K M 2 and 28.[11]

8:11 κατακρινω] κρινω. This reading is supported only by the Majority, K and 579.[12]

This overview of the variants from the *Pericope de adulterae* in manuscript 2193 reveals that there is an affinity between this text and the text of manuscript K. Aside from the variant in 7:53, the only other place of non-agreement with K is technically 8:7, but even in this instance

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[7] ibid., 108.

[8] ibid., 108.

[9] ibid., 108.

[10] ibid., 109.

[11] ibid., 109.

the difference is only a single letter. Pragmatically speaking, ten out of the eleven variants found in manuscript 2193 agree with K.

Because the variants align so closely with the text of K, it was prudent to collate the *Pericope de adulterae* from 2193 against K's text.[13] The collation follows:

7:53 οικον] τοπον. This variant was already discussed above and was shown to be a unique reading to Family 1 manuscripts.

8:2 ηρχετο] + προς αυτον

8:2 καθησας] καθισας

8:5 το] τω

8:7 ειπεν] ειπε

8:7 αναμαρτιτος] αναμαρτητος

8:7 βαλλετω] βαλετω

8:9 κατεληφθη] κατελειφθη

A quick survey of these variants when the *Pericope de adulterae* of 2193 is collated against the *Pericope de adulterae* of K shows that three of eight are itacisms, one is a variation of a nu-movable, one is a tense change that could just as easily be a copying error as the difference is the omission of a single lambda, and one is a difference between το and τω. Thus, there are only two variants of great significance. The first is the reading of τοπον instead of οικον, and the other is the addition of the words πρός αὐτόν in 8:2.

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[12] ibid., 109.

[13] The text for Manuscript K was taken from the transcription of K that can be found on the IGNTP website at http://www.iohannes.com/XML/017.xml. (Accessed 11/15/2012)

The Corrector's Exemplar

Another way that the *Pericope de adulterae* provides significant information for the study of manuscript 2193* is that it may offer insight into the exemplar that was used by the corrector to make his corrections. It has already been demonstrated that the *Pericope de adulterae* follows a text closely aligned with that of manuscript K. It has also been demonstrated that the corrector labeled "C2" and the copyist of the *Pericope de adulterae* are one and the same. Most of the corrections made to manuscript 2193* are moves toward the Byzantine text, which makes identifying the exemplar difficult, if not impossible. Thirty-seven corrections made to manuscript 2193* do not move to a Byzantine reading. The four instances of haplography are included among these, as well as the six corrections to the spelling of the name Moses. These corrections might shed light on the possible exemplar the corrector used, especially if a correlation can be found between these non-Byzantine oriented corrections and those found in the *Pericope de adulterae*. In fact, there are sixteen non-Byzantine corrections to the original hand of manuscript 2193* that are in agreement with manuscript K. Two additional variants are in agreement with manuscript Π, a manuscript from which K is supposed to have descended.[14]

Some of these corrections, when considered collectively, are only consistently found in manuscript K. Consider the variant at 11:48. The omission of the word καὶ is shared with K Y Π and Θ. The addition of the word οὐχί at 7:12 is a reading only shared by K and Π. The addition of the word ανοῖ in 6:10 is a reading shared only by A K and Y. The addition of the phrase εἰς τό πλοῖον in 6:17 is found only in K and Family 13, and finally, the addition of the word μεν in 1:28 is a reading that only has support in K and Π. The only manuscript that is common to all these readings is manuscript K.

[14] Jacob Geerlings, ed., *Family Π in Luke* (SD XXII; Salt Lake City: University of Utah Press, 1962), 9.

Abbreviations

Because the *Pericope de adulterae* was written by a different hand than the original hand of manuscript 2193*, this chapter could parallel chapter 1. Much could be said about the presence of uncials and abbreviations and Thompson's or Hatch's classification system, but this is outside the purview of this thesis. A brief survey of the abbreviations unique to the *Pericope de adulterae* —and also found in many of the corrections—will be sufficient in discussing this script foreign to the original hand.

As stated above in chapter 2, there are nine abbreviations to be found in the *Pericope de adulterae* that are not found in the original hand. They are α, αι, ης, καί, ον, ος, ου, ω, and ων. They are as follows: (1) The abbreviation for α is an abbreviation that is only used when the alpha follows a kappa and precedes a tau. This abbreviation can be observed in the words κατηγορεῖν (8:6) and κατηγοροί (8:10). The abbreviation is a diagonal line that extends below the lower leg of the kappa and reaches up to the top of the tau. This abbreviation also appears in the heading which can be viewed in Figure 16, but that same diagonal line extending from the lower leg of the kappa can be seen in the word γυναικος in 8:10, and it clearly does not indicate any other letter. (2) The abbreviation for αι is found frequently. This abbreviation is easily seen in Figure 1 in chapter 1 as it is part of the K shaped καὶ-compendium. In addition to its use as a καὶ-compendium in the *Pericope de adulterae*, the abbreviation can also be found in the words γυναῖκα and γυναῖκος. (3) The ης abbreviation is found twice, both times in the definite article τῆς. The sigma is placed directly over the tau and the circumflex accent is placed over the sigma. This can be observed at 8:9 and 8:10. (4) The καὶ is abbreviated with both forms of καὶ-compendium that were discussed in chapter 1. (5) The ον abbreviation is used frequently. It is a diagonal line shaped like a grave accent placed directly over the letter which ον is to follow. It is used eight times in the *Pericope de adulterae*. See Figure 19. (6) The ος abbreviation operates

exactly like the ον abbreviation except the omicron is located diagonally up and to the right of the preceding letter. (7) The ου abbreviation is shaped like the lowercase gamma in modern printed texts. The upsilon is literally placed directly upon the omicron. (8) The ω abbreviation is a single line that is shaped like a modern-day tilde. The abbreviation is placed directly over the letter the omega is supposed to follow. This abbreviation is used seven times in the *Pericope de adulterae*. (9) The ων abbreviation looks like two circumflex accents with one placed directly above the other. The mark on top is smaller than the mark below.

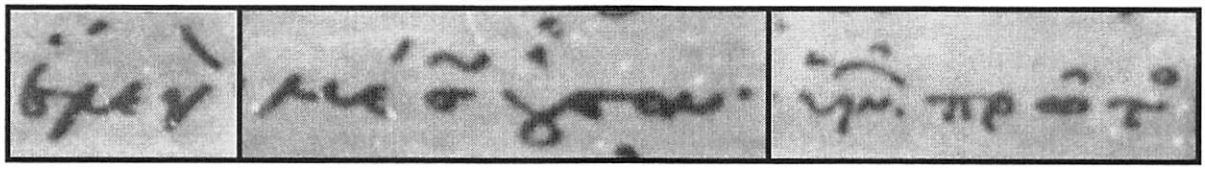

Figure 19. *Pericope de adulterae* Abbreviations: The first image is ἔλεγον with the ον abbreviation shown. The second image shows the words μέσω οὖσα with the abbreviations of ω and ου. The third image is ὑμῶν προῶτος, with the abbreviations for ων and ος.

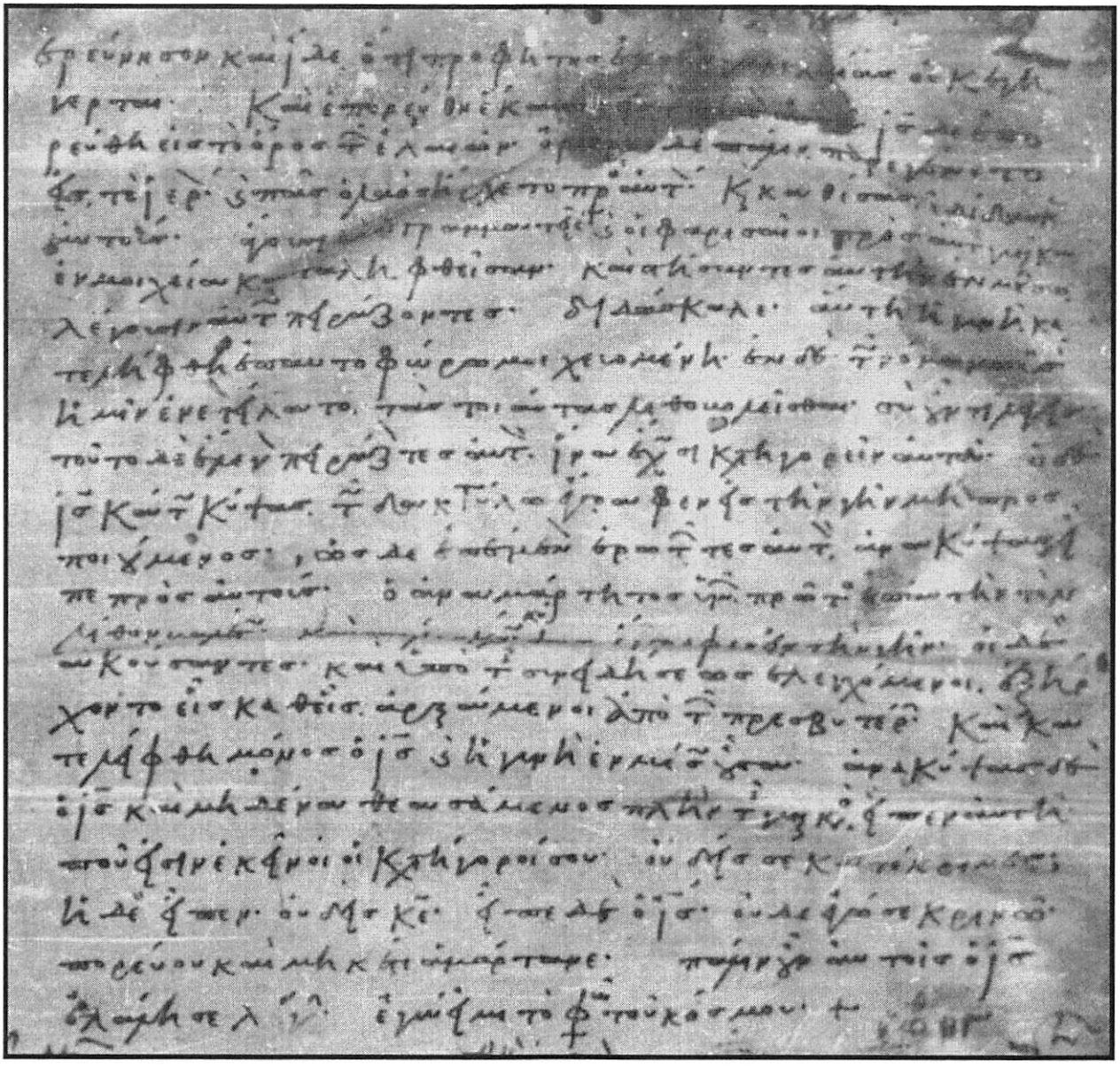

Figure 20. The *Pericope de adulterae*: The entire *Pericope de adulterae* found in manuscript 2193, including the preceding text drawn from 7:52 and the following text drawn from 8:12.

CHAPTER SIX

COLLATION OF MANUSCRIPT 2193*

Gospel Heading το κατα ιωαννην αγιον ευαγγελιον] ευαγγελιον κατα ιωαννην

1:2 θν̄] θεον

1:3 ουδε εν] ουδεν; ουδε εν^{c2}

1:9 φωτιζει] φωτ[2]ει
κοσμον] .κ.οσμον

1:10 τω] .τ.ω

1:11 ηλθε] ηλθε.ν. ηλθε^{c}

1:15 κεκραγε] κεκραγεν; κεκραγε^{c}
οτι] ο[1].ι.
μου ην] μ[2] [1]ν

1:17 δια μωσεως] δ[2] [1]ωσεως

1:18 εωρακε] εωρακεν; εωρακε^{c}

1:19 του] OM; του^{c}
λευιτας] + προς αυτον^{c2}

1:20 ωμολογησε] ωμολογησεν; ωμολογησε^{c}

1:21 και απεκριθη] απεκριθη; και^{c} απεκριθη

1:22 αυτω] OM; αυτω^{c2}

1:25 αυτον] [3]ον

1:26 λεγων] OM; λεγων^{c2}

1:27 αυτος εστιν] OM; αυτος εστιν^{c2}
ος εμπροσθεν μου γεγονεν] OM; ος εμπροσθεν μου γεγονεν^{c2}

1:28 ταυτα] +μεν^{c2}
εν βηθαβαρα] εν βηθανια^{c2}

1:29 ο ιωαννης] OM; ο ιω̄^{c2}

1:31 εν τω] εν; εν τω^{c2}

1:32 εξ] εκ του; εξ^{c2}

1:34 εωρακα] + αυτον; αυτον is omitted by corrector.

1:38 λεγεται] OM; λεγεται^{c2}
ερμηνευομενον] ερμηνευ [3]; ερμηνευομεν^{c2}

1:39 ιδετε] οψεσθε; ιδετε^{c2}
δε] OM

1:41 πρωτος] πρωτο[1]; πρωτον^{c}
μεσσιαν] μεσιαν
ο χ̄ς̄] χ̄ς̄

1:42 και] ουτος
ειπε] ειπεν; ειπε^{c}

1:43 ο ις̄] OM
αυτω] + ο ις̄

1:45 εγραψε] εγραψεν; εγραψε^{c}
μωσης] μωυσης^{c2}
ναζαρετ] ναζαρε.τ.; ναζαρεθ^{c2}

1:46 ναζαρετ] ναζαρ[2]; ναζαρεθ^{c2}

1:51 ουρανου] ουν̄ου

2:1 μητηρ] μη̄ρ

2:3 μητηρ] μη̄ρ
εχουσι] εχουσιν; εχουσι^{c}

2:5 μητηρ] μη̄ρ

2:8 αρχιτρικλινω και] αρχιτρικλινω οι δε

2:11 εποιησε] εποιησεν ο ις̄

την αρχην] αρχην; την αρχην^{c2}
ο ι̅ς̅] OM
εφανερωσε] εφανερωσεν

2:12 κατεβη] +ο ι̅ς̅
μητηρ] μ̅ηρ
εμειναν] εμεινεν

2:15 εξεχεε το κερμα] το κερμα εξεχεεν; το κερμα εξεχεε^{c}
ανεστρεψε] ανεστρεψεν; ανεστρεψε^{c}

2:17 κατεφαγε] κατεφαγεν; κ[2-4]φ[1-3]γ[1]αι με^{c2}

2:21 ελεγε] ελεγεν; ελεγε^{c}

2:22 αυτοις] OM; αυτοις^{c2}

2:23 ην εν] + τοις
θεωρουντες αυτου] θεωρουντες

3:2 ηλθε] ηλθεν; ηλθε^{c}
τον ι̅ν̅] αυτον
ποιειν α συ ποιεις] ποιησαι; ποιειν α συ ποιεις^{c2}

3:3 ο] OM

3:4 μητρος] μ̅ρ̅ς

3:5 ο] OM
ι̅ς̅] + και ειπεν αυτω^{c2}

3:6 εστι] εστιν; εστι^{c}
εστι] εστιν; εστι^{c}

3:10 ο ι̅ς̅] ι̅ς̅

3:12 επουρανια] επουν̅ια
πιστευσετε] πιστευσητε

3:13 ουρανον] ουν̅ον
ουρανου] ουν̅ου
ουρανω] ουν̅ω

3:16 ουτω] ουτως

3:19 οι αν̅οι μαλλον] μαλλον οι αν̅οι

ην γαρ πονηρα αυτων τα εργα] OM; ην γαρ πονηρα αυτων τα εργα^{c2}

3:20 πας γαρ ο φαυλα πρασσων μισει το φως] OM; πας γαρ ο φαυλα πρασσων μισει το φως^{c2}
τα εργα αυτου] αυτου τα εργα

3:22 διετριβε] διετριβεν; διετριβε^{c}

3:24 την] OM

3:30 ελαττουσθαι] ελατγουσθαι

3:31 εστι] εστιν; εστι^{c}
ουρανου] ουν̄ου
εστι] εστιν; εστι^{c}

3:32 και ο] ο; και ο^{c2}
εωρακε] εωρακεν; εωρακε^{c}
ηκουσε τουτο] ηκουσεν; ηκουσεν τουτο^{c2}

3:34 διδωσιν ο θ̄ς̄] διδωσι; διδωσιν ο θ̄ς̄ ^{c2}

3:36 υω̄] υιω

4:3 αφηκε] αφηκεν; αφηκε^{c}
ιουδαιαν] + γην; γην omitted by corrector
απηλθε] απηλθεν; απηλθε^{c}

4:5 υω̄] υιω

4:6 ουτως] OM; ουτως^{c2}

4:8 αγορασωσι] αγορασωσιν; αγορασωσι^{c}

4:9 ουν] OM; ουν^{c2}

4:12 επιε] επιεν; επιε^{c}
οι] OM; οι^{c2}

4:13 ο ῑς̄] ῑς̄

4:18 εστι] εστιν; εστι^{c}

4:20 πατερες] πρ̄ες
εν τουτω τω ορει] εν τω ορει τουτω

4:21 πιστευσον] πιστευ[0-1]; πιστευσον^{c2}

4:22 σωτηρια] σρ̄ια

4:23 προσκυνησουσι] προσκυνησουσιν
και γαρ ο πῆρ τοιουτους ζητει τους προσκυνουντας αυτον] OM; και γαρ ο πῆρ τοιουτους ζητει τους προσκυνουντας αυτον^{c2}

4:25 μεσσιας] μεσιας
παντα] απαντα; παντα^{c}

4:27 εθαυμασαν] εθ[4]ζον; εθαυμαζον^{c}
ειπε] ειπεν

4:29 ειπε] ειπεν; ειπε^{c}

4:35 τετραμηνον] τετραμηνος
εστι] εστιν; εστι^{c}
ιδου λεγω υμιν] OM; ιδου λεγω υμιν^{c2}

4:37 ο αληθινος] αληθινος; ο αληθινος^{c2}

4:38 κεκοπιακασι] κεκοπιακασιν; κεκοπιακασι^{c}

4:39 εις αυτον των σαμαρειτων] των σαμαρειτων εις αυτον
ειπε] ειπεν; ειπε^{c}

4:42 σωτηρ] σῆρ

4:44 ο] OM

4:45 α] οσα

4:46 ο ις̄ παλιν] παλιν ο ις̄
εποιησε] εποιησεν; εποιησε^{c}

4:47 απηλθε] ηλθεν; απηλθε^{c2}

4:49 μου] OM; μου^{c2}

4:51 αυτου] OM

4:52 εσχε] εσχεν; εσχε^{c}
ειπον] + ουν

4:53 ις̄ οτι] ις̄; ις̄ οτι^{c2}

5:1 ην] + η
o] OM

5:2 επιλεγομενη] λεγομενη

5:4 γαρ] + κῡ^{c2}

5:5 τριακονταοκτω] τριακοντα και οκτω
ασθενεια] + αυτου; αυτου is omitted by corrector

5:6 ηδη χρονον] χρονον ηδη

5:7 βαλλη] βαλη

5:8 εγειραι] εγειρ[0-2]; εγειραι^{c2}

5:9 και ευθεως εγενετο υγιης ο ανος και ηρε τον κραββατον αυτου και περιεπατει] OM; και ευθεως εγενετο υγιης ο ανος και ηρε τον κραββατον αυτου και περιεπατει^{c2}

5:10 εστιν] + και
εξεστι] εξεστιν; εξεστι^{c}
κραββατον] + σου^{c2}

5:15 ανηγγειλε] ανηγγειλεν; ανηγγειλε^{c}
αυτον] με; αυτον^{c1}

5:16 και εζητουν αυτον αποκτειναι] OM; και εζητουν αυτον αποκτειναι^{c2}

5:18 ελυε] ελυεν
ελεγε] ελεγεν; ελεγε^{c}

5:19 ειπεν] λεγει

5:22 δεδωκε] δεδωκεν; δεδωκε^{c}

5:23 υν] υιον

5:25 ακουσονται] ακουσο[2-3]; ακουσονται^{c2}
ζησονται] ζησο[3-4]; ζησονται^{c2}

5:26 εδωκε] εδωκεν; εδωκε^{c}
υω] υιω

5:27 υς] υιος
εστι] εστιν; εστι^{c}

5:30 πρ̄ς] OM; πρ̄ς^{c2}

5:31 εμαυτου] εμ[1-3]; εμαυτου^{c2}

5:33 μεμαρτυρηκε] μεμαρτυρηκεν; μεμαρτυρηκε^{c}

5:35 αγαλλιασθηναι] αγαλλιαθηναι

5:36 εδωκε] εδωκεν; εδωκε^{c}
α εγω] α; α εγω^{c2}
απεσταλκε] απεστειλεν; απεσταλκε^{c2}

5:37 μεμαρτυρηκε] μεμαρτυρηκεν; μεμαρτυρηκε^{c}

5:38 μενοντα εν υμιν] εν υμιν μενοντα

5:44 πιστευσαι] πιστευ[2]; πιστευσαι^{c2}
παρα] παρ; παρα^{c2}

5:46 γαρ επιστευετε] γαρ επιστευ[1]τε
μωση] μωσει; μωυσει^{c2}
επιστευετε αν] επιστευ[1]τε αν

5:47 ρημασι] ρημασιν; ρημασι^{c}

6:2 και] OM; και^{c2}
ηκολουθει] + δε; δε is omitted by corrector
αυτου] OM

6:3 δε] ουν; δε^{c2}
εκει εκαθητο] εκαθητο εκει

6:5 ο ις̄ τους οφθαλμους] τους οφθαλμους ο ις̄

6:6 ελεγε] ελεγεν; ελεγε^{c}

6:7 αυτω] + ο; ο is omitted by corrector

6:9 εν] OM

6:10 ειπε] ειπεν; ειπε^{c}
οι] OM
ανδρες] ανοι^{c2}

6:11 ελαβε δε] και λαβων; ελαβε δε^{c2} the "και λαβων" is omitted by corrector
διεδωκε] διεδωκεν; διεδωκε^{c}

μαθηταις οι δε μαθηται τοις] OM; μαθηταις οι δε μαθηται τοις^{c2}

6:12 ενεπλησθησαν] επλησθησαν; ενεπλησθησαν^{c2}

6:14 εποιησε] εποιησεν; εποιησε^{c}

6:15 ποιησωσιν] ποιησωσι
αυτον] OM; αυτον^{c2}
ανεχωρησε] ανεχωρησεν; ανεχωρησε^{c}

6:17 εγεγονει] γεγονεν[1]
ο ις̄] + εις το πλοιον^{c2}

6:19 ως] ωσει

6:21 το πλοιον εγενετο] εγενετο το πλοιον

6:22 εκεινο εις ο ενεβησαν οι μαθηται αυτου] OM; εκεινο εις ο ενεβησαν οι μαθηται αυτου^{c2}
το πλοιαριον] το πλοιον

6:23 ηλθε] ηλθε.ν.; ηλθε^{c}
κῡ] ιῡ κῡ^{c2}

6:24 ενεβησαν] ανεβησαν; ενεβησαν^{c2}

6:28 ποιουμεν] ποιωμεν

6:29 εστι] εστι.ν.; εστι^{c}
πιστευσητε] πιστευητε

6:31 πατερες] πρ̄ες
εστι γεγραμμενον] γεγραπται
ουρανου] ουν̄ου

6:32 μωσης] μωυσης^{c2}
ουρανου] ουν̄ου
ουρανου] ουν̄ου

6:33 ουρανου] ουν̄ου

6:35 ειπε] ειπεν; ειπε^{c}
πειναση] πεινασ.η.; πεινασει^{c}

[1] A corrector made a mark indicating that γεγονεν needs to be replaced, there appears to be the faintest correction in the margin. Perhaps .ε.γ.ε.γ....ει. A UV image would be extraordinarily helpful in determining this.

διψηση] διψησ.η.; διψησει^{c}

6:38 ουρανου] ουν̄ου

6:39 εστι] εστιν; εστι^{c2}
δεδωκε] δεδωκεν; δεδωκε^{c}
εν] OM

6:40 τουτο δε εστι το θελημα του πεμψαντος με] τουτο γαρ εστιν το θελημα του πρ̄ς μου; τουτο εστι το θελημα του πεμψατος με πρ̄ς^{c1}
εγω] OM; εγω εν^{c2}

6:41 ουρανου] ουν̄ου

6:42 μητερα] μρ̄α
λεγει ουτος] λεγει
ουρανου] ουν̄ου

6:44 αυτον τη] αυτον εν τη

6:45 του θῡ] θῡ

6:46 παρα] εκ
εωρακε] εωρακεν; εωρακε^{c}

6:49 πατερες] πρ̄ες

6:50 ουρανου] ουν̄ου

6:51 ουρανου] ουν̄ου

6:52 προς αλληλους οι ιουδαιοι] οι ιουδαιοι προς αλληλους
ουτος ημιν] ημιν ουτος

6:53 ῡῑ] υιου

6:54 και εγω] καγω

6:55 αληθως] αληθης

6:57 απεστειλε] απεστειλεν; απεστειλε^{c}

6:58 ουρανου] ουν̄ου
πατερες] πρ̄ες
ζεσεται] ζησει

6:59 ειπεν] ελαλησεν; ελαλησεν is omitted by a corrector.[2]

6:60 ουτος ο λογος] ο λογος ουτος

6:63 λαλω] λελαληκα

6:65 ελεγε] ελεγεν; ελεγε^{c}

6:66 απηλθον των μαθητων αυτου] εκ των μαθητων αυτου απηλθον

6:68 ουν] OM

6:69 του ζωντος] OM; του ζωντος^{c2}

6:71 ελεγε] ελεγεν; ελεγε^{c}

7:1 περιεπατει ο ις̄ μετα ταυτα] μετα ταυτα περιεπατει ο ις̄

7:3 σου α] α συ; α σου^{c2}

7:8 εγω ουπω αναβαινω εις την εορτην ταυτην] OM; εγω ουπω αναβαινω εις την εορτην ταυτην^{c2}
ο καιρος ο εμος] ο εμος καιρος

7:9 δε] OM
αυτοις] αυτος

7:10 αυτου] + εις την εορτην^{c2}
εις την εορτην] OM^{c}

7:12 ου] OM; ουχι^{c2}

7:14 μεσουσης] μεσαζουσης
εδιδασκε] εδιδασκεν; εδιδασκε^{c}

7:15 και] OM; και^{c2}
εθαυμαζον] + ουν; ουν is omitted by corrector.
γραμματα οιδε] οιδεν γραμματα

7:16 απεκριθη] + ουν^{c2}

7:18 εστι] εστιν; εστι^{c}

[2] There is a marker here indicating that something should be in the margin, but there is nothing (perhaps erased?).

7:19 μωσης] μωυσης^{c2}

7:20 ειπε] ειπεν

7:21 ο] OM

7:22 μωσης] μωυσης^{c2}
πατερων] πρῶν

7:23 μωσεως] μωυσεως^{c2}

7:26 λεγουσι] λεγουσιν; λεγουσι^{c}
εστιν αληθως] εστιν

7:28 εν τω ιερω διδασκων ο ις̄] ο ις̄ εν τω ιερω διδασκων

7:30 την χειρα] τας χειρας

7:31 πολλοι δε εκ του οχλου] εκ του οχλου ουν πολλοι
οτι] OM; οτι^{c2}
μητι] μη
τουτων] OM

7:32 ταυτα] OM; ταυτα^{c2}
οι φαρισαιοι και οι αρχιερεις] οι αρχιερεις και οι φαρισαιοι

7:34 ευρησετε] ευρησεται; ευρησετε^{c2}

7:36 ουτος ο λογος] ο λογος ουτος
ειπε] ειπεν; ειπε^{c}
ευρησετε] + με; με is omitted by corrector.

7:37 εκραξε] εκραξεν; εκραξε^{c}

7:39 ειπε] ειπεν; ειπε^{c}
ο] OM

7:40 πολλοι ουν] OM; πολλοι ουν^{c2}
οχλου] + ουν; ουν is omitted by corrector.
τον λογον] των λογων τουτων

7:41 αλλοι ελεγον] αλλοι δε ελεγον; δε is omitted by corrector
αλλοι δε ελεγον] οι δε ελεγον
γαρ] OM; γαρ^{c2}

7:42 του] OM
δαβιδ] δ̄α̅δ
απο] εκ
οπου ην δαβιδ] OM

7:49 επικαταρατοι εισι] επαρατοι εισιν; επικαταρατοι εισι^{c2}

7:50 αυτον] + το προτερον

7:51 προτερον] πρωτον

7:53 οικον] τοπον

8:3 κατειλημμενην] καταληφθεισαν

8:4 αυτω] + πειραζοντες

8:5 μωσης] μωυσης

8:6 γην] + μη προσποιουμενος

8:7 τον λιθον επ αυτη βαλετω] επ αυτην τον λιθον βαλετω

8:8 παλιν κατω κυψας εγραφεν] .π.[1]λ[2] .κ.[1]τω κυψ.α.ς. ε.γ.ραφεν

8:9 εως των εσχατων] OM
εστωσα] ουσα

8:10 η γυνη] OM

8:11 αυτη] OM
κατακρινω] κρινω

8:12 ο ι̅ς̅ αυτοις ελαλησε] ελαλησεν αυτοις ο ι̅ς̅
περιπατησει] περιπατηση; περιπατησει^{c2}

8:13 ειπον ουν αυτω οι φαρισαιοι] οι ουν φαρισαιοι ειπον αυτω

8:19 ο ι̅ς̅] ι̅ς̅

8:21 με] + και ουχ ευρησετε με; με is omitted by corrector.
αποθανεισθε] + και

8:25 ει και] ει

8:26 εστι] εστι.ν.; εστι^{c}

καγω] OM^{c}
λεγω] λαλω

8:28 αυτοις] OM
εδιδαξε] εδιδαξεν; εδιδαξε^{c}

8:29 αφηκε] αφηκεν; αφηκε^{c}
ο πῆρ] OM; ο πῆρ^{c2}

8:33 αυτω] + και ειπον
οτι] OM

8:35 ο υ̱ς̱ μενει εις τον αιωνα] OM; ο υ̱ς̱ μενει εις τον αιωνα^{c2}

8:38 εγω ο εωρακα] α εγω εωρακα
εωρακατε] ηκουσατε
τω πρ̄ι] του πρ̄ς

8:39 εστι] εστιν; εστι^{c}

8:41 υμεις] + δε; δε is omitted by corrector
ουν] OM; ουν^{c2}

8:42 ουν] OM; ουν^{c2}
απεστειλε] απεστειλεν; απεστειλε^{c}

8:44 υμεις εκ] + του
εστι] εστιν; εστι^{c}

8:46 δε] OM; δε^{c2}

8:48 ουν] OM
συ] OM

8:49 ι̱ς̱] + και ειπεν

8:50 δοξαν μου] δοξαν την εμην; δοξαν μου. την εμην is omitted by corrector.

8:51 θεωρηση] θεωρησει

8:52 απεθανε] απεθανεν; απεθανε^{c}
γευσεται] γευσηται; γευσεται^{c2}

8:53 απεθανε] απεθανεν; απεθανε^{c}
συ] OM

8:54 υμων εστι] ημων εστιν; ημων εστι^{c}

8:55 υμων] υμιν

8:56 ειδε] ειδεν; ειδε^{c}

8:58 ειπεν] +ουν

8:59 ουτως] ουτω.ς.; ουτω^{c}

9:1 γενετης] γεν.ν.η.της; γενετης^{c2}

9:3 ο ις̄] ις̄ και ειπεν αυτοις

9:4 δει εργαζεσθαι] δει εργαζεσθε

9:5 εν τω κοσμω ω] ω εν τω κοσμω

9:6 επτυσε] επτυσε.ν.; επτυσε^{c}
επεχρισε τον πηλον επι τους οφθαλμους του τυφλου] επεχρισεν αυτου τους οφθαλμους; επεχρισεν αυτου τους οφθαλμους was omitted by corrector.

9:7 ηλθε] ηλθεν; ηλθε^{c}

9:8 τυφλος] προσαιτης; τυφλος^{c2}

9:9 δε οτι ομοιος] δε ουχι αλλ ομοιος; δε οτι ομοιος^{c2}

9:11 και ειπεν] OM; και ειπεν^{c2}
εποιησε] εποιησεν; εποιησε^{c}
επεχρισε] επεχρισεν; επεχρισε^{c}
ειπε] ειπεν; ειπε^{c}
κολυμβηθραν του] OM; κολυμβηθραν του^{c2}
δε] ουν; δε^{c2}

9:12 ειπον ουν] και ειπον; ειπον ουν^{c2}

9:15 πηλον] + εποιησεν και; εποιησεν και is omitted by corrector
επεθηκεν] επεθηκε^{c}

9:16 εστι] εστιν; εστι^{c}
αλλοι] + δε

9:17 λεγουσι] λεγουσιν ουν; the moveable nu and ουν omitted by corrector.
ηνοιξε] ανεωξεν; ανεωξε^{c}

9:18 του αναβλεψαντος] OM[3]

9:21 οιδαμεν η τις ηνοιξεν αυτου τους οφθαλμους ημεις ουκ οιδαμεν] αυτον ερωτησατε;
οιδαμεν η τις ηνοιξεν αυτου τους οφθαλμους ημεις ουκ οιδαμεν[c2]
αυτος ηλικιαν εχει αυτον ερωτησατε] αυτον ερωτησατε ηλικιαν εχει; αυτον ερωτησατε
αυτος ηλικιαν εχει[c2]
περι αυτου] περι εαυτου

9:23 οι γονεις αυτου ειπον] ειπον οι γονεις αυτου

9:25 ουν] OM
και ειπεν] OM

9:26 δε] ουν
εποιησε] εποιησεν; εποιησε[c]
ηνοιξε] ανεωξεν

9:28 ελοιδορησαν ουν] οι δε ελοιδοπησαν; οι δε is omitted by corrector.

9:29 μωση] μωσει

9:30 εστι και ανεωξε] εστιν και ανεωξεν; εστι και ανεωξεν[c]

9:31 δε] OM; δε[c2]

9:32 ηνοιξε] ανεωξεν

9:34 ολος] ολως

9:36 ειπε] ειπεν και; ειπε και[c]
εστι] εστιν

9:37 ειπε] ειπεν

9:39 βλεπωσι] βλεπωσιν; βλεπωσι[c]

9:40 και ηκουσαν] ηκουσαν ουν
οι οντες μετ αυτου] οι μετ αυτου οντες

9:41 αν] OM[c]
ουν] OM; ουν[c2]

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[3] There is a marker here indicating there needs to be additional text, but there is no additional next in the margin.

10:3 καλει] φωνει

10:4 και οταν τα] οταν τα; οταν δε τα^{c2}
προβατα] πρ[1-2]τα; προβατα^{c2}
οιδασι] οιδασιν

10:5 οιδασι] οιδασιν; οιδασι^{c}

10:7 παλιν] OM; παλιν^{c2}

10:12 δε] OM; δε^{c2}

10:15 γινωσκω][2]νωσκω

10:16 με δει] δει με
ακουσουσι] ακουσουσιν; ακουσουσι^{c}

10:17 εγω] OM; εγω^{c2}

10:19 παλιν εγενετο] εγενετο παλιν

10:20 δε] ουν

10:21 εστι] εστιν; εστι^{c}
ανοιγειν] ανοιξαι

10:22 τοις] OM

10:23 σολομωντος] σολομωνος; σολομωντος^{c2}

10:24 ειπε] ειπε.ν.; εστι^{c}

10:26 ου γαρ] οτι ουκ; οτι ουκ is omitted by corrector.[4]

10:27 ακολουθουσι] ακολουθουσιν

10:29 δεδωκε] δεδωκε.ν.; δεδωκε^{c}
εστι] εστιν; εστι^{c}
πρ̄ς μου] πρ̄ς^{c}

10:32 καλα εργα] εργα καλα

[4] A marker indicates additional words should be supplied, but if they were supplied in the margin, it looks as though they have been erased.

10:33 λεγοντες] ΟΜ

10:34 εστι] εστιν; εστι^{c}

10:35 ειπε] ειπεν; ειπε^{c}

10:36 ηγιασε] ηγιασεν; ηγιασε^{c}
ῡς̄] υιος

10:38 και πιστευσητε] και γινωσκητε; και πιστευσητε^{c2}

10:39 παλιν αυτον] αυτον παλιν
της χειρος] των χειρων

10:40 απηλθε] απηλθεν; απηλθε^{c}

10:41 σημειον εποιησεν] εποιησεν σημειον
ουδεν] ουδε εν; ουδεν^{c2}

10:42 επιστευσαν πολλοι εκει εις αυτον] πολλοι επιστευσαν εις αυτον εκει

11:3 αδελφαι] + αυτου; αυτου omitted by corrector.

11:4 ασθενεια] ασθενεια .α.υ.τ.η.; ασθενεια^{c}
εστι] εστιν; εστι^{c}

11:7 αγωμεν] αγομεν

11:8 λιθασαι οι ιουδαιοι] οι ιουδαιοι λιθασαι

11:9 εισιν ωραι] ωραι εισιν

11:11 ειπε] ειπεν; ειπε^{c}

11:12 ουν] + αυτω^{c2}
αυτου] ΟΜ^{c}

11:14 απεθανε] απεθανεν; απεθανε^{c}

11:19 πολλοι] + ουν; ουν is omitted by corrector.

11:20 ο] ΟΜ

11:21 ο αδελφος μου ουκ αν ετεθνηκει] ουκ αν απεθανεν μου ο αδελφος; ουκ αν απεθανε μου ο αδελφος^{c}

11:22 αλλα] OM

11:25 ειπεν] + δε; ειπε δε^{c}

11:28 απηλθε] απηλθεν; απηλθε^{c}
εφωνησε] εφωνησεν; εφωνησε^{c}

11:30 ην] + ετι

11:31 λεγοντες] δοξαντες[5]

11:32 επεσεν εις τους ποδας αυτου] επεσεν αυτου προς τους ποδας
απεθανε] απεθανεν; απεθανε^{c}

11:33 ενεβριμησατο τω πν̄ι και εταραξεν εαυτον] εταραχθη τω πν̄ι ως εμβριμωμενος

11:34 ειπε] ειπεν

11:39 εστι] εστιν; εστι^{c}

11:41 ο τεθνηκως κειμενος] OM; ο τεθνηκως κειμενος^{c2}
δε] ουν; δε^{c2}
ηρε] ηρεν; ηρε^{c}
ειπε] ειπεν; ειπε^{c}
πατερ] π̄ερ

11:43 εκραυγασε] εκραυγασεν; εκραυγασε^{c}

11:44 κειριαις] κηριαις; κειριαις^{c2}

11:45 εκ] OM
ο ι̅ς̅] σημειον; ο ι̅ς̅^{c2}

11:48 ημων και] ημων .(και).; ημων^{c}

11:49 αυτων] +ονοματι

11:50 διαλογιζεσθε] λογιζεσθε; διαλογιζεσθε^{c2}

11:51 αλλα] αλλ; αλλα^{c2}
ο] OM

11:54 ι̅ς̅ ουν] ο ουν ι̅ς̅

[5] There is a marker placed here by a corrector, but whatever was placed in the margin has been scratched out.

παρρησια περιεπατει] περιεπατει παρρησια
αλλα] αλλ
την] OM; την^{c2}
διετριβε] διετριβεν; διετριβε^{c}
αυτου] OM; αυτου^{c}

11:57 δε και] δε
εστι] εστιν; εστι^{c}

12:2 συνανακειμενων] ανακειμενων συν

12:3 μαρια] μαρια.μ.; μαρια^{c}
εξεμαξε ταις θριξιν αυτης τους ποδας αυτου η δε οικια] ταις θριξιν αυτης απεμαξεν η δε οικια ολη; ολη is then omitted by a corrector.

12:4 σιμωνος] OM; σιμωνος^{c2}

12:6 ειπε] ειπεν; ειπε^{c}
ειχε και τα] εχων τα[6]

12:9 εστι] εστι.ν.; εστι^{c}

12:12 ο ιῡ] ιῡ

12:13 υπαντησιν] απαντησιν
εκραζον] + λεγοντες
ευλογημενος] + ει; ει omitted by corrector.
ο βασιλευς] βασιλευς

12:14 αυτο] αυτω

12:18 ηκουσε] ηκουσαν

12:20 τινες ελληνες] ελληνες τινες

12:21 ηρωτων] ηρωτησαν

12:22 λεγουσι] λεγουσιν; λεγουσι^{c}

12:23 υῡ] υιος

12:26 εμοι διακονη τις] τις εμοι διακονη

[6] Above the word εχων there is a marker indicating a change. It appears as though the change took place in the right margin, but whatever was in the margin has since been erased.

εγω ειμι] ειμι εγω
και εαν] εαν; και εαν^{c}

12:27 πατερ] πε̄ρ

12:28 πατερ] πε̄ρ; πε̄ρ αγιε^{c2}
το ονομα] τον ῡν̄; το ονομα^{c2}
ουρανου] ουν̄ου

12:29 εστως] εστηκως
ακουσας] ακουων; ακουσας^{c2}
ελεγε] ελεγεν; ελεγε^{c}

12:30 αυτη η φωνη] η φωνη αυτη

12:33 ελεγε] ελεγεν; ελεγε^{c}
ημελλεν] εμελλεν

12:35 μεθ υμων εστι] εν υμιν εστιν; εν υμιν εστι^{c}
εως] ως; εως^{c2}
μη] + η
οιδε] οιδεν; οιδε^{c}

12:38 ειπε] ειπεν
επιστευσε] επιστευσεν

12:39 ηδυναντο] εδυναντο

12:40 πεπωρωκεν] επωρωσεν; επωρωσεν is omitted by corrector
ιδωσι] ιδωσιν; ιδωσι^{c}
νοησωσι] νοησωσιν
επιστραφωσι] επιστραφωσιν; επιστραφωσι^{c}

12:41 ειδε] ειδεν; ειδε^{c}
ελαλησε] ελαλησεν; ελαλησε^{c}

12:44 εκραξε] εκραξεν; εκραξε^{c}

12:47 πιστευση] φυλαξη[7]

12:49 εξ] απ
εδωκε] δεδωκεν; δεδωκε^{c}

[7] There is a marker indicating a correction, but if there was a correction in the margin between the two columns of text, it appears to have been erased.

τι λαλησω] [2] λαλησω

12:50 λαλω εγω] εγω λαλω
ειρηκε] ειρηκεν
ουτω] ουτω.ς.; ουτω^{c}

13:1 εληλυθεν] ηλθεν

13:2 ιουδα] OM
αυτον παραδω] παραδω αυτον

13:3 εξηλθε] εξηλθεν; εξηλθε^{c}

13:4 εγειρεται] εγειρετε; εγειρεται^{c2}
τιθησι] τιθησιν

13:7 ις̄ και ειπεν αυτω] αυτω ο ις̄

13:8 αυτω πετρος] αυτω ο πετρος
νιψης] νιψ.η.ς; νιψεις^{c2}
τους ποδας μου] μου τους ποδας

13:9 σιμων] OM

13:10 εστι] εστιν

13:11 ειπεν] + οτι

13:12 ενιψε] ενιψεν; ενιψε^{c}
και] OM
ελαβε] ελαβεν; ελαβε^{c}
αναπεσων παλιν] [1-2]ανεπεσεν και; και ανεπεσε και^{c2}

13:13 ο διδασκαλος και ο κ̄ς̄] ο κ̄ς̄ και ο διδασκαλος

13:16 εστι] εστιν; εστι^{c}

13:18 μετ εμου] μου

13:19 προ του] πριν
ειμι] ειπον υμιν

13:20 εαν] αν
εμε λαμβανει] + και
δε] OM

13:21 εμαρτυρησε] εμαρτυρησεν; εμαρτυρησε^{c}
αμην αμην] αμην

13:23 εις] + εκ

13:25 δε] ουν

13:26 επιδωσω] δωσω αυτω; επιδωσω^{c2}
ψωμιον] + λαμβανει και; λαμβανει και omitted by corrector

13:28 δε] OM; δε^{c}

13:29 ο ιουδας] ιουδας

13:30 ευθεως εξηλθεν] εξηλθεν ευθεως

13:31 ουν] OM
εξηλθε] εξηλθεν; εξηλθε^{c}

13:33 μικρον] + χρονον; χρονον is omitted by corrector

13:34 αλληλους καθως] αλληλους [1].a. καθως^{c2}

13:35 εχητε] εχετε

13:36 ακολουθησεις μοι] ακολουθησεις; ακολουθησεις μοι^{c2}

13:38 αυτω ο] OM
αμην αμην] αμην

14:2 αν] OM; αν^{c2}
αν υμιν] + οτι

14:3 υμιν τοπον] τοπον υμιν

14:9 εωρακε] εωρακεν; εωρακε^{c}

14:10 εστι] εστι.ν.; εστι^{c}

14:13 τουτο] OM
υω̄] υιω

14:15 τας εμας] μου

14:22 κε̄] + και

14:23 ο ις̄] ις̄

14:28 οτι ειπον] οτι; οτι ειπον^{c2}
εστι] εστιν; εστι^{c}

14:29 πιστευσητε] + οτι εγω ειπον υμιν; οτι εγω ειπον υμιν is omitted by corrector.

14:30 τουτου] OM

15:1 εστι] εστιν; εστι^{c}

15:6 αυτα] αυτο
εις] + το
βαλλουσι] βαλλουσι.ν.; βαλλουσι^{c}

15:9 ηγαπησε] ηγαπησεν; ηγαπησε^{c}

15:11 υμιν μεινη και] υμιν η και; υμιν μεινη και^{c2}

15:13 μειζονα] μειζ[2-3]; μειζονα^{c2}

15:15 υμας λεγω] λεγω υμας
οιδε] οιδεν; οιδε^{c}

15:16 μενη] μ[1-3]; μεινη^{c}

15:20 εστι] εστιν; εστι^{c}

15:24 πεποιηκεν] εποιησεν
εωρακασι] εωρακασιν; εωρακασι^{c}

15:26 πρ̄ς] + μου

16:3 υμιν] OM

16:4 ωρα] + αυτων

16:7 λεγω υμιν] υμιν λεγω
γαρ] + εγω

16:10 ουκ ετι] ου; ουκ ετι^{c2}

16:13 αν] εαν
λαλησει] λαλησ.η.; λαλησει^{c2}

16:15 εστι] εστιν; εστι^{c}

ειπον] + υμιν; υμιν is omitted by corrector

16:16 εγω] OM

16:17 εστι] εστιν; εστι^{c}
εγω] OM

16:19 ουν] δε

16:21 τικτη] τικτ.ε.ι.; τικτη^{c2}
γεννηση] γεννης.ε.ι.; γεννηση^{c2}

16:22 εχετε] ε[1]ετε; εχετε^{c2}

16:23 οσα αν] ο εαν

16:27 του] OM; του^{c2}

16:29 αυτω] OM

16:32 εστι] εστι.ν.; εστι^{c}

16:33 εξετε] εχετε

17:1 ουρανον] ουν̄ον
ειπε] ειπεν; ειπε^{c}
πατερ] πε̄ρ

17:2 δεδωκας] εδωκας
δωση] δωσει

17:3 γινωσκωσι] γινωσκωσιν; γινωσκωσι^{c}

17:4 δεδωκας] εδωκας

17:5 πατερ] πε̄ρ

17:6 τετηρηκασι] τετηρηκασιν; τετηρηκασι^{c}

17:7 εγνωκαν] εγνω[1]αν; εγνωσαν^{c}

17:9 εισι] εισιν; εισι^{c}

17:10 εστι] εστιν; εστι^{c}

17:11 ουκετι ειμι εν τω κοσμω] ουκετι εν τω κοσμω ειμι

πατερ] πε̄ρ
ους] ω

17:16 εισι] εισιν

17:17 εστι] εστιν; εστι^{c}

17:19 ινα και αυτοι ωσιν] ινα ωσιν και αυτοι; ινα ωσι και αυτοι^{c}

17:20 περι των] περι παντων των

17:21 ωσι] ωσιν; ωσι^{c}
πατερ] πε̄ρ

17:22 δεδωκας] εδωκας
δεδωκα] εδωκα

17:23 ωσι] ωσιν; ωσι^{c}

17:24 πατερ] πε̄ρ
κακεινοι] και εκεινοι
ωσι] ωσιν; ωσι^{c}

17:25 πατερ] πε̄ρ

18:1 εξηλθε] εξηλθε.ν.; εξηλθε^{c}

18:7 επηρωτησε] επηρωτησεν; επηρωτησε^{c}

18:8 ο ις̄] ις̄

18:9 δεδωκας] εδωκας

18:10 επαισε] επαισεν; επαισε^{c}

18:11 σου] OM; σου^{c2}
δεδωκε] δεδωκεν; δεδωκε^{c}

18:14 ανθρωπον] α̃ον

18:15 συνεισηλθε] συνεισηλθεν; συνεισηλθε^{c}

18:16 ειπε] ειπεν; ειπε^{c}

18:20 τη] OM
παντοτε] παντ[2]; παντοτε^{c}

18:22 εδωκε] εδωκεν; εδωκε^{c}

18:26 αρχιερεως] αρχιερ[1]ως
αποκοψε] αποκοψεν; αποκοψε^{c}

18:29 πιλατος] + εξω
ειπε] ειπεν; ειπε^{c}

18:31 ειπον ουν] ειπον δε

18:32 ειπε] ειπεν
ημελλεν] εμελλεν

18:33 εφωνησε] εφωνησεν; εφωνησε^{c}
βασιλευς] βαλευς

18:34 απεκριθη αυτω] απεκρινατο
αλλοι] αλλος
ειπον] ειπεν; ειπε^{c}

18:36 ο] OM

18:38 εξηλθε] εξηλθεν; εξηλθε^{c}

18:39 εστι] εστιν; εστι^{c}
ενα υμιν απολυσω] ενα απολυσω υμιν
ουν υμιν απολυσω] ουν ινα απολυσω υμιν

18:40 παλιν] OM

19:1 εμαστιγωσε] εμαστιγωσεν; εμαστιγωσε^{c}

19:2 αυτου] + επι; επι is omitted by corrector.
τη κεφαλη] τη.ν. κεφαλη.ν.; τη κεφαλη^{c2}
αυτον] + και ηρχοντο προς αυτον

19:4 εξηλθεν ουν] και εξηλθεν; και εξηλθε^{c}
εν αυτω ουδεμιαν] ουδεμιαν εν αυτω

19:5 ο ις̄ εξω] εξω ο ις̄

19:6 σταυρωσον λεγει] σταυρωσον αυτον λεγει

19:7 του] OM

19:11 ειχες] [3-5]; ειχες^{c}
μειζονα] μειζον; μειζονα^{c2}

19:12 ο πιλατος απολυσαι αυτον] απολυσαι αυτον ο πιλατος
εκραζον] εκραυγαζον
βασιλεα αυτον] βασιλεα εαυτον

19:13 τουτον τον λογον] τον λογον τουτον; των λογων τουτων^{c2}
του] OM; του^{c2}

19:14 ωρα δε] ωρα ην
ωσει] ως; ωσει^{c2}

19:15 εκραυγασαν] εκραυγα[1-4]; εκραυγασαν^{c}

19:16 απηγαγον] ηγαγον

19:17 τον σταυρον αυτου] εαυτου τον στρ̄ον

19:19 εγραψε] εγραψεν; εγραψε^{c}
εθηκεν] επεθηκεν
σταυρου] στρ̄ου

19:20 της πολεως ο τοπος] ο τοπος της πολεως

19:21 ειπε] ειπεν; ειπε^{c}

19:23 αρραφος] αραφος

19:25 σταυρω] στρ̄ω
μητηρ] μ̄ηρ
μητρος] μ̄ρ̄ς

19:26 μητερα] μ̄ρ̄α
μητρι] μ̄ρ̄ι

19:27 μητηρ] μ̄ηρ
αυτην ο μαθητης] ο μαθητης αυτην

19:28 παντα ηδη] ηδη παντα

19:30 ουν] δε
ελαβε] ελαβεν; ελαβε^{c}
ειπε] ειπεν
παρεδωκε] παρεδωκεν; παρεδωκε^{c}

19:31 σταυρου] στρ̄ου

19:34 ενυξε] ενυξεν; ενυξε^{c}
ευθυς] ευθ[2]; ευθεως^{c2}

19:35 ινα] + και

19:38 μετα δε] μετα
ο ιωσηφ] ιωσηφ
αριμαθαιας] αριμαθιας
ηρε] ηρεν; ηρε^{c}

19:39 ηλθε] ηλθεν; ηλθε^{c}
ωσει] ως

20:4 προεδραμε] προεδραμεν
ηλθε] ηλθεν; ηλθε^{c}

20:8 εισηλθε] εισηλθεν; εισηλθε^{c}
ειδε] ειδεν; ειδε^{c}

20:11 προς το μνημειον] προς τω μνημειω

20:14 ο] OM
εστι] εστιν; εστι^{c}

20:15 εστι] εστιν; εστι^{c}

20:16 αυτω] + εβραιστι; εβραιστι is omitted by a corrector.[8]
ραββουνι] ραβουνι

20:18 εωρακε] εωρακεν; εωρακε^{c}

20:19 μαθηται] + αυτου

20:21 απεσταλκε] απεσταλκεν

20:22 ενεφυσησε] ενεφυσησεν; ενεφυσησε^{c}

20:28 ο θωμας] θωμας

20:29 εωρακας] εωροκας^{c}

[8] This is the only place in the text of John in manuscript 2193 where the corrector crossed out the word that is to be omitted.

θωμα] OM

20:30 εστι] εστιν; εστι^{c}

20:31 ο ιϛ] ιϛ

21:1 εφανερωσε] εφανερωσεν; εφανερωσε^{c}

21:4 εστι] εστιν; εστι^{c}

21:6 το δικτυον] OM^{c}
αυτο ελκυσαι] ελκυσαι αυτο

21:7 εστι] εστιν; εστι^{c}
εστι] εστι.ν.; εστι^{c}

21:14 αυτου]OM; αυτου^{c2}

21:19 ειπε] ειπεν; ειπε^{c}

21:20 ειπε] ειπεν

21:22 συ ακολουθει μοι] OM (the beginning of a large haplography)

21:23 is entirely omitted due to haplography

21:25 εστι] εστι.ν.; εστι^{c}
ουδε] ουδ

Gospel Closing το κατα ιωαννην αγιον ευαγγελιον] ευαγγελιον κατα ιωαννην

CHAPTER SEVEN

CONCLUSIONS

The following conclusions can be drawn after the intensive study of manuscript 2193*.

While all manuscripts are unique in their own way, manuscript 2193* contains many features that the student would expect of a 10th century gospel codex, such as the presence of abbreviations, contractions, ligatures, spacing, and punctuation. The abbreviations, contractions, ligatures, and spacing all generally conform to what has been observed in other manuscripts and written about in books by Thompson, Hatch, and Metzger.[1] The punctuation also conforms to what would be expected of paleography from that time, although, the use of the *ekthesis* varies widely from manuscript to manuscript. The observation in this study that the *ekthesis* marked a change in the subject of the narrative has not—to the best knowledge of the present writer—been observed before.

The extensive study of the minuscule script used by the original hand of the text of manuscript 2193* revealed that this document could very well belong to the latter half of 10th century. The sporadic use of curved breathing marks combined with the reticence of sacred text to be innovative in scribal conventions leads one to believe this script belongs to Thompson's *codices vetusti* classification and Hatch's "Second Period" classification.

The *nomina sacra* that were observed within the manuscript also conformed to what has

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[1] Edward Maunde Thompson, *An Introduction to Greek and Latin Palaeography* (Oxford: Oxford University Press, 1912). William Henry Paine Hatch, *Facsimiles and Descriptions of Minuscule Manuscripts of the New Testament* (Cambridge, Mass.: Harvard University Press, 1951). Bruce M. Metzger, *Manuscripts of the Greek Bible: An Introduction to Greek Palaeography* (Oxford: Oxford University Press, 1981).

been written about them by previous scholarship. Should a more extensive survey be conducted to observe a more nuanced development of this scribal convention, the presence of ἐπουράνιος and σωτηρία as *nomina sacra* in this manuscript would likely be a valuable observation.

The correctors and their corrections within manuscript 2193* provide insight into the use of this document. Because John 1–12 in manuscript 2193 adheres to the Family 1 readings, many of the corrections found are a move from the Family 1 readings to a more "Byzantine" text. These changes suggest that there may have been such a thing as an ecclesiastical standard and that it was job of scribes and copyists to make sure their manuscripts adhered to this standard.

The types of corrections exhibited in manuscript 2193* were standard fare with the exception of the "omission dots." These dots were placed conspicuously over the words and letters that were supposed to be omitted. The dots may indicate a respect for the sacredness of the text. Other options were available to the corrector, such as erasing the text and re-writing it. Though this did take place from time to time in the text of manuscript 2193*, it was not nearly as frequent as the use of the omission dots.

The study of Family 1 in chapter 3 revealed that applying the *text*ual label "Family 1" to manuscripts has created problems for recent scholarship. The label "Family 1" to describe the text of a manuscript does not provide the scholar with enough information. It is not enough to call a manuscript a "Family 1" manuscript. The label ought to be accompanied with a list of the readings within the designated manuscript that reflect the Family 1 reading. Chapter 4 provides precisely this type of information in relationship to the text of manuscript 2193*. Manuscript 2193 is a Family 1 manuscript in chapters 1–12 in the Gospel according to John. The text after chapter twelve was not easily defined.

The text of manuscript 2193* was subject to typical textual features such as itacisms,

fickle use of the nu-movable, and haplography. There were also a number of singular readings which are listed in chapter 4.

Chapter 5 addressed the issue of the *Pericope de adulterae*. Typical of "Family 1" manuscripts, this pericope in manuscript 2193 occurs as a "post script" after the conclusion of the Gospel according to John. There is no indication in the body of the main text at 7:52 that there is any missing text.

The pericope was penned by the same copyist that made numerous corrections to the text of manuscript 2193*. This corrector was labeled "C2." The conclusion that the corrector and copyist of the *Pericope de adulterae* were one and the same was reached on the basis of paleographic similarities.

The text of the *Pericope de adulterae* follows closely to the text of the *Pericope de adulterae* found in manuscript K. This observation led to speculation that perhaps a text similar to that found in manuscript K was used to make the many corrections that are found within manuscript 2193*. No conclusive assertion about this possible relationship between the corrections and manuscript K can be made, but the data that led to this initial speculation was provided. More work could be done on this area with future studies.

Finally, a full collation of the text of manuscript 2193* was provided in chapter 6. This collation was done in collaboration with the IGNTP and its assistance in compiling the *Editio Critica Maior*. The corrections that are observed in full detail within the collation are organized in the appendix below.

APPENDIX ONE

CORRECTIONS ORGANIZED

This appendix attempts to give some organization to the corrections that are observed in manuscript 2193*. Though all the corrections can be observed in complete detail in the collation provided in chapter 6, this appendix seeks to provide information at a glance that is not immediately discerned from the collation.

Abbreviations are as follows:

B = Byzantine

BR = Byzantine Replacement[1]

EFI = Erasure is filled in.[2]

HR = Haplography Replaced[3]

MS = Moses Spelling[4]

NBPO = Non-Byzantine Phrase omitted.[5]

NBWO = A non–Byzantine Word is omitted by the corrector.[6]

NM = nu–moveable,

OBPS = Omitted Byzantine Phrase is Supplied[7]

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[1] A non–Byzantine reading is replaced by a Byzantine reading. For example. In 1:39 the non–Byzantine reading οψεσθε is replaced with the Byzantine reading of ιδετε.

[2] The ending –ομεν is written over an obvious erasure. Often time the corrector tries to connect the correction with the text of the original hand.

[3] A haplography of the original hand is replaced by the corrector.

[4] Often times the corrector changed the spelling of Moses' name.

[5] A phrase that is not part of the usually Byzantine readings is entirely omitted. This happens in 9:6 when the entire phrase επεχρισεν αυτου τους οφθαλμους is omitted with omission dots.

[6] In 1:34 the word αὐτόν is the word that is omitted. It is omitted by "omission dots"

OBWS = An Omitted Byzantine Word is Supplied by the corrector.[8]

1:3 – BR ουδεν with ουδε εν

1:11 – NM

1:15 – NM

1:18 – NM

1:19 – OBWS

1:19.2 – + προς αυτον A Π Ψ Θ f13 124 157 579

1:20 – NM

1:21 – OBWS

1:22 – OBWS

1:26 – OBWS

1:28 – + μεν K Π

1:28.2 – replacement βηθαβαρα with βηθανια

1:29 – OBWS

1:31 – OBWS

1:32 – BR εκ του with εξ

1:34 – NBWO

1:38 – OBWS

1:38.2 – EFI

1:39 – BR οψεσθε with ιδετε

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[7] The entire phrase και γαρ ο πῆρ τοιουτους ζητει τους προσκυνουντας αυτον is supplied.

[8] In 1:22 it is the word αὐτῶ. To learn what word is supplied...consult the collation in Chapter 6. When a word is added and the added word does not conform to the Byzantine standard, Swanson's text was consulted and the witnesses of that particular reading are then listed.

1:41 – EFI

1:42 – NM

1:45 – NM

1:45.2 – MS

1:45.3 – Spelling change

1:46 – EFI

2:3 – NM

2:11 – OBWS

2:15 – NM

2:15.2 – NM

2:17 – indecipherable

2:22 – OBWS

3:2 – NM

3:2.2 – BR ποιησαι with ποιειν α συ ποιεις

3:5 – + και ειπεν αυτω K M Π f13 579 1424

3:6 – NM

3:6.2 – NM

3:19 – HR

3:20 – HR

3:22 – NM

3:31 – NM

3:31.2 – NM

3:32 – OBWS

3:32.2 – NM

3:32.3 – OBWS

3:34 – NM and OBWS

4:3 – NM

4:3.2 – NBWO

4:3.3 – NM

4:6 – OBWS

4:8 – NM

4:9 – OBWS

4:12 – NM

4:12.2 – OBWS

4:18 – NM

4:21 – EFI

4:23 – OBPS

4:25 – OBWS

4:27 – EFI

4:29 – NM

4:35 – NM

4:35.2 – OBPS

4:37 – OBWS

4:38 – NM

4:39 – NM

4:46 – NM

4:47 – BR ηλθεν with απηλθεν

4:49 – OBWS

4:52 – NM

4:53 – OBWS

5:4 – + κῡ A Δ K Π Y f13

5:5 – NBWO

5:8 – EFI

5:9 HR

5:10 – NM

5:10.2 – + σου P^{66} P^{75}Aleph C D Θ L Λ N Π W^{sup} Ψ f13 124 69 1071

5:15 – NM

5:15.2 – OBWS

5:16 – OBPS

5:18 – NM

5:22 – NM

5:25 – EFI

5:25.2 – EFI

5:26 – NM

5:27 – NM

5:30 – OBWS

5:31 – EFI

5:33 – NM

5:36 – NM

5:36.2 – OBWS

5:36.3 – NM

5:37 – NM

5:44 – EFI

5:44.2 –BR παρ with παρα

5:46 – MS

5:47 – NM

6:2 – OBWS

6:2.2 – NBWO

6:3 – BR ουν with δε

6:6 – NM

6:7 – NBWO

6:10 – NM

6:10.2 – + ανοῖ A K Y

6:11 – BR και λαβων with ελαβε δε

6:11.2 – NM

6:11.3 – OBPS

6:12 – BR επλησθησαν with ενεπλησθησαν

6:14 – NM

6:15 – OBWS

6:15.2 – NM

6:17 – + εις το πλοιον K f13

6:22 – OBPS

6:23 – NM

6:23.2 – The addition of "Jesus" is a singular reading.

6:24 – BR ανεβησαν with ενεβησαν

6:29 – NM

6:32 – MS

6:35 – NM

6:35.2 – EFI

6:35.3 – EFI

6:39 – NM

6:39.2 – NM

6:40 – BR τουτο γαρ εστιν το θελημα του πρ̄ς μου with τουτο εστι το θελημα του πεμψατος με πρ̄ς

6:40.2 – OBWS and + εν

6:46 – NM

6:57 – NM

6:59 – NBWO

6:65 – NM

6:69 – OBPS

6:71 – NM

7:3 –BR α συ with α σου

7:8 – HR

7:10 – The omission of ONLY εις την εορτην would create a singular reading.

7:12 – Negation particle ουχι supplied. K Π

7:14 – NM

7:15 – OBWS

7:15.2 – NBWO

7:16 – + ουν This is a Byzantine reading not reflected in 1873 TR.

7:18 – NM

7:19 – MS

7:22 – MS

7:23 – MS

7:26 – NM

7:31 – OBWS

7:32 – OBWS

7:34 – BR ευρησεται with ευρησετε

7:36 – NM

7:36.2 – NBWO

7:37 – NM

7:39 – NM

7:40 – OBPS

7:40.2 – NBWO

7:41 – NBWO

7:41.2 – OBWS

7:49 – B replacement επαρατοι εισιν with επικαταρατοι εισι

8:12 – B replacement περιπατηση with περιπατησει

8:21 – με from και ουχ ευρησετε με (which is an addition all its own) is omitted by omission

dots. This omission would account for a unique reading.

8:26 – NM

8:26.2 – Omission of καγω by corrector.[9]

8:28 – NM

8:29 – NM

8:29.2 – OBWS

8:35 – HR

8:39 – NM

8:41 – NBWO

8:41.2 OBWS

8:42 – OBWS

8:42.2 – NM

8:44 – NM

8:46 – OBWS

8:50 – BR δοξαν την εμην with δοξαν μου

8:52 – NM

8:52.2 – BR γευσηται with γευσεται

8:53 – NM

8:54 – NM

8:56 – NM

8:59 – EFI

9:1 – EFI

[9] This would account for a singular reading.

9:6 – NM

9:6.2 – NBPO

9:7 – NM

9:8 – BR προσαιτης with τυφλος

9:9 – BR δε ουχι αλλ ομοιος with δε οτι ομοιος

9:11 – OBPS

9:11.2 – NM

9:11.3 – NM

9:11.4 – NM

9:11.5 – OBPS

9:11.6 – OBWS

9:12 – BR και ειπον with ειπον ουν

9:15 – NBPO

9:15.2 – NM

9:16 – NM

9:17 – NM and NBWO

9:17.2 – NM

9:21 – BR αυτον ερωτησατε with οιδαμεν η τις ηνοιξεν αυτου τους οφθαλμους ημεις ουκ οιδαμεν

9:21.2 – BR αυτον ερωτησατε ηλικιαν εχει with αυτον ερωτησατε αυτος ηλικιαν εκει

9:26 – NM

9:28 – NBWO[10] 9:30 – NM

[10] This omission results in a reading that is only attested by Family 13 and the 1873 TR.

9:31 – OBWS

9:36 – NM

9:39 – NM

9:41 – Omission of αν D Y K Θ f13 1346

9:41.2 – OBWS

10:4 – Replacement οταν τα with οταν δε τα K Π

10:4.2 – EFI

10:5 – NM

10:7 – OBWS

10:12 – OBWS

10:16 – NM

10:17 – OBWS

10:21 – NM

10:23 – BR σολομωνος with σολομωντος

10:24 – NM

10:26 – NBWO

10:29 – NM

10:29.2 – NM

10:29.3 – μου omitted B P^{66} P^{75} Aleph L **u w**

10:34 – NM

10:35 – NM

10:36 – NM

10:38 – BR γινωσκητε with πιστευσητε

10:40 – NM

10:41 – BR ουδε εν with ουδεν

11:3 – NBWO

11:4 – Erasure

11:11 – NM

11:12 – + αυτω Aleph D^{c1} K W Π

11:12.2 – Omission Aleph D^{c1} K W Π

11:14 – NM

11:19 – NBWO

11:21 – NM

11:25 – NM

11:28 – NM

11:28.2 – NM

11:32 – NM

11:39 NM

11:41 – OBPS

11:41.2 – BR ουν with δε

11:41.3 – BMN

11:41.4 – NM

11:43 – NM

11:44 – BR κηριαις with κειριαις

11:45 – BR σημειον with ο ῑς

11:46 – Omission of και K Y Π Θ

11:50 – BR λογιζεσθε with διαλογιζεσθε

11:51 – BR αλλ with αλλα

11:54 – OBWS

11:54.2 – NM

11:54.3 – OBWS

11:57 – NM

12:3 – erased letter

12:3.2 – NBWO

12:4 – OBWS

12:6 – NM

12:9 – NM

12:13 – NBWO

12:22 – NM

12:26 – OBWS

12:28 – BR τον ῡν with το ονομα

12:29 – BR ακουων with ακουσας

12:29.2 – NM

12:33 – NM

12:35 – NM

12:35.2 – BR ως with εως

12:35.3 – NM

12:40 – Omission by omission dots.[11]

[11] This omission (with no replacement words) would create a singular reading.

12:40.2 – NM

12:40.3 – NM

12:41 – NM

12:41.2 – NM

12:44 – NM

12:49 – NM

12:50 – erasure

13:2 – NM

13:3 – NM

13:4 – BR εγειρετε with εγειρεται

13:8 – spelling change νιψῃς το νιψεις

13:12 – NM

13:12.2 – NM

13:12.3 – EFI

13:16 – NM

13:21 – NM

13:26 – BR δωσω αυτω with επιδωσω

13:26 – NBWO

13:28 – OBWS

13:31 – NM

13:33 – NBWO

13:34 – Illegible addition

13:36 – OBWS

14:2 – OBWS

14:9 – NM

14:10 – NM

14:28 – OBWS

14:28.2 – NM

14:29 – NBPO

15:1 – NM

15:6 – NM

15:9 – NM

15:11 – BR υμιν η και with υμιν μεινη και

15:13 – EFI

15:15 – NM

15:16 – EFI

15:20 – NM

15:24 – NM

16:10 – BR ου with ουκ ετι

16:13 – EFI

16:15 – NM

16:15.2 – NBWO

16:17 – NM

16:21 – EFI

16:21.2 – EFI

16:22 – EFI

16:27 – OBWS

16:32 – OBWS

16:32.2 – NM

17:1 – NM

17:3 – NM

17:6 – NM

17:7 – EFI

17:9 – NM

17:10 – NM

17:17 – NM

17:19 – NM

17:21 – NM

17:23 – NM

17:24 – NM

18:1 – NM

18:7 – NM

18:10 – NM

18:11 – OBWS

18:11.2 – NM

18:15 – NM

18:16 – NM

18:20 – EFI

18:22 – NM

18:26 – NM

18:29 – NM

18:33 – NM

18:34 – NM

18:38 – NM

18:39 – NM

19:1 – NM

19:2 – NBWO

19:2.2 – NM

19:4 – NM

19:11 – EFI

19:11.2 – BR μειζον with μειζονα

19:13 – BR τον λογον τουτον with των λογων τουτων

19:13.2 – OBWS

19:14 – BR ως with ωσει

19:15 – EFI

19:19 – NM

19:21 – NM

19:30 – NM

19:30.2 – NM

19:34 – NM

19:34.2 – EFI

19:38 – NM

19:39 – NM

20:4 – NM

20:8 – NM

20:8.2 – NM

20:14 – NM

20:15 – NM

20:16 – NBWO

20:18 – NM

20:22 – NM

20:29 – corrector changed spelling to εωροκας.[12]

20:30 – NM

21:1 – NM

21:4 – NM

21:6 – omission of το δικτυον.[13]

21:7 – NM

21:8 – NM

21:14 – OBWS

21:19 – NM

21:25 – NM

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[12] This would be a unique spelling.

[13] This omission would result in a singular reading.

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