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CODEX BOERNERIANUS
A TEXTUAL ANALYSIS OF 1 TIMOTHY

An STM Thesis
Presented to the Faculty of
Concordia Seminary, St. Louis,
Department of Exegesis
in Partial Fulfillment of the
Requirements for the Degree of
Master of Sacred Theology

By
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August 2019

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Reader

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Reader

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For my wife Rachel and children Adeline, Jack, and Lucy

ABBREVIATIONS

AmJT	American Journal of Theology
ANTF	Arbeiten zur neutestamentlichen Textforschung
BBB	Bonner Biblische Beiträge
HSCP	Harvard Studies in Classical Philology
JSTOR	Journal Storage
TynBul	Tyndale Bulletin

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PREFACE

This work began as a project with the Museum of the Bible Scholars Initiative, a program created to encourage students to study and transcribe biblical manuscripts in conjunction with the International Greek New Testament Project. As an MDiv. student, I was assigned transcription of D F G in Latin and Greek. As the project evolved, and I continued to gain interest in the bilingual manuscripts, especially Codex Boernerianus, I chose to make it the topic of my S.T.M. thesis. My hope is that as it highlights certain scribal phenomena, it also further illuminates the complexities and richness of this codex.

ACKNOWLEDGEMENTS

There have been a lot of people who have walked along side me and given me great insight leading up to the completion of this project. First, I would like to thank Dr. Jeffrey Kloha, who not only introduced me to New Testament textual criticism and inspired me take on this discipline but also went on to give me encouragement and much guidance over the course of several years. Without his continual support and the generous giving of his time I could not have even begun a project like this and certainly would not have been able to move on to do further research after this.

I also thank Dr. James Voelz, who first introduced me to New Testament scholarship and continued to push me to continue in my studies and develop as a biblical scholar. I thank Dr. Joel Okamoto, who not only has been a great encouragement to me but also caused me to consider why it is that I read and use the Bible in the first place, which is what primed me for studies in textual criticism. I thank Drs. Beth Hoeltke and Benjamin Haupt for their continual encouragement and support as well. I owe a great deal of gratitude to the rest of the Concordia Seminary faculty for their academic model and the education that I have received at their hands.

I thank the Museum of the Bible for giving me the opportunity to take part in the Museum of the the Bible Scholars Initiative and especially Dr. Christian Askeland, who spent many hours working with me in my early transcriptions of these manuscripts.

Most of all, I thank my wife, Rachel, who has given up so much that I might continue my studies and undertake this endeavor. She never ceased in her encouragement throughout the whole course of this project, which, at times, has left her without a husband for hours and hours on end. Without her love and support I never would have been able to finish it.

ABSTRACT

Fisher, Alexander, R “Codex Boernerianus: A Textual Analysis of 1 Timothy.” Master’s thesis, Concordia Seminary, 2019.

Long associated with the monastery of St Gall, the ninth century bilingual manuscript Codex Boernerianus (G) has been studied by modern scholars since the sixteenth century. Over time, the relationship between the Latin and Greek texts of the codex gained interest as did the relationship of the codex to its known ancestors, Codices Claromontanus (D) and Augiensis (F). The scope of this thesis is limited to 1 Timothy, offering a textual analysis with comparison to D F, and a Latin and Greek transcription of G, along with a collation with D F. The study focuses on scribal phenomena of the Latin text in G categorically (letters, word breaks, omissions, additions, and various phrasal revisions), which demonstrate a close relationship between the Latin and Greek texts.

CHAPTER ONE

INTRODUCTION

1.1 The Thesis

This thesis describes and states the Latin text of Codex Boernerianus in relation to its Greek text as attested in 1 Timothy. It also compares the Latin and Greek text of Codex Boernerianus to the Latin and Greek texts of Codices Claromontanus and Augiensis.

1.2 The Current State of the Question

Codex Boernerianus (G, GA 012, VL 77), which is dated to the latter half of the ninth century and associated with the monastery of St Gall in Switzerland, though possibly produced in the monastery of Bobbio, is a Greek codex of the Pauline Epistles with an interlinear Latin text.¹ The codex belonged to Paul Junius of Leiden in the sixteenth century and first appeared in the textual apparatus of Küster's 1710 edition of Mill's Greek New Testament.² Küster posited that the Latin text of G influenced its Greek text,³ a theory which Michaelis (1788) would perpetuate.⁴

Codex Augiensis (F), another ninth century bilingual codex, was identified early on as a relative of G. Wettstein (1752) came to the conclusion that G was a copy of F, and Semler (1769)

¹ H.A.G. Houghton, *The Latin New Testament: A Guide to its Early History, Texts, and Manuscripts* (Oxford: Oxford University Press, 2016), 78.

² David C. Parker, "The Majuscule Manuscripts of the New Testament," in *The Text of the New Testament in Contemporary Research: Essays on the Status Quaestionis*, 2nd ed., ed. Bart D. Ehrman and Michael William Holmes (Leiden: Brill, 2014), 46.

³ William Benjamin Smith, "The Pauline Manuscripts F and G. A Text-Critical Study," *AmJT* 7 (July 1, 1903): 452–85. <http://archive.org/details/jstor-3154234>, 452.

⁴ Smith, "Pauline Manuscripts," 452.

agreed.⁵ In 1791, Matthaei transcribed and edited a full edition of G, including his own forward, in addition to previous descriptions and analyses of the codex as they were found in the various critical editions of the Greek New Testament.⁶

Scrivener (1859) transcribed F and collated it against Matthaei's edition of G. Scrivener wrote, "The close affinity subsisting between the Codices Augiensis and Boernerianus has indeed no parallel in this branch of literature."⁷ He posited that the two codices shared a Greek exemplar that was "perhaps a century or two older than themselves."⁸ Bentley had previously asserted that there was a shared exemplar, upon observing their shared lacunae.⁹ Scrivener also noted that their Latin texts were "essentially different" [Scrivener's emphasis].¹⁰ His contemporaries, Tischendorf (1869), Tragelles¹¹ (1869), and Lightfoot¹² (1869) came to agree with his conclusion.

Scrivener's theory was contested by Hort, who argued that F was a copy of G. Corsen (1887) defended Scrivener's contribution against Hort with an extended treatment of the witnesses, also concluding that F and G were copied from the same exemplar.¹³ Zimmer (1887)

⁵ Smith, "Pauline Manuscripts," 452.

⁶ Though originally printed in 1791, cited here is the 1818 edition. Christiano Frederico Matthaei, ed. and transcr. *XIII. Epistolarum Pauli codex graecus cum versione latina vetere vulgo antihieronymiana olim Boernerianus nunc bibliothecae electoralis Dresdenis* (1818; repr. Palala Press 2015), iii–xxiv.

⁷ Frederick Henry Scrivener. *The Introduction to an Edition of the Codex Augiensis and Fifty Other Manuscripts* (Cambridge: Deighton, Bell, 1859), 25–26.

⁸ Scrivener, *Codex Augiensis*, 28.

⁹ William Henry Paine Hatch, "On the Relationship of Codex Augiensis and Codex Boernerianus of the Pauline Epistles," *HSCP* 60 (1951): 187–99, JSTOR-31091, 188.

¹⁰ Scrivener, *Codex Augiensis*, 26.

¹¹ Franz Hermann Tinnfeld, *Untersuchungen zur altlateinischen Überlieferung des I. Timotheusbriefes: der lateinische Paulustext in den Handschriften DEFG und in den Kommentaren des Ambrosiaster und des Pelagius*, vol. 26 of *Klassisch-philologische Studien* (Wiesbaden: Harrassowitz, 1963), 4.

¹² Tinnfeld, *I. Timotheusbriefes*, 4.

¹³ Smith, "Pauline Manuscripts," 452.

critiqued both Corssen and Scrivener with his own treatment of the witnesses and elaborated on Hort's thesis, to which he had come independently. Zimmer also argued the earlier theory that the Greek text of G was manipulated to match its Latin text.¹⁴

Smith responded to Zimmer with an analysis of his own. For example, he attacked Zimmer's treatment of Gal 6:10 and 1:6, in which Zimmer explained that the presence of μαχλιστα and μαζω in both F and G was a result of the scribe of F thoughtlessly copying G. To explain their presence in G, Zimmer, following Matthaei, claimed that the scribe of G wrote μαχλιστα (instead of μαλλιστα) while glancing at *maxime* above it. He argued a similar solution for the appearance of μαζω (instead of θαυμαζω), in 1:6, that the *m* in *mirror* (in the Latin text above the Greek) caught the scribe's eye, and so he began the corresponding Greek word with a *mu*. Smith, on the other hand, wrote, "that this form Μαζω is an eloquent testimonial to the ignorance in Greek of both F and G scribes. That they could accept this monster as the equivalent of *mirror* shows plainly that they were copying letter by letter, slavishly, with only the feeblest comprehension of the Greek before them."¹⁵ He claimed that these textual aberrations were orthographic errors.

Having assumed the Latin text of G was a translation of its Greek text, Smith found Zimmer's argument problematic.¹⁶ Upon observing that a Latin word was missing over τηρηθει in 1 Thess 5:23, Smith concluded that there was a previous Greek text in which the word did not appear.¹⁷ Modifying the position of Bentley, Scrivener, and Corssen, Smith posited another

¹⁴ Hermann Josef Frede, *Altlateinische Paulus-Handschriften* (Freiburg: Herder, 1964), 52.

¹⁵ Smith, "Pauline Manuscripts," 458.

¹⁶ Smith, "Pauline Manuscripts," 456–57.

¹⁷ Smith, "Pauline Manuscripts," 455.

generation between F and G and their common ancestor, making them cousins. Von Soden fell in line with Smith's arguments.¹⁸

Only a few years after this, Reichardt made Codex Boernerianus more accessible by publishing a full photographic facsimile edition of the manuscript. Considering folios 23v and 32r, which include the textual notations *deest in graeco* and *non est in latino interpretatum*¹⁹ respectively, he wrote that these two citations suggested that the scribe of G was using several manuscripts for the Greek text and that at least one of them had Latin commentary.²⁰

The Latin text of G was further investigated. Hatch (1951) posited that F and G were several generations, possibly three or more, removed from a common ancestor, which was a bilingual codex with pages alternating between Greek and Latin. Hatch also argued that the Latin of G attested a text of an Old Latin text-type, whose exemplar was organized into sense lines.²¹ Tinnefeld (1963) set out to reconstruct the Latin text of 1 Timothy as attested by the common Latin ancestor of F, G, and Codex Claromontanus (D), a fifth century bilingual codex, which also attests an Old Latin text. The common Latin ancestor, also known as the z-text, Tennefeld claimed, should be regarded as a significant Latin witness.²² Nellessen (1965) made his own investigation into the text of the common ancestor, creating a reconstruction of the z-text of 1 Thessalonians, which he said shared common ground with the Vulgate text.²³

¹⁸ Tinnefeld, *I. Timotheusbriefes*, 4.

¹⁹ Frede later observed that the latter notation near the word *ὑπαρχῶν* (1 Cor 11:7) does have its own Latin gloss above it as well, which reads: *a principio vel per initium*. Frede, *Altlateinische*, 52.

²⁰ Alexander Reichardt, *Der Codex Boernerianus der Briefe des Apostels Paulus* (Leipzig: Hiersemann, 1909), 16.

²¹ Hatch, "On the Relationship," 195–96.

²² Tennefeld, *I. Timotheusbriefes*, 62.

²³ Ernst Nellessen, *Untersuchungen zur altlateinischen Überlieferung des Ersten Thessalonicherbriefes*, BBB 22 (Bonn: P. Hanstein, 1965), 299.

Echoing the importance of this text in his textual commentary of 1 Corinthians, Kloha writes, “F G are shown to frequently preserve the earliest reading.”²⁴ Yet, he also observes that many Greek readings of G were adapted to Latin usage and gives an example from 1 Cor 7:16. Only in F and G are the two vocatives *γυναί* and *ἀνὴρ* rendered as nominatives, *γυνή* and *ἀνήρ*. He argues that this variation must be attributed to latinization because the vocative forms of *mulier* and *vir* match their nominative forms. Kloha attributes the alteration of this Greek text to the ancestor of F and G.²⁵

Frede wrote that the construction of G, an original edition of an Irish academic, presumed extensive redaction work and considerable text critical understanding.²⁶ In many cases within G there are two or even three Latin words for a single Greek word, written by the same hand as the Greek text. Further, Kloha writes, “G may have served as a study guide to the Greek text. This is most clearly seen in the alternate translations for Greek words that it provides.”²⁷ Some of these alternate readings also appear in F indicating the possibility of an Old Latin text in in the transmission history of F, which was then replaced by a Vulgate text and reformatted.²⁸ There is precedence for this kind of replacement. The replacement of an Old Latin text with a Vulgate text is, according to Houghton, “exemplified” in Codex Fossatensis (VL 9A), a late eighth century insular gospel book.²⁹ As noted above, some scholars even speculated early on that G

²⁴ Jeffrey John Kloha, “A Textual Commentary on Paul’s First Epistle to the Corinthians” (Ph.D. diss., University of Leeds, 2006), 3.

²⁵ Kloha, “Textual Commentary,” 643–44.

²⁶ Frede, *Allateinische*, 51.

²⁷ Kloha, “Textual Commentary,” 640.

²⁸ Concerning the Greek text of F, Scrivener writes, “Throughout the whole MS. many Latin words will be seen placed over the Greek, probably by a later, certainly by an ancient hand, a large portion of which, viz. 86 cases out of the whole 106, are derived from the interlinear version of the Codex Boernerianus.” Scrivener, *Codex Augiensis*, 29.

²⁹ Houghton, *Latin New Testament*, 74.

was in fact the exemplar for F, though other evidence suggests that this is false. According to Parker the relationship between these two codices has not yet been dealt with in a satisfactory manner.³⁰ Kloha writes, “D and F G must therefore be studied as individual witnesses, which make unique types of alterations for different reasons.”³¹ This study will provide further analysis for the Latin text of G.

1.3 The Thesis in the State of Current Scholarship

As technology has developed and interest in manuscript studies has grown, there is now an emphasis on digitization. A major project in progress is The Novum Testamentum Graecum: Editio Critica Maior (ECM). The ECM has recently provided the most extensive treatment of the textual tradition of the Catholic Epistles and will do the same with the rest of the New Testament in the coming years.³² In fact, the project has just released an edition of Acts, both print and digitized,³³ and will release Revelation and the Gospel of Mark at some point in the next several years. Head writes, “In terms of the methodological innovation, the ECM represents the first major attempt to harness the opportunities provided by computer technology in processing the vast amounts of data necessary to track genealogical relationships between texts.”³⁴

Furthermore, we are also amid a major shift in the way that we understand the relationship between textual variants and the manuscripts attesting them. Hernández observes this conceptual shift in recent critical editions of the biblical text. He further elaborates on this: “[I]rrespective of

³⁰ Parker, “Majuscule Manuscripts,” 59.

³¹ Kloha, “Textual Commentary,” 617.

³² Peter M. Head, “Editio Critica Maior: An Introduction and Assessment,” *TynBul* 61, no. 1 (2010):132–33.

³³ The digital edition of Acts can be found here: <http://ntvmr.uni-muenster.de/nt-transcripts>

³⁴ Head, “Editio Critica Maior,” 148.

age or quality, all readings—indeed, all manuscripts—are significant in their own right and not to be devalued against a ‘reconstructed’ text.”³⁵ With the move made by the collaborative efforts of the International Greek New Testament Project (IGNTP) and the *Institut für Neutestamentliche Textforschung* (INTF) from collation to digital transcription and electronic collation, Hernández writes, “The traditional collation method is thereby rendered obsolete; the age of traditional printed editions and apparatuses is over.”³⁶ This is not to say that critical editions are entirely obsolete. Parker writes, “Where is the traditional critical edition? I have said several times that its role is changing. In the digital environment, it remains important.”³⁷

At present, there are several projects and collaborative efforts making individual manuscripts accessible in digital format via high resolution images, digital transcriptions, and textual analyses. For example, in March 2005 official collaboration began between the Archbishop of Sinai, the Chief Executive of the British Library, the Director of Leipzig University Library, and the Deputy Director of the National Library of Russia to create a digital edition of Codex Sinaiticus available online.³⁸ In reference to this project, Parker compares the online publication of manuscripts to the Gutenberg revolution in its value to creating new readership.³⁹ Elsewhere he writes, “The online Codex Sinaiticus is an edition of a single manuscript. It shows what one can do in the realm of digitization, description, and transcription.

³⁵ Juan Hernández Jr., “Modern Critical Editions and Apparatuses of the Greek New Testament,” in *The Text of the New Testament in Contemporary Research: Essays on the Status Quaestionis*, 2nd ed. ed. Bart D. Ehrman and Michael William Holmes (Leiden: Brill, 2014), 690.

³⁶ Hernández, “Modern Critical Editions,” 701.

³⁷ David Parker, *Textual Scholarship and the Making of the New Testament* (Oxford: Oxford University Press, 2014), 139.

³⁸ Codex Sinaiticus. <http://www.codexsinaiticus.org/en/>

³⁹ D.C. Parker, *Codex Sinaiticus: The Story of the World’s Oldest Bible* (Peabody, MA: Hendrickson, 2010), 6.

What we did not attempt to do is to compare it with any other documents or texts. That is done elsewhere.”⁴⁰

The University of Birmingham’s Institute for Textual Scholarship and Electronic Editing (ITSEE) is expected to begin a similar project for G as early as 2019, in addition to other projects currently underway. The findings of this thesis will heavily inform the forthcoming critical edition of G.

1.4 The Methodological Procedure to Be Employed

Though the manuscripts D, F, and G were not physically accessible to me for this project, they were digitally accessible through high resolution images.⁴¹ Once the Greek and Latin texts of G were transcribed they were collated with D and F. The Latin text of G was then analyzed against its Greek text and compared with D and F. The bulk of this study is a detailed comparison of the Greek and Latin texts of G often by comparison with D and F.

One hurdle to overcome was the current physical state of G. Having been housed in the Dresden library for over three hundred years, G was physically present in the library through the 1945 bombing of Dresden, during which it suffered extensive water damage. As a result, even with high resolution images certain sections of the text are illegible. To transcribe the text, I had to rely on Reichardt’s 1909 facsimile edition of the manuscript as a supplement in such places and used the work of Wordsworth and White as a supplement as well.⁴²

⁴⁰ Parker, *Textual Scholarship*, 136.

⁴¹ Codex Boernerianus (G). <http://digital.slub-dresden.de/id274591448>.

Codex Augiensis (F). <http://trin-sites-pub.trin.cam.ac.uk/james/viewpage.php?index=299>.

Codex Claromontanus (D). <http://gallica.bnf.fr/ark:/12148/btv1b10515443k>.

⁴² Johannes Wordsworth and Henricus Julianus White, eds. *Nouum Testamentum Latine: Epistulae Paulinae* (Oxford: Clarendon, 1913–1941)

The study itself began with the transcription of G with collation against D F. The transcription and collation are found in the appendix. The data from that collation were then categorized based on outstanding features and organized into a series of charts. The categories are as follows: symbols, *nomina sacra*, readings split between lines, change in word order, postpositive mismatches, word endings, words added and omitted, words replaced, the revision of phrases and clauses, and alternate readings. All categorical charts are then followed by commentary on the organized data, most is done verse-by-verse. Some categories are more like others and are therefore grouped together in individual chapters. The first is an orthographic analysis, the second is a semiotic analysis, and the third is dedicated entirely to *vel readings*. The closing chapter is a summary of all the findings.

1.5 Outcomes

This project is not concerned with reconstructing the ancestors of D G F but is focused on the text of G, both Greek and Latin. The thesis produces (1) an analysis of scribal phenomena of G with comparison to D and F (2) Latin and Greek transcription of 1 Timothy as attested by G, collated with D and F. This transcription and textual analysis are a step forward in understanding Codex Boernerianus and the way that it is to be understood in the wider textual tradition.

CHAPTER TWO

ORTHOGRAPHIC ANALYSIS

This thesis analyzes the scribal phenomena of Codex Boernerianus (G) with comparison to Codices Claromontanus (D) and Augiensis (F). In this chapter, I will analyze orthography: (1) variation in symbols used by the creator of Codex Boernerianus, and (2) the way that he breaks lines in the middle of words in Latin and Greek. Itacism is a regular occurrence in this manuscript along with incorrect word spelling. If such phenomena are observed as pertinent to this topic, then they are addressed, otherwise they are not discussed here as such a discussion would constitute a study on its own. Rather than the word “scribe” I have used the word “creator” to denote the person who produced G. As it has been briefly noted in the Introduction and as it will be shown in this thesis, G is not merely the outcome of a scribe reproducing a text from an exemplar but a complicated endeavor in which the creator of the manuscript has taken liberties.¹

2.1 Symbols

2.1.1 The Greek and Latin Letters Y and U

As the creator of G writes both Latin and Greek, there are some letters which appear to be remarkably similar to others. This is the case with the Latin letters *u*, *v*, *y* and the Greek *υ*. At times, they look identical. Below are two examples of this. In both verses, there is an alternate reading for the postpositive. There is syntactical significance to these readings suggesting an autonomous Latin text, which will be discussed in more depth below in section 3.3. The focus

¹ See also Frede, *Altlateinische*, 51.

here is on orthography.

Table 1. V-Shaped U

1 Tim 4:8	1 Tim 6:11
pietas autem † u(er)o	sectare u(er)o † (autem)
H δε ευσεβια	Διωκαι δε

The Latin word *uero* is written with the *o* above the *u*. Whereas, in other places, the scribe's initial *u* normally has a rounded bottom (i.e. 1 Tim 2:8), this letter is v-shaped. It is similar to the creator's Latin *y* and Greek *υ*. This phenomenon is illustrated in the following images.

Theses first images show the normal rounded *u* in the Latin word *uolo*. It is important to note the initial position of *u* in the word, as the difference in form does not seem to be predicated upon positioning. These same images also show the Greek words *Θυλομαι* (a misspelling of *Βουλομαι*) and *Βουλομαι*, respectively, each containing the Greek letter *υ*. Unlike the Latin letter, the creator of G brings the bottom of the Greek letter to a point descending in an almost linear fashion.

Image 1. *uolo* (1 Tim 2:8).

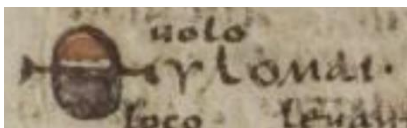
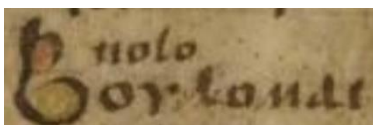


Image 2. *uolo* (1 Tim 5:14).



These next images are taken from 1 Tim 4:8 and 1 Tim 6:11 respectively, in which the v-shaped *u* is observed. The v-shape is similar to the creator's Greek υ , but the initial and final curves at the top of the Greek letter are absent in the Latin letter along with the prolonged, descender.

Image 3. v-shaped *u* in *uero* (1 Tim 4:8).

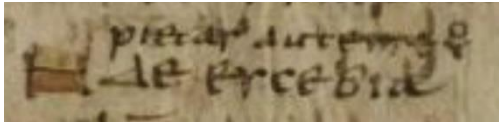
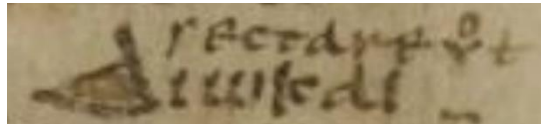


Image 4. v-shaped *u* in *uero* (1 Tim 6:11).



In other instances, this form represents the Latin *y*. The following images each have one word with the Latin *y* and another with the Greek υ .

Image 5. Latin *y* and Greek υ (1 Tim 1:20).

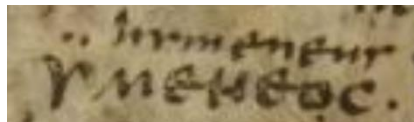
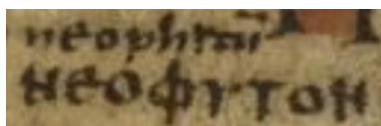


Image 6. Latin *y* and Greek υ (1 Tim 3:6).



The following table shows the appearances of this letter form in the Latin text.

Table 2. Letter Y in Latin

Verse	G lat.	D lat.	F lat.
1 Tim 1:20	hymeneus	hymenaeus	ymeneus
1 Tim 3:6	neophytu(m)	neophytum	neophitum
1 Tim 3:9	myst(er)ium	sacramentum	mysteriu(m)
1 Tim 3:16	myst(er)iu(m)	<i>om.</i>	<i>om.</i>
1 Tim 4:2	hypo(i)crisi	dissimulacione	hypoicrisi
1 Tim 4:14	p(re)sbyt(er)ii	presbyterii	prespiterii
1 Tim 5:19	p(re)sbyt(er)um	presbyterum	presbiterum

This symbol occurs seven times in G as a Latin *y*. Four of those words appear in D and six of them appear in F as shown in the chart above. Each of these words in D keeps the letter *y*, but, in F, it is replaced by *i* in three of six occurrences. Two of those three occurrences are different forms of the same word. This letter form appears to be used with little discernment.

Note that the letter appears in all the examples from G in the chart above, but sporadically in the examples given from D and F, whose Latin and Greek letters are much more distinct from one another.

2.1.2 Consonants H and K

At times, G also incorporates unexpected letters in its Greek and Latin texts as seen in the following examples.

In 1 Tim 2:15, the creator of G spells *caritate* with a *k*—*karitate*. There does not seem to be any observable explanation for this spelling besides the fact that *c* and *k* make the same sound and are therefore phonetically interchangeable. Unlike the following example, its Greek counterpart *αγαπη* has no influence on the spelling. Whereas, in this case, F takes an alternate

reading, *dilectione*, D attests the proper Latin spelling of *caritate*. As this *k* does not appear in D F, this is probably a revision made by G.

In 1 Tim 4:2, G incorporates a Latin letter into the Greek text. The Latin letter *h* is used to signify rough breathing on an *υ*. The Latin word *hypo(i)crisi* is written above the Greek word *ἠποκρισι*. This occurs outside of G as well. In this same place in the text, D reads ὑποκρισει and the original hand of F attests the reading υποκρισι. However, F is then corrected to read ἠποκρισι. The following images show this phenomenon in G and F, respectively.

Image 7. Latin *h* in Greek Text of G (1 Tim 4:2).

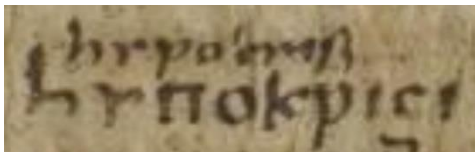
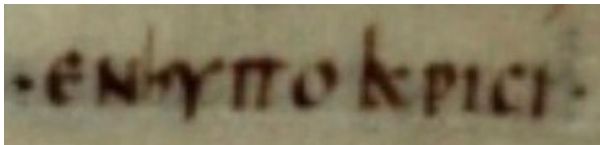


Image 8. Latin *h* in Greek Text of F (1 Tim 4:2).



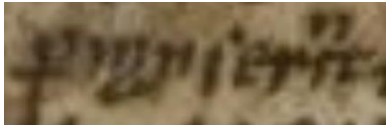
Because the Latin and Greek words are so similar, it is possible that the creator's eyes skipped as he was writing the Greek word or that he was working with Greek and Latin exemplars in unison. Its existence in F is more difficult to explain unless this idiosyncrasy of G made its way into the text of F through the correction process, which would be evidence that G was used to correct F.

2.1.3 The Open A

Scrivener notes that in F, the Latin letter *a* “is sometimes written small below the line and

connected with the other letters by a species of flourish.”² In 1 Tim 2:15, the scribe of G uses a subscript “open a” in *permanserint* as pictured below.

Image 9. Open *a* (1 Tim 2:15).



Upon careful observation, this form noted by Scrivener might be identified with the open-*a* characteristic of the Lombardic hand. It is a common occurrence in Augiensis written subscript, as Scrivener observes, and in the main line of the text, which is left unmentioned by Scrivener. Though it appears in G, it is much less common than it is in F.

2.1.4 Nomina Sacra

Nomina sacra, “sacred names,” are common in Greek and Latin biblical manuscripts. They are abbreviations of select words in the text. In 1 Timothy, the creator of G uses these abbreviations for the following words: Χριστος, Ιησους, Κυριος, Πνευμα, and Θεος. Each usage of nomina sacra by the scribe of G in the Latin and Greek texts of 1 Timothy is listed in the chart below in addition to the counterparts in D and F.

Table 3. *Nomina Sacra*

Verse	G lat.	G gr.	D lat.	D gr.	F lat.	F gr.
1,1	xpi ihu	χρσ ιω	xpi ihu	χρσ ιω	xpi ihu	χρσ ιησ
	di	Θυ	Di	θυ	di	θυ
	xpi ihu	χρσ ιησ	xpi ihu	χρσ ιησ	xpi ihu	χρσ ιω
1,2	do	Θυ	do	θυ	do	θυ
	xpo ihu dno	χρσ ιω του	xpo ihu	χρσ ιω του	xpo ihu dno	χρσ ιω του

² Scrivener, *Codex Augiensis*, xxxi.

		κυ	dmo	κυ		κυ
1,4	di	Θυ	di	θυ	di	θυ
1,11	di	Θυ	di	θυ	di	θυ
1,12	xpo ihu dno	χρω ηυ τω κω	xpo ihu dno	χω ιω τω κω	xpo ihu dno	χρω ηυ τω κω
1,14	xpo ihu	χρω ιω	xpo ihu	χω ιω	xpo ihu	χρω ηυ
1,15	xps ihs	χρς ις	xps ihs	χς ις	xpc ihc	χρς ης
1,16	ihs	Ιης	xps ihs	χς ις	xpc ihc	ης
1,17	do	Θυ	do	θω	do	θυ
2,3	do	Θυ	δι	θυ	do	θυ
2,5	ds	Θς	ds	θς	ds	θς
	di	Θυ	di	θυ	di	θυ
	xps ihs	χρς ις	xps ihs	χς ις	xps ihs	χρς ις
3,5	di	Θυ	di	θυ	di	θυ
3,13	xpo ihu	χρω ιω	xpo ihu	χω ιω	xpo ihu	χρω ιω
3,15	di	Θυ	di	θυ	di	θυ
3,16	spu	Πνι	spu	πνι	spu	πνι
4,1	spu	Πνα	sps	πνα	sps	πνα
4,3	ds	Θς	ds	θς	ds	θς
4,4	di	Θυ	di	θυ	di	θυ
4,5	di	Θυ	di	θυ	di	θυ
4,6	xpi ihu	χρυ ιω	xpi ihu	*χυ ιω °ω χυ	xpi ihu	χρι ηυ
4,10	do	Θω	do	*θν °θω	do	θυ
5,4	do	Θυ	do	θυ	do	θυ
5,5	dm	Θν	dm	*κν °θν	dm	θν
5,11	xpo	Χρυ	xpo	χυ	xpo	χυ
5,21	do et xpo ihu	θυ και χρυ ιω	do et xpo ihu	θυ και κυ ιω χυ	do et xpo ihu	θυ και ιω χρυ
5,23	om.	Χρω	om.	χρω	om.	χρω
6,1	di	Θυ	dni	*κυ °θυ	dni	θυ
6,3	dni n(ost)ri ihu xpi	κυ ημων ιω χρυ	dni nostri ihu xpi	κυ ημων ιω χυ	dni nostri ihu xpi	κυ ημων ιω χρυ
6,6	di	Θυ	om.	om.	om.	om.
6,11	di	Θυ	di	θυ	di	θυ
6,13	ihu xpo	ιω χρυ	xpo ihu	χυ ιω	ihu xpo	ιω χρυ
6,14	dni n(ost)ri ihu xpi	κυ ημων ιω χρυ	dni nostri ihu xpi	κυ ημων ιω χυ	dni nostri ihu xpi	κυ ημων ιω χρυ
6,15	dns	Κς	dns	κς	dns	κς
6,17	do	Θω	do	θω	dno	θω

In 1 Timothy, the word Ἰησοῦς appears 13 times. Each time that it is recorded in the Latin text of G it is abbreviated with three letters. It appears in the Greek text with two letters eleven times and twice with three letters. Otherwise, the *nomina sacra* are very regular in G. Χριστός appears 14 times and is always abbreviated with three letters in Greek and Latin.

As discussed above, the creator of G often relies on Greek letter forms even in the Latin text. For example, in 1 Tim 1:15, the Greek text reads χρς ις, an abbreviation of Χριστός Ἰησοῦς, while the Latin text reads *xps ihs*, which is an abbreviation of *Christus Iesus*. Though the Latin letters *x* and *p* do not appear in *Christus* and *h* does not appear *Iesus*, these letters are used in the abbreviation, because this is more accurately an abbreviation of the Greek text Χριστός Ἰησοῦς being brought into the Latin text. The Latin abbreviation might more accurately be rendered χρς ις—each word composed of two Greek letters with the syntactically proper Latin termination.

Though this is an example of graecization in the Latin text of G, it also occurs in D F. In this instance, D also attests the same Latin text as G, but F attests *ihc xpc*, which differs from D G only in the termination—*c* instead of *s*. This *c* is really a Greek σ, which, in the Greek texts of D G F, has a close likeness to the Latin *c*. Whereas the Latin terminations in D G are written with Latin letters in this instance, in F they are written with Greek letters. Though, as seen in the chart above, F is inconsistent on this.

2.1.5 Conclusions

The creator of G borrows letters between the Latin and Greek texts and uses a variety of forms. The *nomina sacra* in G also further reveal a fluidity between the Latin and Greek texts, which are clearly distinct but not fully separate from each other. Though this is not peculiar to G. They also reveal some inconsistency by the creator of G.

2.2 Readings Split Between Lines

In many places within the text, a Greek word is split between two lines. Often, the corresponding Latin words are also split. These are displayed in the chart below along with Latin counterparts in D and F. Those instances which include alternate readings are marked with an asterisk and suggest that there is more complexity to the Latin text. They will be discussed in more detail in chapter 4.

Table 4. Readings Split Between Lines

Verse	G lat.	G gr.	D lat.	F lat.
1,1	Spei	της ελπει δος	spei	spei
1,3	re manere	προς μειναι	remanere	remaneres
1,4	que s(i)n(e) fine s(un)t	απε ροντοις	infinitis	Interminatis
1,5	p(rae)cepti	της παραγ γελιας	praeepti	praeepti
1,6	legis doctors	νομοδιδασκα λοι	legis doctores	legis doctores
1,9	matri cídís	μητρο λωαις	matricidiis	matricidis
1,11	euan gelium	το ευαγ γελιον	euangelium	euangelium
1,14	Fide	πιστε ως	fide	fide
1,16	Sed	Αλ λα	sed	sed
	osten deret	ενδει ζηται	ostenderet	ostenderet
1,17	saecu la	αιω νας	saecula	secula
1,18	p(rae)ceptum	απαγγε λιαν	praeeptum (gr. παραγγελιαν)	praeeptum
	Eis	αυ ταις	eis	illis
2,4	agnitio nem	επι γνωσιν	agnitionem	agnitionem

2,7	Mentior	ψευδομαι	mentior	mentior
*2,9	or; t ornantes nare	κοσμιν	ornant	ornantes
	margaritis	μαργαρειταις	margaritas	margaritis
2,10	de cet	πρεπει	decet	decet
*2,15	karitate t dilectione	αγαπη	caritate	dilectione
3,4	subditos	εν υποταγη	in obsequio	subditos
3,5	Suę	του ιδιου	suae	suae
	Ecclesiae	εκκλησιας	ecclesiae	ecclesiae
3,6	sup(er)bia	τυφωθεις	superbia	in superbia
3,8	turpe lucrum sectantes	αισχροκερδεις	turpi lucros	turpe lucrum sectantes
3,9	pura	καθαρα	pura	pura
*3,12	bene regentes t b(en)ep(rae)sint	προισταμενοι	bene regentes	bene praesint
3,13	Minis Trantes	διακονησαντες	ministrauerint	ministrauerint
3,16	manifeste	ομολογουμενωσ	manifeste	manifeste
	creditum(m) (est)	Πιστευθη	creditum est (gr. επιστευθη)	creditum est
4,1	recedent	Αποστησονται	discedent	recedent
	spiritibus	πνευμασιν	spiritibus	spiritibus
4,2	abstinere	απεχεσθαι	abstinere	abstinere
4,6	Enutritus	εντρεφομενος	enutritus	enutritus
	doctrinae	διδασκαλιας	doctrinae	doctrinae
4,10	laboramus	κοπειωμεν	laboramus	laboramus
	maxi	μαλ	maxime	maxime

	me	ιστα		
4,11	Doce	διδας και	doce	doce
4,13	exhortationi	παρα κλησει	exhortationi	exhortationi
4,14	impositione	επι θεσεως	inpositionem	impositione
4,15	meditare	με λετα	meditare	meditare
	manifest(u)s	φα νερα	manifestus	manifestus
*5,4	pie regere † colere † piare (est) inf(er)i(or) (est) in fide	ευ σεβειν	colere	regere
5,5	sperat	Ηλ πικεν	sperat	sperat
5,7	p(rae)cipe	πα ραγγελλαι	praecipe	praecipe
5,10	pedes	πο δας	pedes	pedes
5,12	damnatione(m)	κρι μα	damnationem	damnationem
5,13	Circuire	περιερχο μεναι	circumire	circuire
*	n(on) oportet † n(on) esse † n(on) oportentia	μη δεοντα	non oportet	non oportet
5,14	Nullam	Μηδε μιαν	nullam	nullam
5,15	quaedam	τει νες	quidam	quaeda(m)
5,16	uiduas	χη ρας	uiduas	uiduas
*5,17	laborantes † q(u)i p(rae)s(un)t	κοπι ωντες	laborant	laborant
5,19	recip(er)e	παραδε χου	recipere	recipere
5,21	faciens	πο ιων	faciens	faciens
5,22	peccatis	αμαρτει αις	peccatis	peccatis
5,23	adhuc	Μηκε τει	adhuc	adhuc
5,25	poss(un)t	δυ ναται	possunt	possunt

6,2	serui ant	δουλευ ετωσαν	seruiant	seruiant
6,4	ma lae	πο νηραι	malae	malae
6,9	la queu(m)	πα γιδα	laqueum	laqueum
	in utilia	αν οητους	inutilia	inutilia
6,10	errau e runt	απεπλα νηθησαν	errauerunt	errauerunt
	inseruer(un)t se	εαυτους περι επιραν	se inseruerunt	inseruerunt se
*6,13	p(rae)cipio tibi † contestor	Πα ραγγελων	praecipio tibi	precipio tibi
6,16	ne mo	ου δεις	nemos	nullus
	potes tas	κρα τος	potestas	potestas
6,17	sape re	φρον ιν	sapere	sapere
6,18	commun icatores	κοινων εικους	communicent	communicare
6,19	bo num	κα λοκ	bonum	bonum
6,20	depositu(m)	παρα θηκην	depositum	depositum
*	falsi nomi † falla cis nis	ψευδωνυ μου	scientiae falsi nominis	falsi nominis scientiae
6,21	cir ca	πε ρι	circa	circa

The 72 instances of Greek words split between lines, as seen in the chart above, are configured in several ways. In a minority of occurrences, there is no detectable relationship between the alignment of the Greek and Latin words. This occurs in fifteen instances: 1 Tim 1:16, 17; 2:4, 15; 3:5, 16, 12; 4:10; 5:5, 7, 12, 13, 23; 6:10, 13. However, most often there is intentionally symmetrical alignment. It is never the case that the Latin word is split without the Greek word.

2.2.1 Intentionally Symmetrical Alignment

The most common configuration, accounting for 34 of the 72 instances, intentionally aligns corresponding syllables of the Greek and Latin words. In most occurrences they are broken proportionately. This occurs in 1 Tim 1:1, 3, 9, 11, 14; 2:9, 10; 3:4, 9, 13; 4:1, 2, 10, 13, 14; 5:4, 10, 15, 16, 17, 21, 22; 6:2, 4, 9, 10, 16, 17, 18, 19, 20, 21 and is done with some variety. Of these, one-to-one syllable alignment occurs thirteen times in the following verses: 1 Tim 1:9, 11; 2:9, 10; 3:4; 4:10; 5:10, 15, 16; 6:9, 16, 19, 21. The remaining 21 occurrences demonstrate partial syllabic alignment: 1 Tim 1:1, 3, 14; 3:9, 13; 4:1, 2, 13, 14; 5:4, 17, 21, 22; 6:2, 4, 9, 10, 16, 17, 18, 20.

Examples of extreme alignment occur when the Latin word is a transliteration or a close representation of the Greek word. For example, in 1 Tim 1:9, The Greek word μητρολωαις and the Latin word *matricidis* are each split with the first half of each word ending in a vowel, μητρο and *matri*, and the final two syllables on the following line. Similarly, in 1 Tim 1:11, the Greek and Latin words ευαγγελιον and *euangelium*—the latter a transliteration of the former—are split between lines and written with very intentional alignment. The first is divided in the middle of the consonant cluster γγ, and the latter is divided between *ng*. All of the syllables are written to coordinate with each other.

In 1 Tim 2:9, something similar happens. The Latin word *margaritis* is a transliteration of the Greek word μαργαριταις, and the creator of the manuscript writes each letter in a corresponding manner. Likewise, in 1 Tim 5:10, the Greek and Latin words ποδας and *pedes*, which are terribly similar to each other, each have their first syllable on the initial line and the last syllable on the following line. In 1 Tim 6:18, the creator aligns the first halves of the Greek and Latin words, which are similar to each other in sound, splitting them as κοινων | εικους and

commun / icatores, respectively. In this way, the creator of the manuscript highlights the similarities between many Greek and Latin lexemes, which suggests that this is a concern for him. This will be discussed further in chapter 4.

2.2.2 Alignment of Terminations

Sometimes the creator of G aligns the endings of Latin and Greek words which appear similar or demonstrate identical syntactical use. An example of this occurs in 1 Tim 2:9. Here the creator of the manuscript also offers an alternate Latin reading suggesting more complexity in the Latin text and will be further discussed in Chapter 4. The first Latin reading is cut off after two letters at the end of the line with a semicolon. The alternate reading is then written in full in the right-hand margin. On the next line, the original reading is completed. The corresponding Greek word is split at the line break in the same manner as the initial Latin word as shown below:

ornato	cum	uerecundia	et	sobrietate	or; † ornantes
τολη	κοσμειως · μετα	αιδους	και	σωφροσυνης ·	κος
nare se	non in	tortis crinib(us)	aut † et	auro	aut mar
μιν	εαυτας · Μη	εν πλεγμασιν ·	Και	χρυσειω	H · μαρ

The Latin forms given are an infinitive and a participle. The participle is the alternate choice in the margin and matches the readings found in D and F. The primary Latin reading in G, regarded as such because it is split between lines and is aligned with the Greek reading, is the infinitive, the same form as the Greek word. In this case, not only did the scribe prefer a Latin reading which matched the Greek form, but, whereas D and F attest a different form, the creator was sure to align the words in such a way as to align the syllables matching the distinctive

infinitive endings even if that means that the infinitive ending is two syllables in Latin and only one in Greek.

This also occurs in 1 Tim 5:4. The Greek word ευσεβειν is split with the first syllable on the initial line and the last two syllables on the following line. The full lines are transcribed below as they appear in the manuscript for further observation.

discant	primum	suam	domum	pie	regere ⁊ colere
Μανθανετωσαν	πρωτον	τον	ιδιον	οικον	ευ ⁊ piare (id est) inf(in)i(tum)
(id est) in fi(nitum)	et	pare(d)	gratia(m)	reddere	parentibus)
σεβειν ·	και	αμοιβας	αποδειδοναι ·	τοις	προγονοις

It reads: *pie-* over the Greek εϋ- and *regere ⁊ colere ⁊ piare (id est) inf(in)i(tum)* in the margin on the top line and *(id est) in fi(nitum)* over the second part of the Greek word, denoting that this Latin word is to be concluded as an infinitive (see section 3.4.4), which suggests that it should match the Greek text, which is also an infinitive.

In 1 Tim 5:17, the Greek word κοπιωντες is divided as κοπι | ωντες. The Latin text *laborantes ⁊ q(u)i p(rae)s(un)t* has an alternative reading and, like the above examples with alternate readings, suggests a special relationship with the Greek text to be discussed further in chapter 4. The scribe splits the first word of the Latin reading with *laboran | tes*, with *-tes* mirroring the second half of the Greek ending -ωντες, highlighting the similarity.

In 1 Tim 6:20, the Greek word is written as ψευδωνο | μου while the Latin text has an alternative reading *falsi nominis ⁊ fallacis*. The first Latin reading is split along with the Greek word as *falsi nomi | nis* with the alternate reading written in the margin. The examples given so far show that, of those split Latin texts with alternate readings, the alternate readings are not meant to be aligned with the Greek text and serve no real function in the sentence.

Thus far, the intentionality of the creator of the manuscript has been highlighted and preference has been given to one alternate reading over another. However, in 1 Tim 6:13, unlike the previous examples, the Greek and Latin words seem to have no real intentionality behind their alignment. The Greek word is written as Πα | ραγγελλων while the Latin text reads *p(rae)cipio tibi / t̄ contestor*. See also 1 Tim 2:15; 3:12; 5:13. The implication is that though the creator often cares about word for word alignment, there are exceptions. When there is correspondence, the alignment shows which of the multiple Latin readings is preferred by the creator.

In 1 Tim 3:13, whereas the first line of the Greek text reads διακο- and the second line reads -νησαντες, the Latin text reads *Minis-* and *-trantes* above each Greek reading, respectively. Unlike D F, which reads *ministrauerint*, the ending attested in G matches the Greek text, suggesting a graecism in the Latin text. Again, in 1 Tim 4:1, the creator aligns the Latin and Greek words to create a match between the stem and ending of both. The Greek word πνευμασιν is written with πνευ- on the initial line and -μασιν on the second, while the Latin word *spiritibus* has *spiri-* on the initial line and *-tibus* on the second. Both stems are split so that the second line would consist of two syllables, the first beginning with a consonant and the second ending with congruent terminations.

In 1 Tim 5:22, the Greek word αμαρτειαις is split with αμαρτει- on the first line and -αις on the following line, while the Latin word *peccatis* is split with *pecca-* on the first line and *-tis* on the following line. This way, the first line ends in a vowel in both Latin and Greek, and on the second line are aligned congruent case endings. This is very similar to 1 Tim 6:2. In 1 Tim 6:17, the creator of G does something slightly different. The Greek word is divided as φρον | ιν and the Latin word as *sape / re*. Here the creator chooses to align the first four letters and last two letters

of each word instead of aligning the infinitive endings *-iv* and *-ere*, implying that he is more concerned with the syllable alignment than the termination.

Sometimes the final syllables of the aligned Greek and Latin words have similar appearance which goes beyond the termination itself. In 1 Tim 3:9, the Greek word καθαρα is split with the final syllable, *-ρα*, on the second line. The Latin word *pura* is also split with the same syllable as the Greek word, *-ra*, on the second line. In 1 Tim 6:16, the Greek word κρατος is divided as *κρα | τος*, and the Latin word *potestas* is divided similarly as *potes / tas*. This highlights the final *τ/t* before the termination as well as the case agreement between the two words.

The creator of the manuscript does not always align corresponding terminations. In 1 Tim 1:6, while the Greek text attests a single word, νομοδιδασκαλοι, the Latin text has two—*legis doctores*. The final syllable of the Greek word λου is on the second line. The creator could have aligned it with the equivalent Latin ending *-es* but he chose to keep it on the original line thereby missing the opportunity to show the likeness.

2.2.3 Prefix Alignment

There are instances in which the creator of G aligns the prefixes of the Latin and Greek words in addition to syllables which could be misinterpreted as prefixes. In 1 Tim 1:3, the scribe separates the prefixes of both the Latin and Greek words, *re* and *προς*, as the stems, *manere* and *μειναι*, which look similar as well, are then carried onto the following line. He coordinates the Latin and Greek word fragments so that the prefixes and stems are aligned with one another with the implication that these syllables correspond.

In 1 Tim 2:10, the Greek word *πρεπει* is aligned with the Latin word *decet*. The first

syllables, ending with -ε- and -e- respectively, are both aligned. Whereas both words appear to have prefixes, *πρε-* and *de-*, these are just part of the stems. Similar alignment is seen in 1 Tim 3:4. The Greek word has two syllables, *υπο-*, on the initial line and two, *-ταγη*, on the following line. The Latin text reads *subdi-* on the initial line, which is the immediate lexical equivalent to *υπο-*, with the addition of two letters, and *-tos* on the following line. Another example of this kind of alignment is in 1 Tim 4:1, in which the Greek and Latin words *Αποστησονται* and *recedent* are split with *Αποσ-* and *re-* corresponding on the initial line. Here the creator chose to attach the *σ* to the end of the Greek prefix.

In 1 Tim 4:15, the Greek word is split as *με | λετα* while the Latin word is written as *me | ditare*. Similarly, in 1 Tim 5:21, the Greek word *ποιων* is split as *πο | ιων*, while the Latin word *faciens* is also split in like manner with *fa-* on the initial line and *-ciens* on the following line. Focusing on the beginning of the word instead of the termination, the creator has split the Greek diphthong *-οι-* in order to align *πο-* with *fa-*. In 1 Tim 4:14, the Greek word is split as *επι | θεσεως* and the Latin word as *im | positione*. 1 Tim 6:9 is similar with the line breaks *αν | οητους* and *in | utilia*.

In two occurrences, the penultimate Latin syllable is aligned with the Greek ending which appears to be identical. In 1 Tim 1:1, whereas *ελπειδος* is split between lines as *ελπει | δος*, the scribe matches the complete Latin word *spei*, with the first part of the Greek word *ελπει-* giving them the appearance of having the same ending— *-ei* and *-ει*, while the rest of the Greek word is carried onto the following line with no Latin counterpart above it. The other occurrence is in 1 Tim 1:14. While the Greek word *πιστεως* is split with the final syllable *-ως* on the second line, the full Latin word *fide* remains on the initial line. The vowels of both words, *-e-* and *-ε-*, are the same at the end of the initial line. This also gives a false impression that the words have the same

ending. It is clear that the creator of G is often forced to choose whether he would rather align the first part of the Latin and Greek words or the endings.

2.2.4 Oddities and Inconsistencies

The creator is not always consistent with the way that he divides words. In two instances, Greek words with the root *παραγγελ-* are split between lines. In 1 Tim 1:5, the Greek noun is divided as *της παραγ | γελιας* and the initial section is aligned with the undivided *p(rae)cepti* set above it. In 1 Tim 5:7, the Greek word divided as *πα | ραγγελαι* is aligned with the Latin word divided as *p(rae) / cipe*. Additionally, in 1 Tim 1:18, the Greek word divided as *απαγγε | λιαν* is aligned with the Latin word *p(rae)ceptum* remaining undivided above the initial section like the example from 1 Tim 1:5. Though G F attest the Greek reading *απαγγλιαν*, D attests *παραγγελιαν* like the two previous examples. In all three examples the Greek words are split in different places and together reveal an inconsistency by the creator of G. Not only are similar words divided in different places in conjunction with the line break, there are instances in which the same word—or similar word—is divided at the end of one line and undivided at the end of another. These are listed in the chart below with reference verses.

Table 5. Similar Words Divided and Undivided

Divided	Un-Divided
Αλ λα (1,16)	Αλλα (5,13)
χη ρας (5,16)	χηρας (5,3)
νομοδιδασκα λοι (1,6); διδας καλιας (4,6); διδασ και (4,11)	διδασκαλειν (1,3); διδασκαλια (4,16); διδασκαι (6,2); διδασκαλια (6,3)
πιστε ως (1,14); Πιστευ θη (3,16)	απιστια (1,13); πιστιν (1,19); απιστου (5,8); πιστους (6,2)
αιω νας (1,17)	αιωνον (1,16)
αγα πη (2,15)	αγαπην (6,11)
διακο νησαντες (3,13)	διακονιαν (1,12)

πνευ μασιν (4,1)	πνι (3,16); πνα (4,1)
ευ σεβειν (5,4)	ευσεβια (4,8); ευσεβιαν (6,5)
ου δεις (6,16)	ουδεν (4,4)
κα λοκ (6,19)	καλον (6,12); καλην (6,12)
δυ ναται (5,25)	δυναμεθα (6,7); δυναστης (6,15)

The first two rows of the chart are examples of the same word divided at the end of one line and undivided at the end of another, but there is no clear indication as to why that is. More information might be gleaned from the following row in the chart.

In 1 Tim 4:6, the Greek word is divided as διδασ | καλιας and the Latin word *doc / trinae*. In 1 Tim 4:11, the Greek word is divided in similar fashion as διδασ | και with the Latin word *doce* undivided on the initial line. In these two examples, the Greek words are both split after διδασ-, but an inconsistency arises elsewhere. In 1 Tim 1:6, the Greek word is divided νομοδιδασκα | λοι with the Latin equivalent *legis doctores* written above the first part of the Greek word. This is clearly broken in a different place than the previous two examples. Furthermore, in 1 Tim 1:4, 1 Tim 4:16, 1 Tim 6:2, and 1 Tim 6:3, the Greek words διδασκαλειν, διδισκαλια, διδασκαι, and διδασκαλια appear at the line break undivided by the creator of G. This begs the question: what factors give rise to such inconsistency? Why are some words divided and other similar words left undivided?

The answer seems to lie within the spacing on the page. Throughout the codex there is no set number of Greek graphemes allotted to each line, but the creator maintains relatively steady margins for the Greek text. Consistently, for the last line of a given folio, the creator will maintain the final word undivided even if it invades the right margin. Of the four most immediate examples of undivided words given, the second and third—διδασκαλια and διδασκαι—appear at the very end of their respective folios—folios 88v and 90r. In addition to

folios 88v and 90r, 88r and 90v end with unbroken words from the right column of the chart above—*αγαπην* (90v) and *ουδεν* (88r). Each of these unbroken words protrudes to the right further than any other Greek word on the same folio. Therefore, the creator keeps the words intact rather than allowing them to be divided across the folio break. The only exception to this is at the last folio break of 1 Timothy with the Greek word divided between folios 91r and 91v as *την · παρα | θηκην*. It is also important to note that *παρα* does not protrude into the right margin. Therefore, it seems that these word divisions at line breaks have less to do with the Greek lexemes themselves. The creator will divide a Greek word at the line break in order to maintain relatively consistent, yet undefined margin space, but he is much less inclined to divide a word between folios. The focus is on the margins rather than the words themselves.

Another oddity among these divisions occurs in 1 Tim 1:4. The Greek text reads *απε | ροντοις*, and the Latin text reads *quæ s(i)n(e) | fine s(un)t*. This Latin phrase “which are without end” has an equivalent meaning to the Greek word “endless,” but, unlike various other places in the Latin text, the creator of G makes no attempt to offer a single word equivalent for the Greek text. This is especially significant when compared to the Latin readings in D F, *infinitis* and *Interminatis*, respectively. It might imply that the creator of G is working with a Latin exemplar that diverges from the Latin texts found in D F.

A similar oddity occurs in 1 Tim 6:10. The creator aligns two full phrases with each other. The Greek text reads *εαυτους περι | επιραν*, and the Latin text reads *inseruer(un)t | se*. This is incongruent with what the creator of the manuscript has done elsewhere, but there does not seem to be any other option given the Latin and Greek texts unless one of the texts is to be understood differently. This also begs the question: why did the creator choose this terminology over that which would align with greater ease? One implication is that the creator is staying close to one or

more exemplars. This alignment and word choice suggest that there is further complexity and will be discussed in greater detail in the following chapter (see section 3.2.2).

2.2.5 Greek Word Fragments without Latin Counterparts

In some cases, the Greek word is split but the Latin word is not. For instance, in 1 Tim 1:5, the Greek word *παραγγελιας* is split between lines in the middle of the *γγ* consonant cluster (see also 1 Tim 1:11) while the creator of G makes no attempt to divide the Latin word *p(rae)cepti*, which remains completely intact on the first line. In 1 Tim 3:5, *εκκλησι-* is written on the initial line with *-ας* on the following line. Yet, in the Latin text, *ecclesiae* is written fully on the initial line with no attempt made to coordinate it with the Greek text. Though the creator could have aligned them thereby highlighting the congruent endings *-ας* and *-ae* with very little difficulty. Also, in 1 Tim 1:5, 6, 16, 18; 2:7; 3:8; 4:6, 11, 15; 5:13, 14, 19, the second part of the Greek word is left without any Latin counterpart. In 1 Tim 3:6; 5:25; 6:20, the opposite occurs.

2.2.6 Conclusions

Whereas the creator of G clearly and intentionally divides words at the end of lines, he is not always consistent. At times, he goes to great lengths to highlight the similarities between Greek and Latin words by aligning syllables, prefixes, suffixes, and other like letter combinations. He also uses these split words as a vehicle for communicating which reading is preferred when the Latin text provides alternatives. Ultimately, these line breaks are a matter of spacing on the page and maintaining proper folio margins.

2.3 Chapter Conclusion

The creator of G demonstrates some variety in letter forms and intermingles letters between

the Latin and Greek texts with some fluidity, which is also revealed in the *nomina sacra*. This can be observed in section 2.1.1 with the use of *v* in the Latin text (see 1 Tim 4:8; 6:11), in 2.1.2 with the use of *h* in the Greek text (see 1 Tim 4:2), and in 2.1.4 with the use of χ and ρ in the Latin text (see 1 Tim 1:14). Additionally, the creator of the manuscript illustrates the similarities between Greek and Latin words by aligning similar syllables and similar letter combinations, which is clearly observed in the way that he splits words between lines, as seen in section 2.2 (see 1 Tim 1:11; 2:9). With a Greek text very similar to D F, the creator of G is clearly using a Greek exemplar. At times, there seems to be incongruencies with the Latin texts of D F which are unrelated to the Greek text, implying that there is also a Latin exemplar, as seen in section 2.2.4 (see 1 Tim 1:4). This will be discussed further in the following chapter. Though the creator of G is not always consistent, as seen in section 2.2.4 (see 1 Tim 1:3, 6; 4:6, 11, 16; 6:2, 3), he uses orthography to highlight the close verbal relationship between the Greek and Latin texts revealing that this is part of the intention behind the creation of this manuscript.

CHAPTER THREE

SEMIOTIC ANALYSIS

Whereas the previous chapter focused on orthography, the focus of this chapter is on semiotics: 1) termination changes, 2) words added and omitted, 3) words replaced, and 4) full clausal revisions. Like the last chapter, each section will explore the ways in which the creator of G has appropriated the Latin and Greek texts with comparison to D F.

3.1 Termination Changes

Sometimes G attests terminations differing from D and F. Those instances, which are not caused by itacism or pronunciation differences, are recorded in the chart below. Instances in which words are given alternate endings are all marked by an asterisk. All alternate readings are discussed in chapter 4.

Table 6. Terminations

Verse	Lang.	G Latin	G Greek	D	F
1,3	lat.	te remanere	σε προσμειναι	te remanere	te remaneres
*	lat.	in ephesso † i	εν εφεσσω	ephesi	ephesi
	lat.	aliter doceant	ετερο διδασκαλειν	aliter doceant	aliter docerent
1,4	lat.	intendant	προς εχειν	intendan	intenderent
	lat.	quaestiones	ζητησεις	quaestionem	quaestiones
1,5	gr.	caritas	αγαπης	αγαπη	αγαπη
1,8	lat.	ea	Αυτω	eam	ea
1,9	lat.	sciens	Ειδως	scientes	sciens
1,15	gr.	p(ri)mus	πρωτος	πρωτος	πρωτο
*1,16	lat.	in illu(m) † illi	επαυτω	illi	illi
1,17	lat.	soli	Μονω	solo	soli
1,19	lat.	habens	Εξων	habes	habens
2,2	lat.	pietate	ευσεβια	pietatem	pietate
	lat.	castitate	σεμνοτητι	castitatem	castitate
2,3	lat.	saluatore	σωτηρος	saluatari	saluatore
2,8	lat.	manus	χειρας	manos	manus

	gr.	cogitationibus	διαλογεισμων	διαλογισμου	διαλογεισμων
*2,9	lat.	ornare † ornantes	κοσμιν	ornant	ornantes
	lat.	ueste	ἱματισμο	uestitur	ueste
	lat.	pretiosa	πολυτελει	praetioso	pretiosa
2,12	lat.	mulieri	γυναικι	muliere	mulieri
3,4	lat.	suam domum	του ἴδιου οικου	suam domum	suae domui
*3,12	lat.	filios † filiis	τεκνων	filios	filiis suis
3,13	lat.	ministrantes	διακονησαντες	ministrauerint	ministrauerint
3,14	lat.	spero	ελπειζω	sperans	sperans
4,12	lat.	fideliu(m)	πιστων	fidelibus	fidelium
4,16	lat.	faciens	Ποιων	faciendo	faciens
5,1	lat.	seniore(m)	Πρεσβυτερω	seniorem	Seniores
5,4	lat.	discant	Μανθανετωσαν	discat	discat
*5,6	lat.	i(n) deliciis † deliciosa	σπαταλωσα	in deliciis	in deliciis
5,9	lat.	fuerat	γεγονυια	fuerat	fuerit
5,13	lat.	domus	οικιας	domos	domus
5,14	lat.	maledictiones	λοιδοριας	maledicti	maledicti
5,16	gr.	eccl(esi)a	εκκλησια	εκκλησια	εκκλησιας
5,17	lat.	duplo	διπλης	duplici	duplici
5,19	lat.	testibus	μαρτυρων	testis	testibus
5,20	lat.	timorem	φοβον	timore	timorem
5,21	lat.	custodias	φθλαξης	custodiat	custodias
*5,25	lat.	op(er)a † facta bona	τα εργα τα καλα	facto bono	facta bona
*	lat.	se h(abe)nt † a	εχοντα	se habent	se habent
6,1	gr.	serui	δουλου	δουλοι	δουλου
	lat.	blasphemetur	βλασφημεται	blasphemetur	blasphematur
	gr.	blasphemetur	βλασφημεται	βλασφημεται	βλασφημηται
6,2	lat.	habentes	εχοντας	habent	habent
	gr.	habentes	εχοντας	*εχοντις cεχοντες	εχοντας
	lat.	contemnant	κατα φρονειτωσαν	contemnant	contemnat
	lat.	doce	διδασκαι	docet	doce
6,3	lat.	adq(u)iescat	προσερχεται	adquiescat	adquiescit
6,4	lat.	q(ue)stiones	ζητησεις	quaestionem	questiones
	gr.	q(ue)stiones	ζητησεις	ζητησεις	ζητησει
	gr.	Inuidiae	φθονος	*φθονοι cφθονος	φθονος
6,6	gr.	sufficientia	αυταρκιας	*αυταρκιας cαυταρκειας	αυταρκια
6,7	gr.	in tulimus	εισηνεγκαμεν	εισηνεγκαμεν	*εισηνηγκαμην cεισηνηγκαμεν

	lat.	pot(er)imus	δυναμεθα	possumus	possumus
6,9	lat.	incidunt	Εμπειτουσιν	incident	incidunt
	gr.	utilia	ανοητους	οητους	οητου
6,12	lat.	certare	αγωνειζου	certare	Certa
	lat.	adp(re)hendere	Επιλαβου	adpraehende	adprehende
6,13	gr.	p(rae)cipio tibi t contestor	παραγγελων	παραγγελω σοις	παραγγελων
6,16	lat.	habitans	Οικων	habitat	habitans
	lat.	honor	Τιμη	honore	honor
6,17	lat.	saeculo	Αιωνι	saeculi	saeculi
	lat.	incertum	αδηλοτητι	incerto	incerto
	lat.	p(rae)stanti	παρεχοντι	qui praestat	qui praestat
6,18	lat.	communicatores	κοινωνεικους	communicent	communicare
6,19	lat.	thesaurizantes	αποθησαυριζοντας	thensaurizent	thesaurizare
	gr.	thesaurizantes	αποθησαυριζοντας	αποθησαυριζειν	αποθησαυριζοντας
	gr.	bonum	καλοκ	καλον	καλον
	gr.	futurum	τον μελλοντα	το μελλον	τον μελλοντα
6,20	lat.	p(ro)phanas	βεβηλους	profana	p(ro)fanus

In 22 instances, as observed from the above chart, G attests a different termination from D F. In seventeen instances, F attests different terminations than D G. In 32 instances, D attests different terminations than F G. The most important of these instances, for the scope of this study, are those 22 times in which G attests a different termination from D F, and they will receive the most attention. At the end of this section, some attention is given to the anomalies in D F.

3.1.1 G Against D F

Of the 22 points of divergence between G and D F, some of the most obvious involve a Greek participle. In 1 Tim 3:13, the Greek word διακονησαντες, an aorist active masculine nominative plural participle, is aligned with the Latin word *ministrantes*, a present active masculine nominative plural participle. Here, the Latin termination is not only similar grammatically but also has similar lettering to the Greek termination. This is unlike D F, which,

while attesting the same Greek termination as G, attest the Latin reading *ministrauerint*, a third person plural perfect subjunctive active verb. It is possible that the creator of G altered the Latin form to match the Greek. This is supported by the emphasis placed on the similarity between the Latin and Greek endings in their very intentional alignment on the page as discussed in section 2.2.

A similar example occurs in 1 Tim 6:2. The Greek word *εχοντας*, a masculine accusative plural present active participle, is aligned with the Latin word *habentes*, a masculine nominative plural present active participle. F also attests the Greek word *εχοντας*, but, with D, attests the Latin word *habent*, a third person plural present indicative active. D attests the Greek word *εχοντις*, corrected to read, *εχοντες*, a masculine nominative plural present active participle. Whereas D F attest *habent*, G attests the participle *habentes*, which mirrors the Greek text. Again, it cannot be said with certainty that there is any intentional manipulation by the creator of G, but it appears that the Latin termination was changed to match its Greek counterpart. In 1 Tim 6:17, G attests the Greek word *παρεχοντι*, a masculine singular dative present active participle, and the Latin word *p(rae)stanti*, the Latin equivalent. D F attest the Latin phrase *qui praestat*. Here, the creator of G has gone beyond the manipulation of a single word and has revised this Latin relative clause to match the Greek participle. This is discussed in connection with the alternative readings in section 4.4.

A more complicated example occurs in 1 Tim 3:14. Here, G attests the Greek word *ελπειζω*, a first person present active indicative, aligning it with its Latin equivalent, *spero*. Yet, D F attest the Latin word *sperans*, a present active participle, which matches the Greek text that they attest, *ελπιζων*. It is possible that the creator of G changed the Latin text and then altered the Greek text to match, but it is more likely that G dropped the final *v* from *ελπιζων*, causing the

form to change. At which point the Latin text was revised to match it in similar fashion to the examples above.

At times, the termination of one word is changed by the insertion of another word. For example, in 1 Tim 6:18, D G F attest the same Greek reading, ειναι κοινωνεικους, the infinitive “to be” with an accusative masculine plural. In the corresponding Latin text, D F each attest a single word, *communicent*, a third person plural present subjunctive active, and *communicare*, a present active infinitive, respectively. Though D F each attest a single word, G attests two, *esse communicatores*, the infinitive “to be” with an accusative masculine plural. By adding the Latin word *esse*, which reflects the Greek word ειναι, the termination of the initial word is changed by necessity as it shifts from a verb to a noun. The Latin text corresponds then directly with the Greek text.

There are various kinds of other examples as well. For instance, in 1 Tim 5:4, while the Greek word Μανθανετωσαν, a plural imperative, is aligned with the Latin word *discant*, a plural subjunctive, D F attest the Latin word, *discat* a singular subjunctive. In 1 Tim 5:17, whereas the Greek word διπλης, a genitive singular, is aligned with the Latin word *duplo*, an ablative singular, D F attest the Latin word *duplici*, a dative singular form. Again, in 1 Tim 6:20, while the Greek word βεβηλους, an accusative feminine plural, is aligned with the Latin word *p(ro)phanas*, an accusative feminine plural, D attests the Latin word *profana*, an accusative neuter plural, and F attests the Latin word *p(ro)fanus*, an adverb. Further support of the intentionality behind these termination changes can be seen with the alternative readings, in 1 Tim 1:3, 16; 2:9; 3:12; 5:6, 25. They will be discussed in further detail in section 4.4.

Whereas the examples above illustrate the intentionality by the creator of G to change the Latin terminations to reflect the Greek text, the following are examples in which the Latin text of

D F match the Greek terminations while those in G do not.

For instance, in 1 Tim 5:14, G attests the Greek word λοιδοριας, a feminine genitive singular noun, which is aligned with the Latin word *maledictiones*, a feminine accusative plural. The Latin and Greek words differ in both case and number. Unlike G, D F attest the Latin word *maledicti*, a neuter genitive singular, which has the same case and number as the Greek word. Another example is found in 1 Tim 6:7. Here, G attests the Greek word δυναμεθα, a present tense verb, and the Latin word *pot(er)imus*, which is in the future tense. Whereas there is divergence in G, D F attest the Latin word *possumus*, which is present like the Greek text. Again, in the same verse, G attests the Greek phrase επι πλουτου αδηλοτητι and the Latin phrase *in diuitiarum incertum*. D F attest the Latin phrase *in incerto diuitiarum*. G aligns the Latin words with the Greek text, but attests *incertum* whereas D F attest *incerto*, which matches the case of the Greek text. These examples give further support that the creator of G was working with a Latin exemplar which was not in agreement with D or F. See also the conclusion of chapter 2.

3.1.2 G F Against D

Just as there are many instances in which G differs from D F, there are also many places where G agrees with D or F against the other. For example, in 1 Tim 6:1, the Greek word βλασφημεται, a present passive indicative verb, properly spelled βλασφημειται, is aligned with the Latin word *blasphemetur*, a present passive subjunctive. Both words are also attested by F. D attests the Greek word βλασφημηται, a present passive subjunctive and the Latin word *blasphematur*, a present passive indicative. In this example, in all three manuscripts, the Latin and Greek linking vowels resemble each other. In F G, the *e* in the subjunctive is aligned with ε

in the indicative. In D, the *a* in the indicative is aligned with *η* in the subjunctive.

These points of divergence are not the result of the creator of G, and they do not only take place in the Latin text. This can be observed in the following example. In 1 Tim 6:2, the Greek word *διδασκαι*, a second person singular present active imperative, properly spelled *διδασκε*, is aligned with the Latin word *doce*, a second person singular present imperative active, which is also attested by F. D attests the Greek word *διδασκαλει*. The complete clause, as attested by D G F, is given below:

G F: Ταυτα διδασκαι και παρακαλει

D: ταυτα διδασκαλει και παρακαλει

It appears that the scribe of a common ancestor of G F briefly jumped to *και* when he came to the ending of *διδασκε*. D mistakes the root of *διδασκε* for a related root, *διδασκαλ*, whose is very similar to the following verb *παρακαλει*.

Another example is in 1 Tim 6:19. G attests the Greek phrase *τον μελλοντα*, the definite article with an accusative masculine singular present active participle, which is also attested by F, aligned with the Latin word *futurum*, an accusative masculine singular future active participle. D attests the Greek phrase *το μελλον*, the definite article with an accusative neuter singular present active participle. Whereas G F match the gender of the Greek word to the gender of the Latin word, D allows them to remain different.

These three examples illustrate that there are variant terminations which go further back in this Latin and Greek textual tradition.

3.1.3 G D Against F

Less often do D and G agree against F, which is surprising because of the amount of

graecization in the Latin text of D. In 1 Tim 1:3, G attests the Greek reading σε προσμειναι and the Latin reading *te remanere*, as does D. This is indirect discourse, while F adds an *s* to the second word attesting the reading *te remaneres*, which is a second person imperfect subjunctive. Both readings are saying similar things in two different ways. In 1 Tim 1:4, the Greek word προσεχειν, a present, active infinitive, is aligned with the Latin word *intendant*, which is present active subjunctive. D attests the same Latin reading although the final *t* is dropped, while F attests *intenderent*, an imperfect.

The divergence does not always revolve around infinitives. In 1 Tim 3:4, the Greek phrase του ιδιου οικου, a masculine genitive singular construction, is aligned with the Latin phrase *suam domum*, a feminine accusative singular construction also attested by D. F attests *suae domui*, a feminine dative singular construction. Again, in 1 Tim 1:15, the Greek word πρωτος, a nominative singular, is matched with the Latin word *p(ri)mus*, which is also a nominative singular. D attests the same as G, but F attests πρωτο. This is the result of a scribal error in F.

Though the examples given above are focused on the Latin text, D G agree against F in the Greek text as well. In 1 Tim 6:6, G attests the Greek word αυταρκιας, a genitive feminine singular, also attested by D, which later corrects the spelling to αυταρκειας, aligning it with the Latin word *sufficiencia*, an ablative feminine singular. F attests the Greek word αυταρκια, a dative feminine singular.

3.1.4 Conclusions

When compared to D F it is observed that, in many places, G incorporates Latin word endings (noun cases and verb tense, voice, etc.) that mirror the Greek text thereby affecting Latin syntax. Sometimes, these endings are also attested by D or F and might not be original to G,

showing that these kinds of revisions also appeared in a common ancestor. However, this is not the case in most occurrences, which demonstrates that many such revisions are idiosyncratic to G. Yet, it is unclear if these idiosyncrasies are derived from the Latin exemplar or if the creator of G invented them

3.2 Change in Word Order

There are several instances in G where there is a diversion in word order from that of D F but no other changes to the text. These are recorded in the chart below. Those with alternate readings are marked by an asterisk.

Table 7. Change in Word Order

Verse	Lang.	G Latin	G Greek	D	F
1,8	lat.	lex (est)	ονομος	est lex	est lex
2,1	lat.	orationes obsecrationes	δεησεις προσευχας	obsecrationes orationes	obsecrationes orationes
2,9	gr.	uerecundia et sobrietate	αιδους και σωφροσυνης	σωφροσυνης και αιδους	αιδους και σωφροσυνης
2,13	lat.	format(us) (est) primus	επλασθη πρωτος	primus formatus est	primus formatus est
3,5	lat.	aute(m) quis	δε τις	quis autem	quis autem
3,9	lat.	pura conscientia	καθαρα συνιδησι	conscientia pura	conscientia pura
4,2	lat.	sua(m) conscientiam	ιδιαν συνιδησιν	conscientiam suam	suam conscientiam
4,8	lat.	est utilis	εστιν ωφελιμος	est utilis	utilis est
5,4	lat.	aute(m) qua	δε τεις	qua aute(m)	qua aute(m)
	lat.	suam domum	ιδιον οικον	domum suam	domum suam
	lat.	est acceptum	εστιν αποδεκτον	est acceptum	acceptum est
5,8	lat.	(autem) quis	δε τις	quis autem	quis autem
5,10	lat.	h(abe)ns testimonium	Μαρτυρουμενη	testimonium habens	testimonium habens
6,1	lat.	suos dominos	ιδειους δεσποτας	suos dominos	dominos suos
6,5	lat.	corruptor(um) hominu(m) mente	διεφθαρμενων ανων τον νουν	corruptorum hominum mente	hominu(m) mente corruptor(um)

6,10	lat.	inseruer(un)t se	εαυτους περι επριαν	se inseruerunt	inseruerunt se
6,12	lat.	aet(er)na(m) uita(m)	αιωνιου ζωης	uitam aeternam	aeternam uitam
6,15	lat.	temporib(us) suis	καιροις · ιδιοις	temporibus suis	suis temporibus
*6,20	lat.	falsi nominis † fallacis scientiae	ψευδωνυμου γνωσεως	scientiae falsi nominis	falsi nominis scientiae

Many of these instances demonstrate further the extent to which G manipulates the Greek and Latin texts to be aligned with one another even when no other substantial changes are made.

3.2.1 G D Agreement Against F

Of the nineteen examples given in the chart above, five—1 Tim 4:8; 5:4; 6:1, 5, 15—show an agreement between D G against F. Two of these examples, 1 Tim 4:8 and 1 Tim 5:4 include *est*, which is aligned with its Greek counterpart εστιν in D G but not F. In two other examples given, 1 Tim 6:1 and 1 Tim 6:15, *suos* and *suis* are aligned with ιδειους and ιδιοις respectively. This is also the case in 1 Tim 4:2 with the exception that G F agree against D.

3.2.2 G F Agreement Against D

In examples 1 Tim 2:9; 4:2; 6:10, 12, 20, G agrees with F against D. Of the examples given in the chart above, 1 Tim 2:9 is the only one in which there is a disagreement in the Greek word order of D G F. Otherwise, D G F attest the same Greek text, which implies that the Latin word order has been manipulated rather than the Greek, unless a Greek alteration was made early on in a common ancestor. Not only is the Greek word order of D different from G F in 1 Tim 2:9, the Latin text also diverges, suggesting that the difference in Greek text is related to the difference in the Latin text.

In every example given in the chart above, the Latin text of G is aligned word for word

with the Greek text with the exception of 1 Tim 6:10, which has a mismatch between the Latin and Greek texts. The Greek word is also split between lines and is briefly discussed in section 2.2. This mismatch seems to have been the result of a misinterpretation of the Latin text by the creator of G. Though this is not clear from the chart above, it can be seen in the text as it is written below:

runt	a	fide	et	in se	ruer(un)t
νηθησαν	απο	της πιστεως	και	εαυτους	περι
se	doloribus	multis	(id est)	sollicitudinis	tu (autem) ο
επιραν̄	οδυναις	πολλαις	· · >	Συ δε ·	ω ·

The creator has aligned the Latin reading *inseruerunt se* with the Greek reading εαυτους περιεπιραν. The second Greek word was corrected by the creator from περιεπιρανο. Originally the creator placed the o from οδυναις too close to the end of the previous word.

At first glance, it appears as if the Latin text is identical to the corresponding text in F: *inseruerunt se*. However, upon closer observation of his alignment, the creator has something else in mind. He has aligned *in se* with εαυτους, *ruerunt* with περι, and *se* with επιραν, resulting in the Latin text *in se ruerunt se* and the Greek text εαυτους περι επιραν. It is unclear whether περι επιραν is meant to comprise one word or two as it is split between lines. Whereas the alignment with the Latin text would imply the latter, as *ruerunt se* is more sensible than *rueruntse*, the Greek text itself would imply the former. Either way, because of the misinterpretation of the Latin text, this example implies that the creator of G is working to make a pre-existent Latin and Greek text fit together and made a mistake in the word spacing as if he already expected the Latin text to be aligned with the Greek. It also implies faulty spacing in his Greek exemplar.

3.2.3 G Against D F

In the remaining examples, 1 Tim 1:8; 2:1, 13; 3:5, 9; 5:4, 8, 10, G disagrees in word order with D F. In three of these instances—1 Tim 3:5; 5:4, 8—G aligns the Latin post-positive *autem* with the Greek postpositive δε changing the Latin word order. The creator of G consistently maintains *autem* as the second word in the sentence. The creator’s manipulation of the Latin text around *autem* is discussed further in section 3.3.

In 1 Tim 1:8, D G F attest the Greek word ονομας, but, while D F attest the Latin word order *est lex*, G attests the opposite word order. Unlike the examples discussed above from 1 Tim 4:8 and 1 Tim 5:4, there are two Latin words aligned with a single Greek word, which means that the difference in Latin word order is not determined by the Greek. This is also the case for 1 Tim 5:10. These examples imply that the Latin exemplar(s) used by the creator of G differ from those of D F.

3.2.4 Conclusions

In almost every one of these examples, D G F attest the same Greek text, which implies that the Latin word order has been manipulated rather than the Greek, unless a Greek alteration was made early on in a common ancestor. The difference in Latin word order between D G F is the result of a variety of factors and is not always determined by the Greek text. For instance, the creator of G consistently maintains *autem* in the second position of the clause. The creator of G is likely working from a pre-existent Latin and Greek exemplar.

3.3 Postpositive Mismatches

Latin and Greek share many grammatical and some lexical characteristics that make a codex like G possible in the first place. Both languages possess words known as *postpositives*,

which are conjunctions that do not come first in the clause or sentence. They are translated first in English but often appear second in Latin and Greek. However, Latin and Greek also have their own idiosyncrasies. Unlike Latin, Greek makes use of a definite article—ο, η, το. Though there are various pronouns that a Latin author might employ to function as a definite article, it is not nearly as common.

The creator of G normally aligns the Latin and Greek words which correspond with each other, but the similarity of the postpositive and the dissimilarity of the definite article are enough to affect such alignment. Even as the scribe adapts the texts to match each other, postpositives in the Greek text, which are preceded by the definite article of the first noun in the word sequence, do not affect the Latin word order. Rather the scribe maintains the Greek and Latin word order and creates a mismatch, which is very uncommon elsewhere in the text.

Below is a table with all nine places where the postpositive causes a mismatch between Latin and Greek in 1 Timothy.

Table 8. Postpositive Mismatches

Verse	Latin	Greek
1,5	finis autem	Το δε τελος
1,17	regi autem	Τω δε βασιλει
2,14	mulier autem	Η δε γυνη
3,13	bene enim ministrantes	Οι γαρ καλως διακοωησαντες
4,1	sps aute(m)	Ο δε πνα
4,7	ineptas (autem) † prophanas	Τους δε βαιβηλους
4,8	pietas autem † uero	Η δε ευσεβια
6,2	fideles autem	Οι δε πιστους εχοντας δεσποτας
6,9	nam qui uolunt † uolentes (autem)	Οι δε βουλομενοι

3.3.1 Mismatches without Alternative Readings

The first example of postpositive mismatch is from 1 Tim 1:5 which is transcribed below.

			finis	autem		p(rae)cepti
			Το	δε	τελος	της παραγ
	est	caritas	de	puro	corde	et
γελιας ·	εστιν	αγαπης	εκ	καθαρας	καρδιας	Και

Before discussing the postpositives in the sample above, a couple of observations should be considered. It is clear from the sample that the scribe is matching the Latin and Greek texts word for word. In addition, there are two definite articles in the Greek text above—το and της—which have no corresponding Latin word.

There is also evidence in this sample that the scribe has manipulated the Greek text—intentionally or not—in such a way that it conforms to the Latin text in appearance even as it implies divergence in meaning. The clear example here is with the word *αγαπης*, which appears to be a genitive singular in form. However, it functions as a nominative in its clause. Like its corresponding Latin word *caritas*, which is nominative in form and function, *αγαπης* ends with a σ. F attests the same, *αγαπης*, instead of the nominative *αγαπη*, which suggests that this reading comes from a common ancestor. If so, the scribe seems to have been looking at the ending of *caritas* while writing *αγαπης* implying that the common ancestor was bilingual and possibly Latin and Greek texts in close proximity.

Even so, there is no such attempt made at adjusting the postpositives. On the first line of the above sample, the Latin noun *finis* appears over the Greek postpositive δε, and the Latin postpositive *autem* over the Greek noun τελος. Had the creator of G desired, he could have manipulated the Latin text so as to match *autem* with δε and *finis* with τελος, but he doesn't.

Rather than disturbing the Latin or Greek texts, he allows each text its correct word order prioritizing proper Latin and Greek syntax over aligning the two. Similar occurrences appear in 1 Tim 1:17 and 1 Tim 4:1.

1 Tim 2:14 appears similar to those above. However, it is also further illuminated when compared to D F. Whereas G is formatted with an interlinear Latin text, the Latin and Greek texts of D are written on alternating pages, and F has them in parallel columns on each page. The texts are written below. The text of G is spaced as found in the manuscript.

G: mulier autem seducta (est)

Η δε γυνη εξαπατηθειςα

D: sed mulier seducta

Η δε γυνη εξαπατηθειςα

F: mulier autem seducta

Η δε γυνη εξαπατεθειςα

Aside from the spelling of the final word in the sequence, D G F attest the same Greek text. In G, the postpositive mismatch is obvious with the space above η, *mulier* written above δε, and *autem* above γυνη.

In D, the Latin postpositive is exchanged for a conjunction—*sed*, which is found at the beginning of the clause. Had this been the case in G, a space could have placed above the Greek definite article and the mismatch would have been resolved. Rather, G attests the same Latin text as F. This implies at least one Latin exemplar that is related to F.

Though similar to other examples, 1 Tim 3:13 includes an adverb. The text is transcribed below.

bene enim ministrantes

Οι γαρ καλως διακονησαντες

The creator leaves a space above the Greek article and aligns the postpositives with the adverbs while the participles are correctly aligned with each other. Though D F attest the same Greek text as G, they attest the Latin text *qui enim bene ministraverint*, the vulgate reading which is also in Tinnefeld's text.¹ G changes the Latin verb to a participle, matching the Greek participle and doing away with the pronoun and finite verb. Even with this graecism, G still supports proper Latin syntax thereby creating the mismatch.

A similar example occurs in 1 Tim 6:2 when compared to D F.

fideles autem habentes dominos

Οι δε πιστους εχοντας δεσποτας

A space is left above the definite article and the nouns are mismatched with the postpositives. D F attest the Latin vulgate text *qui autem fideles habent dominos* also given by Tinnefeld.² Again, whereas D F attest a pronoun and finite verb in the Latin text G adapts to match the Greek participle but keeps the postpositive in the proper place.

Like 1 Tim 3:13, had this Latin text been present in G, a mismatch would have been avoided. Rather the creator of G prioritizes the adaptation of the Latin verb so that it resembles the Greek verb. This begs the question: was the change made by G or D F? There does not seem to be any conclusive answer to that question here, but it should not be assumed that the alteration has occurred in G rather than the other two manuscripts.

¹ Tinnefeld, *1. Timotheusbriefes*, 111.

² Tinnefeld, *1. Timotheusbriefes*, 114.

Proving to be an exception to this careful preservation of Latin word order, 1 Tim 5:4 is not included in the chart above, because there is no mismatch in G. Rather its inclusion is the result of the lack of mismatch, which is noticeable once compared to D F. G reads:

si aute(m) qua

Ει δε τεις

D G F attest the same Greek text with the exception of one vowel in D, which correctly reads τεις instead of τεις. The Latin text of D F attest *si qua autem*, a standard Latin reading and a different word order than G. Presumably, G changes the word order so that *autem* is aligned with δε and *qua* is aligned with τ[ε]ις, thereby avoiding the mismatch.³ Though it does not include a definite article, this is a counter example to the above mismatches which favor the preservation of the Latin text regardless of the Greek text. However, the Latin word order attested here in G is still appropriate syntax, though it might not attest the text of its exemplar. One consistent habit is the placement of *autem*. Regardless of the Greek text or the Latin texts of related manuscripts, the creator of G always places *autem* in the second position of the clause.

3.3.2 Mismatches with Alternative Readings

As mentioned above, G incorporates many alternative readings into its Latin text. There are three places in 1 Timothy that the use of an alternative reading coincides with a postpositive mismatch, 1 Tim 4:7, 8; 6:9. The discussion of these instances in chapter 4 will reveal that the creator of G often treats *the alternative* readings as if they were grammatically a part of the text as opposed to being extraneous.

³ See also Wordsworth, *Nouum Testamentum*, 600.

3.3.3 Conclusions

The postpositive mismatches reveal the priorities of the creator of this manuscript, because they often force him to give preference to certain kinds of alignment over others. Sometimes this means choosing a Latin verb form which matches the Greek over aligning corresponding Greek and Latin words. When there is graecism in the Latin text G still maintains proper Latin syntax when possible, even if it results in a mismatch. Regardless of other phenomena the creator of G always places *autem* in the second position of the clause. There is also the implication that at least one Latin exemplar used for G is related F.

3.4 Greek and Latin Words Added and Omitted

In the normal formatting of G, the interlinear Latin text is aligned word for word with the Greek text. However, there are instances in which a Greek or Latin word is found with no counterpart. Additionally, among D G F, there are words attested by one manuscript but omitted from others. The alternate readings of G, which are excluded by D F, are analyzed in chapter 4.

All other additions or omissions are recorded in the chart below. The additional words are marked in brackets. In cases where the original hand and the corrector diverge, the symbol “*” signifies the original hand while “c” signifies the corrector. Because the focus is on words without direct counterparts, differentiation between original hand and corrector in cases of spelling and morphology is not noted unless found to be significant. In such instances, the chart records the text attested by the original hand. Also, instances in which a word has been replaced by another word do not appear on the chart and will be addressed in the following section.

Table 9. Words Added and Omitted

Vs	txt	G	D	F
1,2	lat.	misericordia pax	misericordia pax	misericordia [et] pax
	gr.	ελεος ειρηνη	ελεος ειρηνη	ελεος ιρηνη
1,2	lat.	patre et xpo	patre et xpo	patre et xpo
	gr.	πατρος και χρυ	πατρος [εημων] και χρυ	πατρος και χρυ
1,7	lat.	neq(ue) [que] de quibus	nequa de quibus	neque de quibus
	gr.	μητε περι τινων	μητε περι τινων	μητε περι τινον
1,9	lat.	(est) posita [sed] iniustis	est posita iniustis	est posita [sed] iniustis
	gr.	ειται Αλλ ανομοιστε	ειται ανομοιστε αλλ	ειται αλλ ανομοιστε
1,9	lat.	iniustis [aute(m)] et	iniustis [autem] et	iniustis et
	gr.	ανομοιστε και	ανομοιστε [αλλ] και	ανομοιστε και
1,9	lat.	non subditis impiis	non [obaudieitibus et] impiis	non subditis impiis
	gr.	ανυπακτοις Ασεβεισιν	ανυποτακτοις Ασεβεισιν	ανυποτακτοις Ασεβεισιν
1,15	lat.	saluare	saluos facere	saluos facere
	gr.	σωσαι	Σωσαι	σωσαι
1,16	lat.	in me [p(ri)mo] ostenderet ihs omnem patientiam	in me ostenderet [xps] ihs omnem patientiam [suam]	in me promo ostenderet [xpc] ihc omnem patientem
	gr.	εν εμοι [πρωτω] ενδειξεται ιης την απασαν μακροθυμιαν	εν εμοι [ερωτω] ενδειξεται [*χς] ις [εχς] την πασαν μακροθυμιαν [αυτου]	εν εμοι [*προτο] [ερωτω] ενδειξεται ιης την απασαν μακροθυμιαν
1,17	lat.	[i(n)corruptibili] inuisibili immortalis	inmortali inuisibili	inmortali inuisibili
	gr.	αφθαρτω αορατω αθανατω	[*ε2αθανατω] [ε1αφθαρτω] αορατω	αφθαρτω α ορατω αθανατω
	lat.	soli do honor	solo do honor	soli do honor
	gr.	μονω θυ τειμη	μονω [σοφω] θω τ ιμη	μονω θυ [*τειμε] [ετειμη]

2,1	lat.	primum fieri	primum [omnium] fieri	primum fieri
	gr.	πρωτον ποιεισθαι	πρωτον [παντων] ποιεισθαι	πρωτον ποιεισθαι
2,6	lat.	pro [nobis] omnib(us) [c(uiu)s] testimoni(u)m	pro omnibus [cuius] testimonium	pro omnibus testimonium
	gr.	ὑπερ παντων ου το μαρτυριον	υπερ παντων ου το μαρτυριον	υπερ παντων ου το μαρτυριον
2,9	lat.	[o] similiter	similiter	similiter
	gr.	Ωσαυτως	ωσαυτως	ωσαυτως
2,10	lat.	[di] pietate(m)	pietatem	pietatem
	gr.	θεοσεβιαν	[^ο θεοσεβειαν]	[*θεσεβιαν] [^ο θεοσεβιαν]
3,6	lat.	non neophytu(m) [ut] ne	non neophytum ne	non neophitum ne
	gr.	Μη νεοφυτον · Ἰνα μη	μη ναιοφυτον ινα μη	μη νεοφυτον ινα μη
3,7	lat.	(autem) et	autem [illum] et	autem [illum] et
	gr.	δε και	δε [αυτον] και	δε και
3,7	lat.	et in laqueum	et in laqueum	et in laqueum
	gr.	και παγειδα	και [εις] παγιδα	και παγειδα
3,8	lat.	turpe lucrum sectantes	turpi lucros	turpi lucrum sectantes
	gr.	αισχροκερδεις	αισχροκερδεις	αισχροκερδεις
3,12	lat.	diaconi [aute(m)] sint	diacon sint	diaconi [aute(m)] sint
	gr.	Διακονοι [δε] εχτωσαν	διακονοι εστωσαν	διακονοι [δε] εστωσαν
3,13	lat.	bene enim ministrantes	[qui] enim bene ministrauerint	[qui] enim bene ministrauerint
	gr.	Οι γαρ καλως διακονησαντες	οι γαρ καλως διακονησαντες	οι γαρ καλως διακονησαντες
3,13	lat.	fide in xpo	fide [quae est] in xpo	fide [quae est] in xpo
	gr.	πιστι την εν χρω	πιστι τη εν χω	πιστι την εν χρω
3,15	lat.	(quod) si tardauero	quod si tardauero	si aut(em) tardauero
	gr.	Εαν βραδυνω	εαν [δε] βραδυνω	εαν βραδυνω
3,15	lat.	oporteat in domo	oporteat [te] in domo	oporteat [te] in domo
	gr.	δει εν οικω	δει [σε] εν οικω	δει εν οικω

3,16	lat.	p(rae)dicatu(m) (est) [in] gentibus	praedicatum est gentibus	praedicatum est gentibus
	gr.	Εκηρυχθη εν · εθνεσιν	εκηρυχθη εν εθνεσιν	εκηρυχθη εν εθνεσιν
3,16	lat.	in mundo	in [hoc] mundo	in mundo
	gr.	εν κοσμω	εν κοσμω	εν κοσμω
4,1	lat.	seductorib(us) [et] doctrinis	[erroris] doctrinis	seductoribus [et] doctrinis
	gr.	πλανοις · [και] διδασκαλαις	πλανοις διδασκαλαις	πλανοις [και] διδασκαλαις
4,7	lat.	exerce [aute(m)] te ipsum	exerce te ipsum	exerce [autem] te ipsum
	gr.	Γυμναζε [δε] σεαυτων	γυμναζε [°δε] σεαυτον	γυμναζε [δε] σηαυτον
4,8	lat.	utilis (est) p(ro)missione(m)	utilis est promissionem	utilis est promissionem
	gr.	ωφελιμος · Επαγγελιαν	ωφελιμος [εστιν] επαγγελιαν	ωφελιμος επαγγελιαν
4,9	lat.	acceptione[in] dignus	acceptione dignus	acceptione dignus
	gr.	αποδοχης αξιως	αποδοχης αξιος	*αποδοχεσ °αποδοχης αξιως
4,10	lat.	enim [et] laboramus	enim laboramus	enim laboramus
	gr.	γαρ και κοπειωμεν	γαρ και κοπιωμεν	γαρ και κοπεωμεν
4,16	lat.	mane t i(n)sta in illis	permane in illis	insta in illis
	gr.	Επιμεναι αυτοις	επιμεναι [*εν] αυτοις	επιμεναι αυτοις
4,16	lat.	saluabis	saluum facies	saluabis
	gr.	Σωσις	Σωσεις	σωσις
5,6	lat.	uiuit	ac it uiuens	e(st) uiuens
	gr.	ζωσα	Ζωσα	ζωσα
6,10	lat.	doloribus multis [(id est) sollicitudinis]	doloribus multis	doloribus multis
	gr.	οδυναις πολλαις	οδυναις πολλαις	οδυναις πολλαις

6,13	lat.	uiuificante	qui uificat	qui uificat
	gr.	του ζωογονουντος	του ζωογονουντος	του ζωογονουντος
6,17	lat.	nobis	nobis [omnia]	nobis [omnia]
	gr.	ημιν	ημιν [παντα]	ημιν [παντα]
6,18	lat.	benefacere	benefaciant	bene agere
	gr.	αγαθοερειν	αγαθοεργειν	αγαθωεργειν

3.4.1 Single Words and Phrases

Among the additions and omissions noted in the chart above, some are caused by the substitution of a single word for a phrase. For example, in 1 Tim 6:13, D G F attest the Greek words του ζωογονουντος, a genitive masculine singular present active participle. While G attests the Latin word *uiuificante*, an ablative masculine singular present active participle, D F attest *qui uificat*, the relative pronoun with a third person singular present active indicative verb missing the first two letters. The omission of *qui* from the text of G can then be explained by the use of the participle in the Latin creating more congruency with the Greek text. A similar example occurs in 1 Tim 3:13. Here, D G F attest the same Greek text οι γαρ καλως διακονησαντες. D F attest the same Latin text as well *qui enim bene ministrauerint*. In D F, each Latin word has a Greek counterpart. G on the other hand omits the relative pronoun, *qui*, at the beginning of the Latin text thereby disrupting the parallel word order of the Latin and Greek and changes the form of the Latin verb to match the Greek participle. The Latin text of G reads *bene enim ministrantes*.

The creator of G makes the opposite move in 1 Tim 5:6. D G F attest the Greek word ζωσα, a nominative feminine singular present active participle. While D F attest *uiuens*, a nominative feminine singular present active participle, matching the Greek form and accompanied by finite forms *ac it* and *est* respectively, G attests the Latin word *uiuit*, a third person singular present active indicative verb. Unlike the previous examples, G attests a form of the Latin word which is

different from the form of the Greek word. However, the same form difference allows the Latin and Greek texts to have a word for word match without any extra words in the Latin text as found in D F with *ac it* and *est*.

In 1 Tim 2:6, D G F attest the same Greek text *υπερ παντων ου το μαρτυριον*. G attests the Latin text *pro nobis omnib(us) c(uiu)s testimoni(u)m*. D F omit *nobis* and F also omits *cuius*. Again, G leaves a Latin word, *nobis*, without a Greek counterpart, whereas D F omit it altogether, suggesting that it is present in the Latin exemplar of G. In 1 Tim 6:18, the Greek word *αγαθοεργειν*, a present active infinitive, is attested by D G F though misspelled by the latter two. Each manuscript attests a very different Latin text. Whereas G attests *benefacere*, also a present active infinitive, D attests *benefaciant*, a present active subjunctive. F attests the two-word vulgate reading *bene agere* consisting of an adverb and infinitive. In 1 Tim 1:15, D G F attest the Greek word *σωσαι*, an infinitive. D F attest the Latin reading *saluos facere*, an infinitive and direct object. However, The Latin text of G matches the form of the Greek text with a single word *saluare*.

In 1 Tim 3:13, D G F attest the same Greek text *πιστι την εν χρω* with the exception that D attests *χω* instead of *χω*. Whereas G attests the Latin text *fide in xpo*, D F attest *fide quae est in xpo*. Though *την* has a Latin counterpart in D F, it is omitted in G. In 1 Tim 4:16, D G F attest the Greek word *σωσεις*. Whereas G F attest the Latin equivalent, a future active second person singular, in a single word, *saluabis*, D attests the Latin words *saluum facies*, moving the verbal stem to an accusative noun and adding a form of the verb *facio*.

3.4.2 Corresponding Latin and Greek Words

There are instances in which the creator of G adds or omits the same word in the Greek and

Latin texts. For instance, in 1 Tim 4:10, G attests the Latin text *enim et laboramus* and the Greek text γαρ και κοπειωμεν. D F attest the same reading with a slight spelling divergence, but they omit *et* and και. It appears as if the conjunction was added by G to both Greek and Latin texts. Also, in 1 Tim 6:13, whereas D F attest the Greek text ημιν παντα and the Latin text *nobis omnia*, G omits παντα from the Greek text and *omnia* from the Latin text. By omitting one, G omits the other as well. In 1 Tim 3:6, D G F attest the same Greek text μη νεοφυτον ινα μη. D F attest the Latin text *non neophytum ne* with slight spelling variation. G attests the same but inserts *ut* in between *neophytum* and *ne* thereby creating a Latin counterpart to the Greek word ινα.

Similar examples follow. In 1 Tim 3:16, D G F attest the same Greek text εκηρυχθη εν εθνεσιν. D F attest the Latin text *praedicatum est gentibus*. G attests the same but inserts the word *in* before *gentibus* as a counterpart to the Greek word εν. In 1 Tim 3:15, G attests the Greek text Εαν βραδυνω and the Latin text *quod si tardauero*. D attests the same Latin text as G but includes a postpositive in the Greek text attesting εαν δε βραδυνω. F attests the same Greek text as G but replaces *quod* with a postpositive in the Latin text attesting *si autem tardauero*. In 1 Tim 3:16, D G F attest the same Greek text εν κοσμου. G F attest the Latin text *in mundo*, and D attests *in hoc mundo*. In 1 Tim 1:17, G attests the Latin words *i(n)corruptibili inuisibili immortalis* with their counterpart Greek words αφαρτω αορατω αθανατω, the Greek text also attested by F. D F attest the Latin text *immortali inuisibili*, which lacks *i(n)corruptibili* as found in G. The Greek text of G has undergone two corrections. The original hand reads αθανατω αορατω, which was corrected to read αφαρτω αορατω before being corrected back to the original reading. In 1 Tim 1:16, G attests the Greek text εν εμοι πρωτω and the Latin text *in me p(ri)mo*. F attests the same Latin text as G. The Greek text is also the same with a corrected

spelling mistake—*πρωτο* corrected to *πρωτω*. The original hand of D omits both *πρωτω* and *primo*, but the Greek word is added later by a corrector.

Some cases are more complicated and might reveal something more about the textual tradition. In 1 Tim 3:7, G attests the Greek text *δε και* and the Latin text (*autem*) *et*. D F includes the word *illum* in the Latin text, reading *autem illum et*. While F attests the same Greek text as G, D adds the word *αυτον*, which matches the Latin word included by D F but omitted by G. Therefore, D has both Latin and Greek counterparts, F includes the Greek word without its Latin counterpart, and G has neither word. It is possible that a common Greek ancestor of G F omitted *αυτον* while the Latin text attested *illum* as seen in F. Then when G was produced, the creator of the manuscript dropped the Latin word because it had no Greek equivalent.

In 1 Tim 1:9, the texts of D F G diverge in Greek and Latin. G attests the Latin text (*est*) *posita sed iniustis aute(m) et* and the Greek text *ετα Αλλ ανομοιστε και*. The scribe of G writes the Greek word *Αλλ* and then strikes a line through it leaving the Latin word *sed* without a counterpart. The deleted word, *αλλ[α]* appears in F, which also attests *sed* in its Latin text. D attests neither *αλλα* in its Greek text nor *sed* in its Latin text. This implies that an ancestor of G F added the Latin and Greek words, but the creator of G thought it best to delete *αλλα* leaving *sed* without a Greek counterpart. However, it is also uncertain whether or not the creator of G deleted this word from his own Greek exemplar or if he anticipated it because of the Latin text and deleted it after he noticed that it wasn't in his exemplar.

3.4.3 Asymmetrical Texts

There are instances in which the creator of G adds or omits a word in the Greek or Latin text resulting in a word without a counterpart. For instance, in 1 Tim 1:7, D F G attest the Greek

text μητε περι τινων. They attest the same Latin text *neque de quibus* with the exception that G inserts the word *que* after *neque* turning a prepositional phrase into a relative clause leaving *que* without a Greek counterpart. Another example occurs in 1 Tim 2:10. D G F attest the same Greek word θεοσεβειαν spelled in a variety of ways. They all attest *pietatem* in the Latin text, but G inserts *di* before it. In 1 Tim 4:9, D G F attest similar Greek texts. G attests αποδοχης αξιως, and D F have variations in spelling. D F attest the Latin text *acceptione dignus*. G attests the same but adds *in* to the end of the first word but adds no counterpart to the Greek text. In 1 Tim 2:9, D G F attest the same Greek word ωσαυτως as well as the same Latin word *similiter*. However, before *similiter*, G inserts the letter *o*, which appears to have no Greek counterpart but is also potentially a result of the editor's conforming the Latin text to match the ω of the Greek text.

3.4.4 Scribal Notation

There are also instances in which scribal notations made by the creator of G appear as though they were a part of the text itself. In 1 Tim 6:10, D G F attest the Greek reading οδυνας πολλαις. D F attest the Latin reading *doloribus multis*. G attests the reading *doloribus multis (id est) sollicitudinis*. The additional words *id est sollicitudinis* are not a part of the text proper but are meant as an explanation or commentary on the text, elaborating on what is meant by *doloribus*.

3.4.5 Additions and Omissions in D F

As has been observed already, D F add and omit words as well as G. For example, in 1 Tim 1:2, D G F attest an identical Latin text *patre et xpo*. They also attest the same Greek text πατρος και χρου, with the exception that the corrector of D inserts ημων after πατρος. In the very same

verse, D G F attest the same Greek text ελεος ἱρηνη—with a slight divergence in spelling. D G attest the Latin phrase *miser cordia pax*. F inserts the Latin conjunction *et* in the middle of the Latin phrase—*miser cordia et pax*.

Sometimes the Latin and Greek texts have corresponding words in D or F but not G. In 1 Tim 3:7, D G F attest the same Latin text, *et in laqueum*. Whereas G F attests the Greek text και παγιδα, D includes a the preposition εις as a correspondent to the Latin *in*, reading και εις παγιδα. In 1 Tim 3:12, G F attest the same Greek and Latin texts διακονοι δε εστωσαν—though G has a scribal error—and *diaconi autem sint*, respectively. D omits the postpositive in both texts. In 1 Tim 4:8, D G F attest the Latin text *utilis est promissionem*. G F attest the Greek text ωφελιμος επαγγελιαν. D inserts εστιν between the two words creating a counterpart for the Latin word *est*. In 1 Tim 2:1, G F attest the same Latin text *primum fieri* and the same Greek text πρωτον ποιεισθαι. D also attests the same text but inserts the words *omnium* and παντων after *primum* and πρωτον respectively. Again, in 1 Tim 3:7, D G F attest the same Latin text, *et in laqueum*. Whereas G F attests the Greek text και παγιδα, D includes a the preposition εις as a correspondent to the Latin *in*, reading και εις παγιδα.

3.4.6 Conclusions

If G adds or omits a word, it is likely that the same thing will happen in both the Greek and Latin texts. If D F utilize two Latin words to represent a single Greek word, G is likely to change it to one. This is the case with all parts of speech. For instance, if a preposition is introduced, the case of the object is aptly revised, which means that the addition of a word might have ramifications for the other words around it. This kind of revision also happens when the scribe shifts between relative clauses and participles.

3.5 Greek and Latin Words Replaced

In many instances, the manuscripts D F G diverge in vocabulary. The table below shows where one word has been used in place of another with reference to the Latin and Greek texts of all three manuscripts.

Table 10. Words Replaced

Verse	Lang.	G	D	F
1,9	lat.	non subditis impiis	non [obaudientibus et] impiis	non subditis impiis
	gr.	ανυπτακτοις Ασεβεσιν	ανυπτακτοις Ασεβεσιν	ανυπτακτοις Ασεβεσιν
1,16	lat.	exemplum	exemplum	[informatione(m)]
	gr.	υποτυπωσιν	υποτυπωσιν	υποτυπωσιν
1,20	lat.	erudiantur	disciplinam accipiant	discant
	gr.	πεδευθωσιν	παιδευθωσιν	πεδευθωσιν
2,8	lat.	cogitationibus	disceptatione	disceptatione
	gr.	διαλογεισμων	διαλογισμου	διαλογεισμων
2,11	lat.	[in] omni [subiectione]	cum omni obsequio	cum omni subiectione
	gr.	εν παση υποταγη	εν [*πασε] [°παση] υποταγη	εν παση υποταγη
2,12	lat.	dominari i(n) uirum	dominari [supra] uirum	dominari in uirum
	gr.	λυθεντειν ανδρας	αυθεντειν ανδρας	λυθεντειν ανδρας
2,14	lat.	facta (est)	Fuit	fuit
	gr.	γεγονεν	γεγονεν	γογονεν
2,15	lat.	filior(um) generatione(m)	filiorum creationem	filiorum generationem
	gr.	τεκνογονιας	τεκνογονιας	τεκνογονιας
3,2	lat.	inreprehensibilem	inreprehensibile	[sine crimine]
	gr.	ανεπειλημpton	ανεπιλημpton	ανεπειλημpton
3,4	lat.	habentum subditos	habentum [in obsequio]	habentum subditos
	gr.	εχοντα · εν υποταγη ·	εχοντα εν υποταγη	εχοντα εν υποταγη

3,8	lat.	modestos	graues	pu-dicos
	gr.	σεμνους	σεμνους	σεμνους
3,9	lat.	myst(er)ium	[sacramentum]	mysterium
	gr.	μυστηριον	μυστηριον	μυστηριον
3,11	lat.	castas	uerecundas	pu-dicos
	gr.	σεμνας	σεμνας	σεμνας
4,1	lat.	seductorib(us) [et] doctrinis	[erroris] doctrinis	seductoribus [et] doctrinis
	gr.	πλανοις και διδασκαλαις	πλανοις [και] διδασκαλαις	πλανοις και διδασκαλαις
4,6	lat.	adsecutus es	[subsecutus] est	assecutus es
	gr.	παρηκολουθησας	παρηκολουθηκας	παρηκολουθησας
4,10	lat.	saluator	[salutaris]	saluator
	gr.	σωτηρ	σωτηρ	σωτηρ
5,8	lat.	et maxime domesticor(um)	[ex] maxime domesticorum	et maxime domesticorum
	gr.	και μαλιστα οικιων	και μαλιστα [των] [*οικιων] [οικειων]	και μαλιστα οικιων
5,10	lat.	tribulantibus	tribulantibus	tribulatione(m) patientibus
	gr.	θλιβομενοις	θλιβομενοις	θλιβομενοις
6,1	lat.	arbitrentur	habeant	arbitrantur
	gr.	ηγισθωσαν	ηγισθωσαν	ηγισθωσαν
6,4	lat.	nascuntur	nascuntur	[oriuntur]
	gr.	γινεται	[*γεννενται] [γεννων]	γινεται
6,8	lat.	[tegîmenta]	[uestitum]	[tagamur]
	gr.	σκεπασματα	σκεπασματα	σκεπακματα
6,10	lat.	quida(m)	quidam	[quidem]
	gr.	τινες	Τινες	τινες

6,11	lat.	mansuetudinem	mansuetudinem	mansuetudinem
	gr.	πραυπαθιαν	[*πραυτητα] [°πραοτητα]	πραυπαθιαν

3.5.1 G Against D F

Whereas the Greek texts of D G F are very similar to one another, there is a much higher degree of divergence among their Latin texts. There are instances in which they all attest different readings and others in which two of the manuscripts attest something contrary to the other, which means that often G will diverge from both D and F. For instance, in 1 Tim 2:11, D G F attest the same Greek text *εν παση υποταγη* but diverge in the Latin text. Instead of the preposition *cum*, as attested by D F, G includes *in*, the same word found in the Greek text and presumably forming a similar function with the ablative. The creator of G has likely manipulated the text so that the Latin and Greek prepositions would match. Unlike G F, D attests the Latin word *obsequio*. Yet, the vulgate reading attested by G F appears to have greater similarity with the Greek word *υποταγη*.

G attests readings against D F in a variety of places. This is the result either of the creator's own manipulation of the text or of the Latin exemplar which he utilized. In 1 Tim 1:20, G attests *erudiantur*, which, like the corresponding Greek verb *πεδευθωσιν* (*παιδευθωσιν*), is a present subjunctive passive form. D F attest the Latin readings *disciplinam accipant* and *discant*, respectively. Both are present subjunctive active verbs. The reading in D consists of a *third -io* verb, *accipio*, conjugated as a *third -o*, with the accusative form of *disciplina*. Whereas D F incorporate the stem *disc-* in the active voice, G uses *erud-* in the passive. Because the Latin lexeme attested by G is different from that attested by D F, the creator of G must have either changed the lexeme himself or transcribed it from a Latin exemplar which differs from both D and F.

Further evidence of such a Latin exemplar appears in 1 Tim 2:12. G F attest the same Latin and Greek texts *dominari in uirum* and λυθεντειν ανδρας respectively. Whereas the first Greek word in G F is misspelled, D attests the correct spelling αυθεντειν ανδρας. Because λυθεντειν is gibberish, the scribe of G would not have been able to give a Latin counterpart using a lexicon. Also, in all three manuscripts the Latin prepositions are without a preposition in the Greek text. D attests a Latin text with a different preposition than G F, *dominari supra uirum*. In this example the Latin text of G shows more commonality with F than D.

A few other examples in which G attest a reading against D F are as follows. In 1 Tim 6:8, the creator of G uses a Latin word attested here by neither D nor F. D G F attest the same Greek word σκεπασματα—misspelled by F, but all diverge from each other in the Latin text. D attests *uestitum*, G attests *tegimenta*, and F attests the vulgate reading *quibus tagamur*. Whereas D G attest synonyms, F attests a relative clause. In 1 Tim 6:1, D G F attest the Greek text ηγισθωσαν, an imperative. While G attests the Latin word *arbitrentur*, a subjunctive verb, F attests the indicative form *arbitrantur*. D attests a different Latin word altogether, *habeant*, which is also subjunctive. In 1 Tim 2:8, G F attest the Greek word διαλογεισμων, a genitive plural, while D attests διαλογισμου, the genitive singular form. D F attest the Latin word *disceptatione*, a feminine singular ablative noun, while G substitutes it for *cogitationibus*, a feminine plural ablative noun. Therefore, D attests the singular in Latin and in Greek; F attests the singular in Latin and the plural in Greek; G attests the plural in Latin and in Greek. Both D and G have agreement in number between their Latin and Greek texts, while F does not.

Among the instances in which G diverges from both D and F, the creator of G is not always consistent with his lexical choice even when the same word appears again in close proximity. In 1 Tim 3:8, D G F attest the same Greek word σεμνους, but different Latin words, *modestos*,

graves, and *pudicos*, respectively. They are more or less synonymous with each other, and each of them is a masculine accusative plural form just like the Greek counterpart. The same Greek word appears again in 1 Tim 3:11 but as an accusative feminine plural, *σεμνάς*. Whereas F attests the same Latin lexeme as it did in 1 Tim 3:8, *pudicos*, D G attest different lexemes, *uerecundas* and *castas*, respectively. Again, this difference might be the result of the creator of G creating his own text, or the reading might have arisen from a Latin exemplar. If the former were true, would the context of the passage be enough to cause the creator of G to use two different Latin words for the same Greek word? It appears that more evidence suggests the latter.

3.5.2 G Agrees with D against F

Again, D G F share much commonality in their Greek texts, but there are instances in which G D agree, using similar lexemes, against F. For example, in 1 Tim 1:16, D G attest the same Greek and Latin texts *υποτυπωσιν* and *exemplum* respectively. F attests the same Greek reading but diverges in the Latin text with *informationem*. This is also a divergence from the vulgate reading *deformationem*. Again, in 1 Tim 6:10, D G F attest the Greek word *τινες*, a nominative masculine plural noun, which is aligned with the Latin word *quida(m)*, a nominative masculine singular/plural noun, which is also attested by D. F attests the Latin word *quidem*, an adverb.

In the following example there is a common Latin root among the three manuscripts. In 1 Tim 5:10, D G F attest the Greek text *θλιβομενοις*, a present passive participle dative plural. While F attests the Latin text *tribulatione(m) patientibus*, a present active participle dative plural and a direct object, D G attest *tribulantibus*, a present active participle dative plural from the stem of the direct object attested by F.

There are also examples in which D G agree against F, but they still diverge from one another. One instance occurs in 1 Tim 3:2. D G F attest the same Greek text ανεπιλημpton with a spelling difference in G F. D G attest a similar Latin text *inreprehensibile* and *irreprehensibilem*, respectively, with a single word matching the Greek text. This is in contrast to F which attests the two-word phrase *sine crimine*. The above examples give the impression that the Latin text of G is closer to D than to F, but there are plenty of counter examples as well.

3.5.3 G Agrees with F against D

In many cases, the Latin text of G appears to be more similar to F than it does to D. In 1 Tim 4:1, D G F attest the Greek text πλανοις και διδασκαλιαι, though the original hand of D omits και. G F attest the Latin text *seductoribus et doctrinis*. D attests the Latin text *erroris doctrinis*, which is the vulgate reading without the conjunction comparable to the original Greek hand. Here the Latin and Greek texts of G F agree against D. Again, in 1 Tim 1:9, G attests the Latin text *non subditis impiis* and the Greek text ανυπακτοις Ασεβεισιν, which is also attested by D F. Whereas F attests the same Latin text as G, D reads *non obaudientibus et impiis*, replacing *subditis* with *obaudientibus et*, which might be considered a closer equivalent lexically to the Greek word ανυπακτοις. In 1 Tim 2:15, D G F attest the same Greek text τεκνογονιας. G F attest the same Latin text *filiorum generationem*. D attests *filiorum creationem*, which does not appear as comparable to τεκνογονιας.

In 1 Tim 3:4, D G F attest the same Greek text εχοντα εν υποταγη. Whereas G F attest the Latin text *habentum subditos*, D attests the Latin text *habentum in obsequio*, which, mirroring the Greek text, includes the prepositional phrase. This is odd for G in that it does not attest the Latin counterpart to the Greek preposition. It is doubtful that the creator of G would have

omitted such a word had it been attested by his Latin exemplar. Had he created the Latin text himself, from a lexicon, he certainly would have added it. The opposite occurs in 1 Tim 3:9. D G F attest the same Greek word μυστηριον. Whereas D attests the Latin word *sacramentum*, G F attest *mysterium*, a transliteration of the Greek word.

These variations do affect the text to differing degrees. For example, in 1 Tim 4:10, D G F attest the Greek text σωτηρ, and G F attest the Latin equivalent *saluator*. Yet, D attests the Latin word *salutaris*, which gives the text a different meaning.

3.5.4 Conclusions

This section has highlighted the lexical variation in the Latin texts of D G F supporting further that, even in the midst of textual manipulation on a variety of levels, the creator of G not only intends for the Latin text to remain autonomous, but he is likely working from a Latin exemplar. At times, he uses lexemes that appear in neither D nor F, and yet in other instances his lexical choice agrees with one manuscript against another.

3.6 Revisions of Phrases and Clauses

As noted above, the Greek and Latin texts of G are often adapted to match each other. So far, the discussion has revolved around isolated instances of word placement and revision rarely considering the wider phrase or even clause in which it might appear. In fact, some of these phenomena appear together and even affect each other. There has already been some discussion about the revision of phrases above (see sections 2.2.4 and 3.4.1). The following discussion focusses on several instances in which G revises phrases and clauses in their entirety.

For example, in 1 Tim 1:3, there are changes to vocabulary, spelling, a case ending, and verb forms. G attests the following:

sicut rogavi *te remanere in ephesso* *† i abiens † cu(m) irem* in macedoniam
Καθως παρεκαλεσα σε προσμειναι · εν εφεσσω πορευομενος · εις · μακαιδονιαν

In the first instance, the subjunctive form *ut remaneres* has been replaced by the infinitive *remanere*, matching the Greek infinitive form *προσμειναι*. Like G, D also uses the infinitive form *remanere* and drops *ut*, reflecting the Greek text. Therefore, this graecism is likely not original to G. In the second instance, *in* is inserted before *ephesso* to match the *εν* preceding *εφεσσω*. The place name *ephesso* also reflects the Greek spelling with the addition of an *s* and even maintains the Greek case ending *ο* while the proper Latin ending *i* is preserved as an alternate reading. Alternatively, D latinizes *εφεσσω* by omitting a *σ* but maintains the Greek case ending. In the third instance, the vulgate reading *cum irem* is maintained as an alternative but is preceded by *abiens* as to more precisely represent the Greek *πορευομενος* in meaning and form.

In 1 Tim 1:11, G attests the following Greek reading Ο πιστευθην εγω and the Latin reading *quod creditus sum ego*. D F attest the same Greek reading but the Latin reading *quod credit(um) est mihi*, which is a third person singular perfect passive construction with the first person singular dative personal pronoun. The Latin reading in G has been revised, consisting of a first person singular perfect passive construction and a first person nominative singular personal pronoun. to conform to the forms found in the Greek text. This is similar to the Greek first-person singular aorist passive verb with the first person nominative singular personal pronoun. This is also an example of graecism in the Latin text.

Another example occurs in 1 Tim 1:13. Outside of spelling divergence, D G F attest the same Greek text, but their Latin texts vary. The Greek text is transcribed along with the Latin

texts of D G F below.

Ggr: το προτερον οντα βλασφημον και διωκτην και υβριστην

Glat: me primum (con)sistente(m) blasphemum et p(er)secutore(m) et iniuriosum

D: qui prius fueram blasphemus et persecutor et iniuriosus

F: qui prius fui blasphemus & p(er)secutor & contumeliosus

Outside of orthographic variation there are two major differences between the Latin texts of D and F—the verb *fueram/fui* and the final noun *iniuriosus/contumeliosus*. The first is the difference between a pluperfect indicative active, attested by D, and a perfect active indicative, attested by F. The second difference is a matter of change in lexeme. Otherwise, both are adverbial clauses beginning with a relative adverb and including a past tense first person indicative verb with a string of nominative nouns. Though G attests the same lexemes as D (and most of F), the syntax has been revised to match that of the Greek text. The whole clause is in the accusative case with a participle instead of an indicative verb, making this the graecization of an entire clause.

In 1 Tim 4:8, D G F attest the Greek text της νυν και της μελλουσης. Below is the Greek text aligned with Latin texts as attested by D G F.

Ggr.: της νυν και της μελλουσης

Glat.: p(re)sentis et futurae

D: quae nunc est et futurae

F: quae e(st) nunc et futurae

Whereas D F attest a relative clause, G matches the Latin text to the Greek text by creating word for word equivalents, a clear graecization of the Latin text. There is a similar occurrence in 1 Tim 4:16. D G F attest the Greek text ακουοντας σου. D F attest the Latin text *eos qui te audiunt*.

G has revised this phrase with the Latin text *audientes te*, which mirrors the Greek reading with the participle and pronoun, another graecization in the Latin text.

There are also instances in which D F attest Latin clauses that are closer to the Greek text than the Latin text of G. In 1 Tim 5:6, D G F attest the Greek text ζῶσα τεθνήκεν. D attests the Latin text *ac it uiuens mortua est*, and F attests *e(st) uiuens mortua est*. Both Latin texts, like the Greek text, attest the participle form of the first verb and the perfect indicative of the second verb. Unlike the Greek text, G attests the Latin text *uiuuit mortua est*, rendering both verbs as indicatives. However, this allows for the creator of G to align the Latin and Greek texts word for word.

3.6.1 Conclusions

Whereas the previous sections highlighted the individual instances of semiotic variation within G, this final section has illustrated the same on a slightly larger scale. The combination of alterations within the text reveals that these phenomena are not scarcely strewn about but are rather very common, almost ubiquitously so, and often intermingled with one another. Whereas graecization of the Latin text is common, it is also absent in places where one might expect to see it, such as in instances of graecism in D F.

3.7 Chapter Conclusion

This semiotic analysis has illustrated the variety of ways in which the creator of G has manipulated the Latin text. When compared to D F it is observed that, in many places, G incorporates Latin terminations which mirror the Greek text thereby affecting Latin syntax, as seen in section 3.1.1 (see 1 Tim 3:13). The word order has also been changed as the result of a variety of factors and is often determined by the Greek text, as seen in section 3.2 (see 1 Tim

2:13; 6:12). The postpositive mismatches force the creator of G to give preference to certain kinds of alignment over others. When there is graecism in the Latin text, G still maintains proper Latin syntax when possible, even if it results in a mismatch, as seen in section 3.3.1 (see 1 Tim 6:2). If G adds or omits a word, it is likely that the same thing will happen in both the Greek and Latin texts, as seen in section 3.4.2 (1 Tim 4:10). At times, the creator of G uses lexemes that appear in neither D nor F, and yet in other instances his lexical choice agrees with one manuscript against another, as seen in sections 3.5.1, 3.5.2, and 3.5.3 (see 1 Tim 1:20; 3:8; 4:1). It is unclear if these idiosyncrasies are derived from the Latin exemplar or if they were invented by the creator of G, but, because of the incredible variety of divergence from D and F and the relationship of the Latin text to its Greek text, it is likely a combination of both.

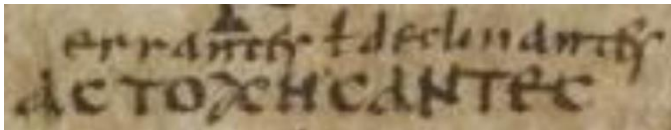
CHAPTER FOUR

ALTERNATE (*VEL*) READINGS

One of the most striking features of the Latin text of G is its use of *vel* readings. These are alternative readings, often a single word, offered by the creator of the manuscript. Though most words in the Greek text have a single Latin word equivalent, in these instances, the reader is given multiple options separated by the *vel symbol*, †. Though it is a defining feature in the Latin text of G, something similar occurs in D as well. In fact, in 1 Tim 5:16, D attests the Latin text *si quis fidelis uel si qua fidelis*. In this case the Latin word *uel* separates the two readings, *si quis fidelis* and *si qua fidelis*.

The *vel symbol* is written in a very consistent way. Below is an image from 1 Tim 1:6. The *vel symbol*, †, is written on the first line between *errantes* and *declinantes*.

Image 10. *Vel-Reading* (1 Tim 1:6).



The chart below shows all 78 instances in which the symbol † appears in the Latin text of 1 Timothy, as attested by G, alongside the Greek counterpart. The chart also provides the Latin equivalents of D F for comparison.

Table 11. *Vel Readings*

Verse	G lat.	G gr.	D lat.	F lat.
1,3	in ephesso † i	εν εφεσσω	ephesi	ephesi
	abiens † cu(m) irem	πορευμενος	cum irem	cum irem
1,6	errantes † declinantes	αστοχησαντες	excidentes	aberrantes
1,7	dicunt † loquunt(ur)	λεγουσιν	dicunt	loquuntur

1,9	parricidis † patricidis	πατρολοωαις	patricidiis	patricidis
1,9-10	homicidis impudicus † fornicariis masculor(um) stupratorib(us) † (con)cubitoribus	ανδροφονοις πορνοις αρσενοκοιταις	masculorum concupitores homicidiis impudicis	homicidis · fornicariis · masculorum concupitoribus
1,12	ago † habeo	εχω	ago	ago
1,16	credit(ur)i sunt † fut(ur)or(um) credentiu(m)	μελλοντων πιστευειν	creditori sunt	creditori sunt
	in illu(m) † illi	επαυτω	illi	illi
2,1	ergo † igit(ur)	ουν	ergo	igitur
	petitiones † postulationes † p(re)cationes	εντευξεις	postulationes	postulationes
2,2	sublimatis † (qui) i(n) sublimitate s(un)t constituti	υπεροχη οντων	qui in sublimitate sunt	qui in sublimitate sunt
2,4	saluari † saluos fieri	σωθηναι	saluos fieri	saluos fieri
2,7	doctor † magister	διδασκαλος	magister	doctor
2,9	[^c pudore †] uerecundia	αιδους	pudore	uerecundia
	ornare † ornantes	κοσμιν	ornant	ornantes
	aut † et	και	et	aut
2,10	mulieres † i(n)fi(nitiuus)	γυναιξειν	mulieres	mulieres
	di pietatem † cultum	θεοσεβιαν	pietatem	pietatem
2,15	saluabitur aute(m) per † salua (autem) fiat	Σωθησεται δε δια	salua autem fiet	Saluabitur autem per
	(per)manserint † preueauerint	μεινωσειν	perseuerauerint	permanserint
	karitate † dilectione	αγαπη	caritate	dilectione
3,1	humanus † fidelis	Πιστος	humanus	fidelis
3,2	sobrium † pudicu(m) sapientem	νεφαλαιον σωφρονα	sobrium prudentem	sobrium prudentem pudicum
3,3	mitem † modestu(m)	επεικειν	molestum	modestum
3,12	filios † fiiis	τεκνων	filios	filiis suis
	bene regentes † b(ene) p(rae)sint	καλως προϊσταμενοι	bene regentes	bene praesint
3,16	sacramentu(m) † myst(er)iu(m)	μυστηριον	sacramentum	sacramentum
4,2	loq(ue)ntiu(m) mendaciu(m) † mendaciloq(u)or(um)	ψευδολογων	mendaciloquorum	loquentiu(m) mendatiu(m)
4,6	sub † p(rae)ponens † p(ro)ponens	υποτιθεμενος	proponens	proponesis
	sermonibus † uerbis	τοις λογοις	sermonibus	uerbis
4,7	ineptas (autem) † prophanas	Τους δε βαιβηλους	Profanas autem	Ineptas aut(em)
4,8	pietas autem † u(er)o	Η δε ευσεβια	pietas autem	pietas autem

4,10	exp(ro)bramur † maled(ici)m(ur)	αγωνιζομεθα	inproperamur	maledicimus
	q(uod) † q(uoniam)	Οτι	quoniam	quia
4,12	uerbo † sermone	λογω	sermone	uerbo
4,16	mane † i(n)sta	Επιμεναι	permane	insta
5,4	pie regere † colere † piare	ευσεβειν	colere	regere
5,6	i(n) deliciis † deliciosa	σπαταλωσα	in deliciis	in deliciis
5,8	n(on) p(re)uide † n(on) h(abe)t cura(m)	ου προνοειται	curam non habet	curam non habet
5,10	omne † opus † bonu(m) † subsecuta est	παντι εργω αγαθω επικολουθησεν	omne opus bonum subsecuta est	omne opus bonum subsecuta est
5,11	adolescentiores † iuniores	Νεωτερας	adolescentiores	adolescentiores
5,12	irritauerunt † rep(ro)bauer(un)t	ηθετησαν	inritam fecerunt	irritam fecerunt
5,13	n(on) oportet † n(on) esse † n(on) oportentia	μη δεοντα	non oportet	non oportet
5,14	iuniores † adolescentiores	νεωτερας	adolescentiores	iuniores
5,17	laborantes † q(u)i p(rae)s(un)t	οι κοπιωντες	qui laborant	quae laborant
5,19	excepto exceptis † nisi	Εκτος ει μη	nesi	nisi
	duob(us) † tribus	δυο η τριων	duobus aut tribus	duobus aut tribus
5,25	op(er)a † facta	τα εργα	facto	facta
	se h(abe)nt † a	εχοντα	se habent	se habent
6,2	hortare † obsecra	παρακαλει	hortare	hortare
6,3	accedet † adq(u)iescat	προσερχεται	adquiescat	adquiescit
6,4	i(n)flatus (est) † sup(er)bus	Τετυφωται	inflatus est	sup(er)b(us)
	languescit † egrotat	νοσων	egrotat	languens
	alt(er)catio † pugnas u(er)bor(um)	λογομαχιας	(om.)	† pugnas
6,7	q(uia) † q(uonia)m	Οτι	quoniam	quia
6,8	uictu(m) † alimentu(m)	διαπροφην	uictum	alimenta
6,9	nam qui uolunt † uolentes (autem)	Οι δε βουλομενοι	nam qui uolunt	nam qui uolunt
	ditari † diuites fieri	πλουτειν	diuites fieri	diuites fieri
6,11	u(er)o † (autem)	δε	uero	uero
6,12	adp(re)hendere † imp(eratiuum)	Επιλαβου	adpraehende	apprehende
6,13	p(rae)cipio tibi † contestor	Παραγγελλων	praecipio tibi	precipio tibi
6,14	in apparitionen † aduentu(m)	επιφανιας	aduentum	aduentum
6,15	qua(m) † que(m)	Ην	quem	quem
6,17	ditant(um) † abundant(er)	πλουσειως	abundanter	abunde
6,18	diuites esse † sint	Πλουτειξειν	diuites sint	diuites fieri

	facile † b(ene) tribuere esse	ευμεταδοτους ειναι	facile tribunant	facile tribuere
6,20	deuitans † repellens	εκτρεπομενος	deuitans	deuitans
	falsi nominis † fallacis	ψευδωνυμου	falsi nominis	falsi nominis

4.1 Postpositive Mismatches with Alternative Readings

Postpositive mismatches were discussed above in section 3.3, but some examples of mismatch are more complicated than others. 1 Tim 4:7 is the first of three post-positive mismatches in 1 Timothy which also includes a *vel* reading. G reads:

ineptas (autem) † prophanas

Τους δε βαιβηλους

In this instance, the Greek and Latin postpositives are aligned, but they cause a mismatch elsewhere. The *vel* reading *ineptas † prophanas* is equated with the Greek text Τους βαιβηλους. The creator has two words in Latin which match two words in Greek and a postpositive in between. By correctly placing the postpositive after the first word of each clause, the Greek article is separated from its noun—a normal occurrence, but the *vel* reading in the Latin text is also split. The first Latin word *ineptas*, which is an alternate reading given for the Greek word βαιβηλους, is then aligned with the Greek definite article Τους. This mismatch in particular treats the *vel* reading as if it were grammatically a part of the text as opposed to being extraneous. Each of the two alternatives given by G is attested by either D or F, *prophanas autem* and *ineptas autem* respectively.

The second postpositive mismatch including a *vel* reading is found in 1 Tim 4:8 and is written below.

pietas autem † uero

Η δε ευσεβια

Unlike the previous example, the postpositive itself is given an alternative. Other than the *vel* reading, the format is the same as the majority of examples given in section 3.3.1. When G disagrees with D F it often better represents the Greek text, but this is an exception which may or may not be original to this manuscript. While D F attest *autem*, which is also closer in meaning to δε, *uero* is attested by Ambrosiaster.¹ In 1 Tim 6:11, G attests the Greek word δε and the Latin readings *u(er)o t (autem)*. In that instance, D F attest the former, but *autem* is a common Latin rendering of δε in G, so it is an obvious choice for a Latin alternate here.

The third postpositive mismatch which includes a *vel* reading occurs in 1 Tim 6:9. It is formatted in the following way:

nam qui uolunt t uolentes (autem)

Οι δε βουλομενοι

In his edition, Matthaei places *nam* over Οι and *qui* over δε.² This gives the false impression that the alternate readings are *uolunt* and *uolentes (autem)*. Upon observation of the manuscript, and as represented in the above transcription, *nam* is not placed over any individual word but between Οι and δε while *qui uolunt t uolentes (autem)* is written entirely over βουλομενοι. Thus, the two alternative readings are *nam qui uolunt* and *uolentes (autem)*.

D F attest the same Greek text as G—D has a variation in spelling βουλομαινοι—and the Latin text *nam qui uolunt*, which is the first option given by G. Whereas the first Latin phrase attested by G is also attested by D F, the second is adjusted to resemble the Greek text. The Latin verb form in the alternative reading, *uolentes*, has been changed from an indicative to a participle

¹ Heinrich Josef Vogels, ed. *Das Corpus Paulinum Des Ambrosiaster* (Bonn: Peter Hanstein Verlag G.M.B.H., 1957), 162.

² Matthaei, *Boernerianus*, 180

matching the Greek verb form βουλομενοι (see also section 4.4.1). The postpositive *autem* follows the verb. Had the second Latin reading been written without the first option, it might have looked like the previous postpositive mismatches aligned as the text below.

uolentes (autem)
Οι δε βουλομενοι

The major difference between this mismatch and those found in 1 Tim 4:7 and 1 Tim 4:8 is the nature of the *vel* reading itself. In the previous two examples, the creator of G offers alternate Latin words for a Greek word, but here he gives alternate phrases. Further this example is different from all of the others because the Latin and Greek texts are aligned by phrase instead of by individual word, which will be discussed further in section 4.4. In these instances, the creator of the manuscript treats the *vel* readings as if they were grammatically a part of the text as opposed to being extraneous.

4.2 Terminations with Alternative Readings

The creator of G offers alternative readings for Latin terminations. Many alternative Latin terminations are affected by the Greek text, while some are affected by the Latin text itself.

4.2.1 Alternative Readings Affected by the Greek Text

These termination changes are often affected by the termination of the Greek counterpart. For example, in 1 Tim 1:3, whereas D and F attest *ephesi*, G attests *in ephesso t i*, giving the proper Latin ending, *i*, as an alternate. The first reading *in ephesso* resembles the Greek counterpart εν εφεσσω. The creator of G adds an *s* to the base and ends the word with *o*. The scribe of D does the opposite. The original hand of D attests εφασσω and the corrector attests εφεσσω. Both the original hand and the corrector subtract a σ making the word resemble sits Latin

counterpart. There is manipulation of the Latin and Greek texts in both D and G.

Similar ending changes also occur with infinitives and participles. In 1 Tim 2:9, G reads *ornare ꝥ ornantes*, whereas D F read *ornant* and *ornantes*, an indicative and a participle respectively. The first reading of G matches the iotacized infinitive form of its Greek counterpart κοσμιν. There is a similar occurrence in 1 Tim 5:25. G attests the Greek word εχοντα and the Latin readings *se h(abe)nt ꝥ a*. D F attest the reading *se habent*. The second Latin reading in G has an ending which is identical to the Greek word. This appears to be an example of graecism in the Latin text, but, unlike many other instances, the alternate word *habenta* is nonsensical. Similarly, in 1 Tim 5:6, both D and F attest *in deliciis*. G gives this option in addition to the alternative reading *deliciosa*, which matches the termination of its Greek counterpart σπαταλωσα. Not only are *deliciosa* and σπαταλωσα both feminine predicate nominatives—the former an adjective and the latter a participle, but they have identical terminations: *osa*. As discussed above and in section 3.1.4, it is not uncommon for the creator of G to mirror the Greek termination in the Latin text.

In 1 Tim 6:12, G attests the Greek word Επιλαβου and the Latin readings *adp(re)hendere ꝥ imp(eratiuum)*. Whereas, D F attest *adpraehende* and *apprehende*, which, like the Greek word attested by G, are imperative forms of synonymous verbs, the first Latin reading in G is an infinitive. The second reading, *imperatiuum*, is not a true reading at all, but is rather a scribal notation that the imperative form of the Latin verb is also an acceptable reading (see also section 3.4.4).

4.2.2 Alternative Terminations Affected by the Latin Text

Sometimes the termination differences in the Latin of G are not affected by the Greek text,

but rather by the Latin text itself. In 1 Tim 3:12, one set of alternative readings actually affects another set. The Latin text of G attests the readings *filius* † *filiis*. D F read *filius* and *filiis suis* respectively. Each reading must be understood in the context of its own clause. All three manuscripts share a Greek text with only a single variation in F:

τεκνων καλως (F: καλων) προισταμενοι και των ιδιων οικων

The Latin texts are as follows:

G: *filius* † *filiis* *bene regentes* † *b(ene) p(rae)sint* *et suis domibus*

D: *filius* *bene regentes* *et suas domos*

F: *filiis suis* *bene praesint* *et domibus suis*

Here it is clear that the change of endings in G is circumstantial and contingent upon the rest of the clause (see section 3.6). There are three places of divergence between D and F, namely a verb and its two objects. While G offers alternate readings in the first two places of divergence between D and F, it gives no alternate in the third place but agrees with F, which has preserved a vulgate reading. Of interest here are the endings of *filius* and *filiis* as stated above. Note that neither ending matches that of the Greek counterpart *τεκνων*, which, along with the other object in the clause, *των ιδιων οικων*, takes the genitive plural after its verb *προισταμενοι*.

The objects in D and F maintain the proper cases with respect to their verbs. In D, *regentes* takes the accusative plural, and, in F, *praesint* takes dative plurals—grammatically, it could take genitive plurals and therefore agree with the Greek text in form, but that would alter the meaning. All of this is to say that the case difference offered by G in *filius* and *filiis* is not a result of the Greek text but rather necessitated by the Latin clauses.

4.3 Lexemes with Alternative Readings

The creator of G moves beyond termination alternatives and, in many cases, even offers alternative Latin lexemes. Many of these lexemes are also attested by either D or F, but , at times, alternate lexemes are found in neither manuscript.

4.3.1 G Offers Lexemes from D F as Alternative Readings

Of the 78 instances in which the *vel* symbol appears in 1 Timothy, fifteen of them offer alternative Latin words which come directly from D and F with minimal variation. For example, in 1 Tim 1:7, G attests the Greek word λεγουσιν and offers the Latin readings *dicunt t loquunt(ur)*. D attests the former reading, *dicunt*, and F attests the latter, *loquuntur*. Again, in 1 Tim 2:1, G attests the Greek word ουν and the Latin readings *ergo t igit(ur)*. D attests the Latin reading *ergo*, and F attests *igitur*. In 1 Tim 3:1, G attests the Greek word Πιστος and gives the Latin readings *humanus t fidelis*. D attests the former Latin reading and F attests the latter, which is also more appropriate for the Greek text. This occurs in 1 Tim 1:7; 2:1,7,9,15; 3:1, 2; 4:6, 10, 12, 16; 6:4, 7, 8. The order of the alternative words given by G from D and F is varied.

As noted before, sometimes there is variation. In 1 Tim 2:15, G attests the Greek reading μεινωσειν and the Latin readings *(per)manserint t preueauerint*. The initial reading is attested by F and the latter is attested by D—although it's missing some letters. Again, in the same verse, G attests the Greek word αγαπη and the Latin readings *karitate t dilectione*. D attests the first Latin reading—spelled with a *c* instead of a *k*—and F attests the latter reading. In 1 Tim 6:4, G attests the Greek reading νοσων and the Latin readings *languescit t egrotat*. F attests the former reading, and D attests the latter. Though, whereas G attests the present indicative form, F attests the present active participle *languens*, which reflects the Greek form. In 1 Tim 6:8, G attests the

Greek word διαπροφην, a misspelling of διατροφην, and the Latin readings *uictu(m) † alimentu(m)*. D attests the former reading and F attests the latter, though in the plural, *alimenta*. Both readings in G reflect the accusative singular form of the Greek reading. F attests the same singular, misspelled form of the Greek word, but, unlike G, does not adapt its Latin counterpart.

A more complicated scenario occurs in 1 Tim 3:2. G attests the Greek text νεφαιλιον σωφρονα and gives the Latin readings *sobrium † pudicu(m) sapientem*. D attests *sobrium prudentem*, and F attests the same with an addition, reading *sobrium prudentem pudicum*. Whereas D F attest *sobrium*, and only F attests *pudicum*, in G they appear to be alternatives. G then gives *sapientem* as a reading instead of *prudentem*, which is found in D F.

The creator of G provides these alternative readings with some consistency. In 1 Tim 4:10, G attests the Greek word Οτι and the Latin readings *q(uia) † q(uoniam)*. The former Latin reading is attested by F and the latter by D. The same readings are also found in 1 Tim 6:7 with the same abbreviations. Although Matthaei transcribes the first reading in 1 Tim 4:10 as *quod* and the same reading found in 1 Tim 6:7 as *quia*.³ In 1 Tim 6:7, G attests the Greek word Οτι and the Latin readings *q(uia) † q(uonia)m* with the same abbreviations found in 1 Tim 4:10. As is also the case in 1 Tim 4:10, F attests the former and D the latter.

This is not to say that G is always consistent. In 1 Tim 3:16, whereas D F attest the Latin word *sacramentum*, G attests the readings *sacramentu(m) † myst(er)iu(m)*. The second option given by G is a graecism in the Latin text meant to represent the corresponding Greek word μυστηριον. However, this is not the only place where this word appears in G or F. In 1 Tim 3:9, D G F also attest the Greek word μυστηριον. Whereas D attests the Latin word *sacramentum*, G

³ Matthaei, *Boernerianus*, 176, 180

F attest *mysterium*. In this second instance, unlike 1 Tim 3:16, G offers no alternative reading.

Again, in 1 Tim 5:11, G attests the Greek word Νεωτερας and the Latin readings *adolescentiores* † *iuniores*. D F attest the first reading, while the second reading in G is synonymous. In 1 Tim 5:14, G attests the Greek reading νεωτερας and the Latin readings *iuniores* † *adolescentiores*. The same Greek and Latin readings are attested in 1 Tim 5:11, but the Latin readings appear in the reverse order. Whereas, in 1 Tim 5:11, D F attest *adolescentiores*, here D attests *adolescentiores*, F attests *iuniores*.

All of these examples highlight the places in which the Latin texts of D F diverge from each other. It appears that G is influenced by both Latin textual traditions.

4.3.2 G Offers Lexemes Beyond D F as Alternative Readings

The creator of G does not only limit alternative Latin words to those that are also attested by D and F. In many cases, G offers Latin readings attested by D F alongside those that are attested by neither. These Latin readings which are not attested by D F are often inspired by the Greek text. For example, in 1 Tim 1:12, G attests the Greek word εχω and the Latin readings *ago* † *habeo*. Whereas D F attest the Latin word *ago*, G departs from both by adding *habeo*, which is lexically congruent with the Greek counterpart. In 1 Tim 2:4, G attests the Greek word σωθηναι and the Latin readings *saluari* † *saluos fieri*. Both readings contain passive infinitives as found in the Greek text. Whereas D F attest the second reading, G also offers a single word option to better match the Greek counterpart. In 1 Tim 6:2, G attests the Greek word παρακαλει and the Latin readings *hortare* † *obsecra*. D F both attest *hortare*. The reading found in D F is a passive imperative, whereas the other reading attested by G is active like the Greek counterpart. In 1 Tim 6:20, G attests the Greek word εκτρεπομενος and the Latin readings *deuitans* † *repellens*. D F

attest the former Latin reading. The second reading might be closer in meaning to the Greek participle.

In 1 Tim 2:10, the Latin lexeme itself is split to more accurately represent the Greek word. The creator of G gives an alternate reading for part of a lexeme. G attests the Greek word θεοσεβιων and the Latin readings *di pietatem t cultum*. D F attest *pietatem*. By adding *di* to these readings, G better represents the initial part of the Greek word θεοσεβιων. The Latin word *cultum* is then used as an alternate to represent the remaining meaning of the Greek word. This also occurs in 1 Tim 4:6. G attests the Greek word ὑποτιθεμενος and the Latin readings *sub t p(rae)ponens t p(ro)ponens*. D and F attest *proponens* and *proponesis* respectively, both resembling the latter reading in G. The first Latin reading in G, *sub t p(rae)ponens*, which is broken into two parts by the vel symbol, corresponds to the prefix and root of the Greek word in meaning and form. The Latin *sub* is equated with the Greek ὑπο.

At times, the assimilation of the Latin text to the Greek text also causes odd readings in the Latin text of G. For instance, in 1 Tim 2:10, G attests the Greek word γυναιξειν. Whereas D F attest the Latin word *mulieres*, which is to be expected, G attests the Latin text *mulieres t i(n)fi(nitiuus)*. Like D F, G offers the obvious reading but also includes *infinitiuus* as an alternate reading. This is not really a true alternate reading but a scribal notation calling for an infinitive form of this noun, which would be nonsensical (see also section 3.4.4). This may be a result of the itacism at the end of the Greek word, which the scribe seems to have mistaken for an infinitive ending.

Sometimes, there appears to be confusion in spelling highlighting odd relationships among the Latin readings of D G F. For example, in 1 Tim 1:9, G attests the Greek word πατρολωαις and offers the Latin readings *parricidis t patricidis*. Whereas, D and F attest the second reading,

D includes an extra *i* in the ending. Again, in 1 Tim 3:3, G attests the Greek word *επεικην* and gives *mitem t modestu(m)* as alternate Latin readings. D F attest *molestum* and *modestum* respectively. Whereas the reading in D must be a scribal error, the first reading given by G appears to be synonymous to the one given by F and intended by D. Something similar occurs in 1 Tim 6:4. G attests the Greek word *λογομαχιας* and the Latin readings *alt(er)catio t pugnas u(er)bor(um)*. D maintains the Greek reading but omits the Latin reading altogether. F attests the second Latin reading found in G and precedes it with what appears to be either a vel symbol or a lowercase ampersand. G also offers additional alternative readings. There are marginal notes, which read *λογομαχια* with *pugna u(er)bor(um)* and *λογομαχος αγαν* written underneath. In 1 Tim 6:14, G attests the Greek word *επιφανιας* and the Latin readings *in apparitionem t aduentu(m)*. D F attest the latter Latin reading. The first Latin reading in G makes sense in the context of the verse, but it carries a different meaning than its Greek counterpart as well as the other Latin reading. It is possible that the scribe confused this noun, *apparitio*, with the noun *apparate*, which would carry a comparable meaning to the other readings. In 1 Tim 6:15, G attests the Greek word *Hv* and the Latin readings *qua(m) t que(m)*. D F attest the latter reading. In the Greek text, the antecedent of *Hv* is likely *επιφανιας*. Though *ομολογιαν* and *εντολην* are also feminine and therefore possibilities. In the Latin text, *confessione(m)* is feminine, *mandatu(m)* is neuter, *apparitionem* is feminine, and *aduentu(m)* is masculine. Because D F attest *quem*, it is clear that the intended antecedent is *aduentum*. It is possible that the antecedent is *confessione(m)*, but more likely that *qua(m) t que(m)* corresponds directly to the previous vel reading *apparitionem t aduentu(m)*.

In 1 Tim 1:9–10, there are alternative readings given along with a variation in word order. D G F attest the same Greek reading found below with the Latin readings.

D G Fgr.: ανδροφονοις πορνοις αρσενοκοιται.

Glat.: homicidis impudicus † fornicariis masculor(um) stupratorib(us) † (con)cubitoribus.

Dlat.: masculorum concubitores homicidiis inpudicis

Flat.: homicidis · fornicariis · masculorum concubitoribus

As can be seen from comparing the readings, there are two sets of alternative readings, *impudicus † fornicariis* and *stupratorib(us) † (con)cubitoribus*. The readings of the first set come from D and F, respectively, though G attests the nominative form of the reading in D. The second set of readings includes *stupratorib(us)* attested by neither D nor F. G follows the same word order as F, which is also the word order of the Greek text.

In 1 Tim 6:13, G attests the Greek word Παραγγελλων and the Latin readings *p(rae)cipio tibi † contestor*. D F attest the former Latin reading. Whereas both Latin readings are present indicatives, a *v* has been added to the end of the Greek reading changing it from a present indicative to a present participle. Yet, the creator of G refrains from revising the Latin text to match the Greek text. This suggests further that he is working from a Latin exemplar.

This is the opposite of what occurs in 1 Tim 3:14, in which case G attests the Greek word ελπειζω, a first person present active indicative, aligning it with its Latin equivalent, *spero*. Whereas D F attest the Latin word *sperans* and the Greek word ελπιζων, both present active participles, it appears that G dropped the final *v* from ελπιζων and then adapted the Latin text to match. See also section 3.1.1.

It is possible that these alternate readings unattested by D F find their source in another Latin tradition affecting the exemplar of G. However, these examples demonstrate how much the creator of G allows the Greek text to influence the Latin text.

4.3.3 G Offers Lexemes from Neither D nor F as Alternative Readings

As the examples above demonstrate, the creator of G goes outside of D F for many of these alternative readings. In some cases, neither of the Latin readings given by G are attested by D or F. For example, in 1 Tim 1:6, G attests the Greek word *αστοχησαντες* and offers the corresponding Latin readings *errantes* *† declinantes*. Neither of these Latin options is given by D or F, which attest *excidentēs* and *aberrantes*, respectively. Though there is some similarity.

There is more similarity between the readings of D G F in 1 Tim 4:10. G attests the Greek word *αγωνιζομεθα* and the Latin readings *exp(ro)bramur* *† maled(ici)m(u)r*. D attests the Latin reading *inproperamur* and F attests *maledicimus*. The reading from D is not reflected by G, but, like D, G attest the passive verb form. The latter reading in G is the passive form of the reading in F. This could be meant to reflect the Greek word, which, being in the middle voice, appears passive in form. In 1 Tim 5:12, G attests the Greek word *ηθετησαν* and the Latin readings *irritauerunt* *† rep(ro)bauer(un)t*. D attests the Latin reading *inritam fecerunt*, and F attests *irritam fecerunt*, varying by a single letter. The first reading in G resembles these but is modified to match the Greek form in a single word. The second Latin reading given by G looks completely different.

In 1 Tim 5:4, G attests the Greek word *ευσεβειν* and the Latin readings *pie regere* *† colere* *† piare*. D attests *colere*, and F attests *regere*. Though G includes these readings it adds to them *pie* to more precisely reflect the Greek counterpart and additionally the infinitive form, *piare*, which is, in itself, closer to the Greek word. The scribe writes the same note, *id est infinitiuus*, twice in the margin, a grammatical notation meaning “i.e. infinitive” (see also 1 Tim 2:10 and section 3.4.4). While considering the examples in this section, it is important to ask the following question: Did the creator of G get these readings, some which look nothing like those readings

attested by D F, from a lexicon or a Latin exemplar?

4.4 Phrases with Alternative Readings

Beyond terminations and lexemes, the creator of G also often provides alternative readings for full Latin phrases. This is done in a variety of ways.

4.4.1 Alternative Phrases with Greek Participles

The Greek participle is one of the most common factors that affects phrases in the Latin *vel* readings of G. For example, in 1 Tim 1:3, G attests the Greek word πορευμενος and gives two options for a corresponding Latin reading *abiens t cu(m) irem*. D F attest *cum irem*. G includes the reading found in D F and adds *abiens*, a present active participle, matching the Greek reading, to be read first. This is another example of graecism in the Latin text. Again, in 1 Tim 1:16, G reads *credit(ur)i sunt*, a plural active periphrastic construction which is also attested by D F, in addition to the alternate reading *fut(ur)or(um) credentiu(m)*. This second reading, *fut(ur)or(um) credentiu(m)*, made up of two active genitive plural participles corresponds to the Greek text of D G F, which reads μελλοντων πιστευειν. Again, in 1 Tim 2:2, G attests the Greek reading των υπεροχη οντων and the Latin reading *sublimatis t (qui) i(n) sublimitate s(un)t constitui*. Whereas D F attest the latter of the two *vel* readings, *qui in sublimitate sunt*, a relative clause, G offers a single participle, *sublimatis*, a misspelling of *sublimitatis*, to correspond with the Greek participle and noun combination. In 1 Tim 5:13, G attests the Greek reading μη δεοντα and the Latin readings *n(on) oportet t n(on) esse t n(on) oportentia*. D F attest the Latin reading *non oportet*. In addition to the indicative reading attested by D F, G also offers an infinitive reading and a participle reading which is the same form as the Greek counterpart. In 1 Tim 5:17, G attests the Greek reading οι κοπιωντες and the Latin readings *laborantes t q(u)i p(rae)s(un)t*. D

F attest the Latin readings *qui laborant* and *quae laborant* respectively. Whereas the Greek text attests the article and participle, G offers one reading with the participle and another with the relative pronoun and indicative verb like the readings in D F. When faced with a Greek participle, the creator of G often provides a Latin participle to match as well as a corresponding relative clause, which is usually attested by D F.

4.4.2 Alternative Readings without Greek Participles

Not every instance of alternative Latin phrases is the result of a Greek participle. In 1 Tim 1:16, G reads *επωτω* and attests the Latin readings *in illu(m) t illi*. Whereas D F attest the latter reading, *illi*, G gives a prepositional phrase as an optional reading matching that of the Greek text *επ αυτω*. In 1 Tim 5:8, G attests the Greek phrase *ου προνοειται* and the Latin readings *n(on) p(rae)uide t n(on) h(abe)t cura(m)*. D F attest the Latin text *curam non habet*, which is the equivalent of the second reading in G. Yet G changes the order of the reading to match the Greek word order. The first Latin reading in G resembles the Greek text. It has two words, not three, and the prefix of the second Latin word reflects its Greek counterpart. In 1 Tim 5:19, G attests the Greek reading *Εκτος ει μη* and the Latin readings *excepto exceptis t nisi*. D F attest the Latin readings *nesi* and *nisi*. The initial Latin reading in G reflects the multiple word construction from the Greek reading.

In 1 Tim 5:25, G attests the Greek text *τα εργα τα καλα*, a nominative plural construction, and aligns it with the Latin phrase *opera t facta bona*, also a nominative plural construction with two synonymous readings. D F attest *facto bono* and *facta bona* respectively, D attesting the masculine and F attesting the feminine like G. In 1 Tim 6:18, G attests the Greek reading *ευμεταδοτους ειναι* and the Latin readings *facile t b(ene) tribuere esse*. D attests the Latin

reading *facile tribulant*, and F attests *facile tribuere*. In 1 Tim 6:20, G attests the Greek word *ψευδωνυμου* and the Latin readings *falsi nominis ꝑ ꝑ fallacis*. The first reading is attested by D F, and the second reading is an attempt to give a single Latin word equivalent for the Greek word.

4.4.3 Alternative Phrases Attested by D F

As observed in section 4.3.1, there are instances in which both Latin alternatives offered by G come from D and F. This is the case with phrases as it is with lexemes. In 1 Tim 2:5, G attests the Greek reading *Σωθησεται δε δια* and gives the Latin readings *saluabitur aute(m) ꝑ ꝑ salua (autem) fiat*. F attests the former Latin reading and D attests the latter. This latter reading is placed in the margin of G with a marking indicating placement before the postpositive of the initial reading. The Latin reading shared by G F seems to better reflect the Greek text. Again, in 1 Tim 4:2, G attests the Greek word *ψευδολογων* and the Latin readings *loq(ue)ntiu(m) mendaciu(m) ꝑ ꝑ mendaciloq(u)or(um)* attested by F and D respectively. The latter reading takes the same form as the Greek noun. Again, in 1 Tim 6:4, G attests the Greek word *Τετυφωται* and the Latin readings *i(n)flatus (est) ꝑ ꝑ sup(er)bus*. D attests the former Latin reading, which reflects the perfect passive of the Greek text, and F attests the latter, an adjective.

4.4.4 Alternative Phrases and Inconsistencies

As noted in section 4.3.1, the creator of G is not always consistent. In 1 Tim 6:9, G attests the Greek word *πλουτειν* and the Latin readings *ditari ꝑ ꝑ diuites fieri*. D F attest the latter Latin reading made up of a passive infinitive and an adjective. The initial Latin reading in G is a passive infinitive which communicates the same meaning as the active infinitive in the Greek text. In 1 Tim 6:18, G attests the Greek word *Πλουτειξειν*, a misspelling of *πλουτειν*, and the Latin readings *diuites esse ꝑ ꝑ sint*, which is different from 1 Tim 6:9. Here, D attests the latter

reading, a subjunctive, and F attests *diuites fieri*, which is consistent with 1 Tim 6:9.

4.5 False Alternative Readings

In addition to the inconsistencies of the previous section, there are instances in which the creator of G uses the *vel* symbol as a conjunction in the clause without offering an alternative Latin reading. In 1 Tim 5:10, G attests the Greek text παντι εργω αγαθω επικολουθησεν and the Latin text *omne t opus t bonu(m) t subsecuta est*. It is clear from observing the reading found in D F, *omne opus bonum subsecuta est*, that the *vel* symbol here does not connote an alternate reading in the Latin text. The same occurs in 1 Tim 5:19. G attests the Greek text δυο η τριων and the Latin text *duob(us) t tribus*. D F attest *duobus aut tribus*.

4.6 Chapter Conclusion

This chapter has demonstrated that G offers alternate readings that often acknowledge readings found in D F while simultaneously offering readings repeatedly corresponding more closely to the Greek text. In doing so, many of the themes of the previous chapters have been revisited. Additionally, not only are these *vel* readings the most striking feature of this manuscript, they are possibly the most informative feature regarding the manuscript's formation. The exact source of these alternative readings remains unclear, but they appear to come from a variety of sources as they appear in the text in a variety of ways.

Sometimes the *vel* readings themselves are regarded as if they are grammatically a part of the Latin text, as is the case with the postpositive mismatches (see section 4.1, 1 Tim 4:7). At times, the creator of this manuscript is very consistent, but not always (see section 4.4.4, 1 Tim 6:9, 18). In fact, the *vel* symbol is sometimes used as a conjunction rather than to communicate

an alternative Latin reading (see section 4.5, 1 Tim 5:10). Sometimes, one set of *vel* readings is created and affected by another set of Latin readings, as seen in section 4.2.2 (see 1 Tim 3:12).

Two clear sources of the alternative readings are the traditions behind D and F. At times the creator of G uses *vel* readings, words and full phrases, that come from both manuscript traditions highlighting the differences between the two, as seen in section 4.3.1 (see 1 Tim 1:7) and section 4.4.3 (see 1 Tim 2:5).

At times G offers alternative readings which do not come from the textual traditions of D F but rather appear to have origins in the Greek text, as seen in section 4.3.2 (see 1 Tim 3:14). Many of the alternative terminations not attested by D F mirror the terminations of the Greek participles with which they are aligned, as seen in section 4.2.1 (see 1 Tim 2:9). Further, in places where D F attest a Latin relative clause and the Greek text attests a participle, G gives both alternatives so that one Latin reading mirrors the Latin text, as seen in section 4.4.1 (see 1 Tim 5:17). The creator of G even manipulates complete phrases of the Latin text to match the Greek text, as seen in section 4.4.2 (see 1 Tim 5:8).

Yet, the sources of these *vel* readings are not limited to the traditions of D F or the influence of the Greek text. Rather, some of these readings clearly originated from an outside source entirely, as seen in section 4.3.3 (see 1 Tim 1:6). This could be an exemplar that departs from the Latin textual traditions of both D and F, as well as a lexicon used by the creator of the manuscript.

CHAPTER FIVE

CONCLUSION

As noted in the first chapter (see section 1.3), we are in the midst of a major shift in the way that we understand the relationship between textual variants and those manuscripts which attest them. Alongside the production of critical editions, there is a growing appreciation for individual manuscripts, as every extant manuscript has its own story, produced for a particular community in a particular place in time. For this reason, this project has not concerned itself with reconstructing the ancestor of D G F but rather with the text of G itself in an attempt to observe what is behind the scribal phenomena. Only then can G be better understood in the wider textual tradition.

The orthographic and semiotic analyses have illustrated many of the complexities and inconsistencies in the relationship between the Latin and Greek texts of G. Many examples have demonstrated anomalies in the Latin text on a variety of levels. The orthographic analysis demonstrated the variety in letter forms and intermingling of Latin and Greek letters with some fluidity (as seen in section 2.1).¹ It also illustrated the way that the creator of the manuscript has aligned Greek and Latin words to highlight their similarities (as seen in section 2.2) with the implication that this is part of the reason for the creation of such a manuscript in the first place.

Though the Latin text of G departs from both D and F in a manner unrelated to the Greek text, implying that there is also a Latin exemplar (as seen in section 2.2.4), the semiotic analysis in chapter 3 further illustrated the variety of ways in which the creator of G himself has

¹ Walter Berschin briefly mentions a similar practice occurring in the 11th century. He writes, “the writing of Latin words portrayed in Greek letters.”, *Mittelalterliche Studien II* (Heidelberg: Mattes Verlag, 2010), 192.

manipulated the Latin text. For example, many of the terminations in the Latin text mirror the Greek text (as seen in section 3.1.1), and the word order has been changed (as seen in section 3.2). Sometimes the creator of G ignores the Greek text in order to maintain proper Latin syntax (as seen in section 3.3.1). Yet, should G add or omit a word, it is likely that the same thing will happen in both the Greek and Latin texts (as seen in section 3.4.2). The creator of G uses lexemes that appear in D F and those that do not (as seen in section 3.5). It is unclear if these idiosyncrasies are derived from the Latin exemplar or if they were invented by the creator of the manuscript, but it likely a combination of both.

Building on the themes of the orthographic and semiotic analyses, the analysis of the *vel* readings gives further insight into the manuscript's formation. The role of each individual *vel* reading seems to vary in its relative syntax. The creator of the manuscript is not always consistent (see section 4.4.4). Sometimes the *vel* readings are treated as if they are grammatically a part of the Latin text (see section 4.1). Other times the *vel* symbol itself is used as an ordinary conjunction (see section 4.5). At times, different sets of *vel* readings actually affect each other's syntax (as seen in section 4.2.2).

Of most intrigue is the question of source. The most obvious sources of the alternative readings are the traditions behind D and F (as seen in sections 4.3.1 and 4.4.3), though, often it is clear that many of the *vel* readings originated from the Greek text (as seen in section 4.3.2). This is most evident with the presence of Greek participles (as seen in section 4.2.1), and at times involves the manipulation of complete phrases of the Latin text to match the Greek text (as seen in section 4.4.2). The sources of these *vel* readings also go beyond the traditions of D F and the influence of the Greek text some clearly originating from an outside source entirely (as seen in section 4.3.3), the Latin exemplar or a lexicon. It is also clear that the creator of the manuscript

desires for these alternative readings to be preserved, otherwise he would have done away with them entirely. Frede introduces more complication to the production of G, highlighting that G is riddled with all kinds of mistakes. He writes,

His work exists in a clean copy as an original edition in Boernerianus. As a result of oversight by the Irish scribe, things unintended by the publisher crept in; he often overlooked, for example, the alternative translation or misunderstood the word breaks in the Greek text.²

This is important because it's not always clear what is intentional and what is there by mistake.

Most importantly, through the orthographic and semiotic observations—*vel* readings included—this study has revealed the fluidity of both the Greek and Latin texts of G. The fluid nature of this manuscript as observed between its own texts should inform the way that it is understood with regard to the wider textual tradition. The question remains: how? Does this manuscript truly fit any current categories? These are important questions.

Though the exact purpose of the manuscript is enigmatic,³ it is clearly not meant to preserve a single textual tradition in Latin or Greek but rather is itself a composite text.⁴ As noted by Frede above, the creator of this manuscript is doing something new here, which is important to take into consideration. As a general statement, David Parker writes,

The scribe, who was certainly the most important person in keeping writings alive, and to whose skills we owe the survival of anything whatsoever, has been forgotten. But those skills, the opportunities and limitations of writing on a roll or a codex, on

² Hermann Josef Frede, *Ein Neuer Paulustext und Kommentar, Band 1 Untersuchungen* (Freiburg: Herder, 1973), 77.

³ As noted in section 1.2, Kloha suggests that G was created to be a teaching tool. See Kloha, "Textual Commentary," 640. This is also noted by Frede. Frede, *Ein Neuer Paulustext*, 77.

⁴ This goes back to Frede's observation noted in section 1.2, that G is a redacted work. See Frede, *Allateinische*, 51.

papyrus or parchment, in majuscule or minuscule, are the medium through which the works have survived.⁵

This means that the text attested by a manuscript cannot truly be separated from the one who wrote it, or even composed it, in the first place.

This is an important point because the whole purpose of this study was to step back from critical editions and analyze G in its own right. However, after careful textual analysis, it appears that G itself is some kind of a ninth century critical edition! It should be treated as such with respect to the wider manuscript tradition.⁶ It must have even held some authority as it was used to correct F (as seen in section 2.1.2).

G is currently regarded as one manuscript with two different texts—a Greek text with an interlinear Latin text. But, because of the fluidity between the Latin and the Greek, and the way that the creator of this critical edition alters both languages, I think that it is best to regard both languages together as a single text. In other words, Latin G and Greek G are truly inseparable from each other. For example, when comparing the Greek text of G to other Greek witnesses, the Latin text of G must also be taken into consideration. The first commentary on the Greek text is the Latin text and vice versa.

This conclusion begs the question, to what extent should other manuscripts undergo similar analysis? Many of the elements that appear in G are also present in D, which might benefit from a similar investigation. It is also important to consider the scriptorium which produced G along

⁵ Parker, *Textual Scholarship*, 2.

⁶ It should be noted that G falls short of David Parker's expectations for a critical edition, at least a modern one. He writes, "[A proper critical edition] must contain a scientifically constructed critical text, and a critical apparatus which provides the supporting evidence. This is universally agreed. But I have come to believe that it must also contain a third component, the editors' justification for their decisions at each point of variation." Parker, *Textual Scholarship*, 106.

with two other manuscripts from the same scriptorium, namely VL 334 and VL 27 (Codex Sangallensis), a manuscript of the Psalter and a Gospel book respectively, which also have interlinear Latin texts.⁷ Scrivener actually considers Codex Sangallensis and G to be different portions of the same document.⁸ What might we learn from these manuscripts that would shed light on G? What about manuscripts that are not bilingual?

As more information is gathered about each individual manuscript, the complexities of the manuscript tradition itself—not just the text but the life-span, community, and context of each manuscript—will only become more illuminated.

⁷ Houghton, *Latin New Testament*, 78.

⁸ Scrivener, *Codex Augiensis*, 25.

APPENDIX

1 TIMOTHY AS ATTESTED IN CODEX BOERNERIANUS, TRANSCRIBED AND COLLATED WITH CODICES AUGIENSIS AND CLAROMONTANUS

6.1 Format and Purpose of the Collation

The transcription and collation made up the core of my research recording the Latin and Greek texts of G with every letter of variation in D F recorded in the apparatus. This includes all itacism and variation in spelling. From here I observed patterns and created the charts found in the thesis. This allowed for systematic commentary, which is found in the preceding chapters. Therefore, anything that is written in the chapters above can be referenced here.

The layout of the layout of the transcription and collation was done manually. Unlike the manuscript itself, the transcription is aligned to the left and the Greek and Latin text have the same font size. Otherwise, the Latin and Greek texts are coordinated with each other as closely as possible to the way that they are aligned in the manuscript highlighting the relationship between the texts. Each folio break is marked in bold and every verse contains a footnote divided into a Latin section and Greek section with the variant readings of D F. The critical signs and organization of the apparatus follow almost precisely the traditional signs of the Nestle edition.

6.1.1 Critical Signs

- + The word following in the text is replaced with one or more words by the witnesses cited.
- <> The words between these signs are replaced with other words or transposed by the witnesses cited.
- T This sign marks the location where one or more words are inserted by the witnesses cited.
- ° The word following in the text is omitted by the witnesses cited.
- \ The words, clauses, or sentences between these signs are omitted by the witnesses cited.

6.1.2 Organization of the Apparatus

- A large dot followed by a bold number opens each new section of the apparatus.
- | A solid vertical line separates the instances of variation from each other other within a single verse or section of the apparatus.
- ! A broken vertical line separates the various alternative readings from each other within a single instance of variation.
- txt This sign introduces the list of witnesses supporting the text of G.

6.2 Transcription and Collation

Folio 85v (last 2 lines)

ad thessalonicenses ii Incipit
Προς Θεσσαλονι ·· Β ·· Αρχεται

ad timotheum i
Προς Τιμοθεον α >>>>>>>>

Folio 86r

	paulus	apostolus	xpi	ihu	secundu(m)	imp(er)iu(m)			
1,1¹	Παυλος	αποστολος	χρυ	⁺¹ ω	⁺² κατεπιταγην				
	di	^{+saluatoris}	nostri	et	xpi	ihu	spei		
	θυ	⁺³ σωτηρος	ημων	και	χρυ	⁺⁴ ιηυ ·	της ελπει		
	nostrae	timotheo	⁺¹ uiscerali		filio	in	fide		
δος	ημων	2² ⁺¹ τιμοθεω	⁺² γνησειω		⁺³ τεκνω ·	εν	⁺⁴ πιστι ·>		
	gratia	misericordia	T	pax	a	do	patre	et	xpo
⁺⁵ Χαρεις	ελεος ·		⁺⁶ ιρηνη ·	από	θυ	πατρος	T	και	χρυ
	ihu	^{+dno}	n(ost)ro	sicut	rogau	te	re		
	ω	του κυ	ημων ·	3³ Καθως	παρεκαλεσα	σε	προς		
	manere	in	(¹ ephesso t i)	(² abiens t cu(m) irem)	in	macedoniam			
μειναι) ·	εν	⁺¹ εφεσσω	πορευομενος		· εις ·	⁺² μακαιδονιαν			
	ut	denuntiares	quibusda(m)	ne	alit(er)	^{+doceant}			
Ινα	⁺³ παραγγειλης	τισιν		Μη	ετερο	⁺⁴ διδασκαλειν			

¹ •1, 1 [lat.] + salutaris D

[gr.] ⁺¹ ηυ F | ⁺² κατεπιτα γεν F* | txt F^c | ⁺³ σωτερος F* | σωτηρος F^c | ⁺⁴ ω F

² •2 [lat.] ⁺¹ carissimo D | dilecto F | T et F | ⁺² dmo D

[gr.] ⁺¹ τειμοθεω D* | txt D^c | ⁺² γνησιω D | ⁺³ τεκνω F | ⁺⁴ πισται D | ⁺⁵ χαρις D | ⁺⁶ ειρηνη D | T ημων D^c

³ •3 [lat.] + remanere D | ut remaneres F | (¹) ephesi | (²) cum irem D F | + docerent F

[gr.] (¹) παρεκαλεσα σαε περιμιναι D* | παρεκαλεσα σε περι D² | παρεκαλεσα σε προσμει ναι F* | txt F^c D¹ | ⁺¹ εφασσω D* | εφεσω D^c | εφεσσω F | ⁺² μακεδονιαν D | μακαι δονιαν F* | txt F^c | ⁺³ παραγγιλης D* | παραγγελλης F* | παραγγελης F^c | txt D^c | ⁺⁴ διδασκαλιν D* | διδασκαλειν D^c

⁺¹neq(ue) ⁺²intendant fabulis et genealogiis ⁽¹⁾quæ s(i)n(e)
4 Μηδε προς ⁺¹εχειν μυθοις και ⁺²γενεαλογειαις απε

fine s(un)t' quae ⁺³quaestiones p(rae)stant magis qua(m)
ραντοις · ⁺³αιτινες ⁺⁴ζητησεις παρεχουσιν μαλλον · η

. aedificatione(m) di ⁽²⁾q(uae) in fide) finis autem p(rae)cepti
⁺⁵οικονομιαν ⁺⁶θυ εν ⁺⁷πιστι **5** Το δε τελος της παραγ

est caritas de (puro corde) et
γελιας · εστιν ⁺¹αγαπης εκ καθαρης καρδιας Και

conscientia bona et fide non ficta
⁺²συνιδησεως Και πιστεως αν υποκριτου

a (quib(us) quida(m) errantes (declinantes) conu(er)si s(un)t in
6 Ων τινές αστοχησαντες ⁺¹Εξετραπησαν εις

uani loquium uolentes esse legis doctores
⁺²ματαιολογιαν **7** ⁺¹Θελοντες είναι νομοδιδασκα

non ⁺¹intelligentes neq(ue) ⁺²quæ (d(icu)nt (loquunt(ur)) ⁺⁴neq(ue)
λοι μη · νοουντες μητε α · λεγουσιν μητε

°quæ de quibus ⁺⁵adfirmant scimus autem
περι ⁺²τινων ⁺³διαβειβαιουνται **8** Ωιδαμεν δε

⁴ •4 [lat.] ⁺¹ nequi D | ⁺² intendan D | intenderent F | ⁽¹⁾ infinitis D | Interminatis F | ⁺³ quaestionem D | ⁽²⁾ quae in fide est D | quae est in fide F

[gr.] ⁺¹ εχειν D* | txt D^c | ⁺² γενεαλογειαις F | ⁺³ αι τινες F* | txt F^c | ⁺⁴ ζητησις D* | ζητησεις D^c | ⁺⁵ οικοδομι ν D* | οικοδομιαν D^c | οι κονομιαν F* | txt F^c | ⁺⁶ θυ την D | ⁺⁷ πιστει D

⁵ •5 [lat.] () 2 1 F

[gr.] ⁺¹ αγαπη D | ⁺² συνιδησις G^{marg.} | συνειδησεως D^c | συνι δησεος F* | txt F^c

⁶ •6 [lat.] () quibus quidam excidentes D | quibusdam aberrantes F

[gr.] ⁺¹ εξετραπησαν F | ⁺² ματεολογιαν D | ματαιο λογιαν F* | txt F^c

⁷ •7 [lat.] ⁺¹ intelligentes D F | ⁺² quae D F | ⁺³ () dicunt D | loquuntur F | ⁺⁴ nequa D | ° D F | ⁺⁵ affirmant F

[gr.] ⁺¹ θελον τες F* | txt F^c | ⁺² τινων F | ⁺³ διαβεβαιουτ D* | διαβεβαιουντ D¹ | διαβεβαιουνται D² | δια βαι βαι ουνται F* | txt F^c

⁸ •8 [lat.] ⁺¹ quia F | () 2 1 D F | ⁺² eam D

⁺¹q(uonia)m bona (lex (est)) si quis ⁺²ea legitime
οτι καλος ονομος · Εάν τις αυτω νομιμως

utatur ⁺¹sciens hoc quia iusto lex
χρηται · ⁹ ⁺¹Ειδως τουτο Οτι ⁺²δικαιω νομος

non (est) posita ^{o1}sed iniustus ^{o2}aute(m) et non ⁺²subditis
ουκ ειται (Αλλ ανομοιστε) και ⁺³ανυπτακτοις

⁺³impiis et peccatoribus ⁺⁴et ⁺⁵sceleratis
Τ Ασεβεισιν και αμαρτωλοις °Και ανοσειοις ·

et ⁺⁵prophanis (parricidis t̄ patricidis) et ⁺⁶matri
Και · βεβηλοις ⁺⁴Πατρολωαις · Και · ⁺⁵μητρο

cidis (homicidis impudicus t̄ fornicariis masculor(um) stupratorib(us) t̄ (con)cubitoribus)
λωαις ⁺⁶ανδροφονοις **10**¹⁰ πορνοις Αρσενοκοιταις

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plagiariis (mendacibus peiuriis) et si quid aliud
⁺¹ανδραποδιταις ψευσταις · ⁺²Επιορκοις Και ει τι ετερον

⁺¹sanae (est) dati(uus) \ ⁺²doctrinae aduersatur ⁺¹quē s(ecundu)m euan
τη ^{+b3}υγειεννουση διδασκαλια **11**¹¹ Αντικειται κατά Τ¹ το ευαγ

gelium Τ¹ ⁺²glorię beati di quod (creditus sum ego) Τ²
γελιον της δοξης του μακαριου θυ Ο επιστευθηγ εγω Τ²

gratias ago (t̄ habeo) \ (confortanti me in) xpo ihu dno
12¹² Χαρειν εχω τω ⁺¹ενδυναμωσαντι ⁺²μαι Τ ⁺³χω ⁺⁴ηυ τω κω

⁹ •9 [lat.] ⁺¹ scientes D | ^{o1} D | ^{o2} F | ⁺² obaudientibus et D | ⁺³ impiis D | ⁺⁴ est D | om. F | ⁺⁵ caelestis D | ⁺⁵ profanis D | contaminatis F | (̄) patricidiis D | patricidis F | ⁺⁶ matricidiis D

[gr.] ⁺¹ ιδως D* | ειδως D^c | ειδος F | ⁺² δι και ω F* | txt F^c | (̄) ανομοις δε D | αλλανομοις τε F | ⁺³ ανυποτακτοις D F | Τ και D* | txt D^c | ° D | ⁺⁴ πατρολ D* | πατρολωες D1 | πατρολωαις D2 | ⁺⁵ μητρολ D* | μητρολωες D¹ | μητρολωαις D² | ⁺⁶ αναροφονοις F* | txt F^c

¹⁰ •9-10 [lat.] (̄¹) masculorum concubitores homicidiis impudicis D | homicidis · fornicariis · masculorum concubitoribus F | (̄²) mendacibus periuriis D | p(er)iuriis mendatibus F* | p(er)iuris mendatibus F^c | ⁺¹ sane D F | □ \ D F | ⁺² doctrinae D | doctrine F

[gr.] ⁺¹ ανδραποδισταις D | ⁺² εφιορκοις F* | txt F^c | ⁺³ υγαινουση D | υγειεν νουση F* | txt F^c

¹¹ •11 [lat.] ⁺¹ quae D F | Τ¹ est D F | ⁺² gloriae D F | (̄) credit(um) est mihi D F | Τ² et D

[gr.] Τ¹ τη D* | om. D^c | Τ² και D

¹² •12 [lat.] □ \ D F | (̄) ei qui confirmavit me in D | ei qui me c(on)fortavit F | ⁺¹ quia F | ⁺² estimavit D | ⁺³

nostro +1quod fidelem me +2existimavit ponens in +3minist(er)ium
ημων · Οτι πιστον +5μαι ηγησατο Θεμενος εις διακονιαν

13¹³ +1(me primum (con)sistente(m) blasphemum et p(er)secutore(m) et iniuriosu(m))
το προτερον οντα · βλασφημον · και διωκτην και +2υβρεις

sed misericordia(m) (con)secut(us) su(m) +1quia ignorans feci in +2disfidentia
την Αλλα (ηλαιοηθην) Οτι +3αγνων +4εποιησα +5εν απιστια

sup(er)abundavit aute(m) gratia dni n(ost)ri cum fide
14¹⁴ υπερ +1επλεονασεν δε Η +2χαρεις του κυ ημων μετα +3πιστε

et dilectione T in xpo ihu fidelis sermo
ως και +4αγαπης της εν +5χρω +6ω 15¹⁵ Πιστος ο λογος

et omni , acceptione dignus +1q(uonia)m +2xps +3:ih̄s uenit in T
και +1πασης +2αποδοχης αξιος · Οτι +3χρς +4ις +5ηλθεν εις τον

mundu(m) peccatores +3,saluare quor(um) p(ri)mus (sum ego) sed
κοσμον · αμαρτωλους,σωσαι · Ων +6πρωτος ειμι εγω 16¹⁶ Αλ

ideo misericordia(m) (con)secut(us) su(m) ut in me °p(ri)mo osten
λα +1διατουτο +2ελαιοηθην Ινα εν εμοι +3πρωτω · ενδει

misterio F

[gr.] +1 ενδυναμω σαντι F* | txt F^c | +2 με D | T εν D* | txt D^c | +3 χω D | +4 ω D | +5 με D

13 •13 [lat.] () qui prius fueram blasphemus et persecutor et iniuriosus D | qui prius fui plaspemus &
p(er)secutor & contumeliosus F | +1 quod D | quia F incredulitatem D | +2 incredulitate F

[gr.] +1 τον D^c | txt D* | +2 υβρεις την F* | υβριστην D | txt F^c | () δια τουτο ηλεθηθην D | +3 αγνων F | αγνοων D
| +4 εποι ησα F* | txt F^c | +5 ιν D* | txt D^c

14 •14 [lat.] T quae est D | que F | ° F | +b1 quia F | +b2 xpc F | +b3 ih̄c F

[gr.] +1 επλεο νασεν F* | txt F^c | +2 χαρις D | +3 πιστεος F | +4 αγαπες F* | txt F^c | +5 χω D | +6 ιηυ F

15 •15 [lat.] +1 quia F | +2 xpc F | +3 ih̄c F | T hunc D F | +4 saluos facere D F | () 2 I F

[gr.] +1 πασες F* | txt F^c | +2 αποδοξες F | +3 χς D | +4 ιης F | +5 ελθεν F* | txt F^c | +6 πρωτο F

16 •16 [lat.] ° D | T¹ xps D | xpc F | +1 ih̄c F | T² suam D | +2 informatione(m) F | □ \ D F

[gr.] +1 δια τουτο F* | txt F^c | +2 ελαι ηθεν F* | ηλεθηθην D | txt F^c | +3 πρωτο F* | om. D* | txt F^c D^c | T¹ χς D | +4
ις D | T² χς D^c | +5 πασαν D | T³ αυτου D | +6 τον F | +7 μελλον των F | μελλοντ D* | μελλοντων D^c | +8 πιστευ εν F* |
txt F^c | +9 αιω νιον F* | txt F^c

deret T¹ +¹ ihs omnem patientiam T² ad +² exemplu(m) eor(um)
 ζηται T¹ +⁴ιης T² την +⁵απασαν μακροθυμιαν T³ προς ὑποτυπωσιν

qui credit(ur)i s(un)t □ t fut(ur)or(um) credentiu(m) in illu(m) t\ illi in uita(m) aet(er)nam
 +⁶των · +⁷μελλοντων +⁸πιστευειν επαυτω εις ζωην +⁹αιωνιον

regi autem +¹saeculor(um) i(n)corruptibili inuisibili
 17¹⁷ Τω δε βασιλει των · +¹αιωνον · αφθαρτω αορατω

immortali) +²soli do honor et gloria in +³saecu
 αθανατω) μονω +^{b2}θω +^{b3}τειμη και δόξα εις τους αιω

la +⁴saeculor(um) amen hoc p(rae)ceptum
 νας των αιωνων Αμην · 18¹⁸ Ταυτην την · +¹απαγγε

com(m)endo tibi fili +¹timothee s(ecundu)m
 λιαν · παρατιθεμαι σοι · τεκνον · τιμοθεε κατα τας

p(rae)cedentes in te prophetias ut milites in +²eis
 +²προαγουσας επι σε +³προφητιας Ἰνα +^bστρατευη εν αυ

bona(m) militia(m) +^h(abe)ns fide(m) et bona(m)
 ταις την +⁵καλην +⁶στρατιαν · 19¹⁹ Εξων πιστιν και αγαθην

con scientia(m) qua(m) quida(m) repellentes (circa fidem
 +¹συνιδησιν ην · τινες απωσαμενοι περι την πιστιν

nafragaueru(n)t) ex quibus est +¹hymeneus et alexander
 εναγαγησαν 20²⁰ Ων εστιν +¹ὑμενεος · Και αλεξανδρος

17 •17 [lat.] +¹ saeculorum D F | () inmortali inuisibili D F | +² solo D | +³ saecula F | +⁴ saeculorum D

[gr.] +¹ αιωνων D | (¹) αφθαρτω α ορατω αθανατω F | αθανατω αορατω D* D^{c2} | αφθαρτω αορατω D^{c1} | +² σοφω θω D¹ | +³ τειμε F | τ ιμη D | txt F^c

18 •18 [lat.] +¹ thimothae D | +² illis F

[gr.] +¹ παραγγελιαν D | +² προ αγουσας F | txt F^c | +³ προφητιας D^c | +⁴ στρα τευη F* | txt F^c | +⁵ καλεν F* | txt F^c | +⁶ στρατιαν D^c

19 •19 [lat.] +¹ habes D | () 3 1 2 F

[gr.] +¹ συν ιδησιν F* | σθνειδησιν D^c | txt F^c

20 •20 [lat.] +¹ hymenaeus D | ymeneus F | +² satanae D F | +³ disciplinam accipiant D | discant F | +⁴ blasphemare F

[gr.] +¹ ὑμ ινεος D* | ὑμεναιος D^c | +² ος F* | txt F^c | +³ παιδευθωσιν D | +⁴ πλασφημιν F | βλασφημειν D

quos tradidi ⁺²satanę ut ⁺³erudiantur non
⁺²Ους παρεδωκα τω σατανα ἵνα ⁺³πεδευθωσιν · μη ·

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⁺⁴blasphemare ^{+hortare} ((ergo) t̄ igit(ur) primum T fieri (orationes
⁺⁴βλασφημιν **2,1**²¹ ⁺¹Ταρακαλει ουν · πρωτον T ποιεισθαι ⁺²δεησεις

obsecrationes) ^{□1}petitiones t̄ postulationes ^{□2}t̄ p(re)cationes\ gratiar(um) actiones pro omnibus
⁺²Προσευχας Εντευξεις Ευχαριστιας ⁺³υπερπαντων

hominibus pro regibus et omnibus [□]sublimatis t̄ (qui) i(n) sublimitate s(un)t
ανθρωπων · **2**²² ^{ῡ}περ ⁺¹βασιλαιων και παντων των T ⁺²ῡπεροχη

constituti (ut tranq(u)illa(m) et quietam) ⁺¹uita(m) agamus ⁺²in
οντων ἵνα ⁺³ηρειον · και ⁺⁴ησυχειον βιον ⁺⁵διαγωμεν · εν

omni ⁺³pietate et ⁺⁴castitate hoc enim bonu(m) (est)
^οπαση ευσεβια και σεμνοτητι · **3**²³ Τουτο γαρ καλον

et acceptum coram ⁺¹saluatore n(ost)ro ⁺²do qui
Και αποδεκτον Ενωπιον του σωτηρος ημων θυ **4**²⁴ Ος

omnes homines ^{+uult} [□]saluari t̄ saluos fieri et (ad t̄ i(n)) agnitio
παντας ⁺¹ανθρωπους · θελει σωθηναι Και εις ⁺²επι

nem ueritatis uenire Unus enim ds unus et
γνωσιν ⁺³αληθιας ελθειν · **5**²⁵ Εις γαρ θς · Εις και

²¹ •2, 1 [lat.] ^{+obsecra} D | ^{obsecro} F | ^{ergo} D | ^{igitur} F | T omnium D | () 2 1 D F | ^{□1} \ D F | ^{□2} \ D

[gr.] ⁺¹ παρακαλω D | ταπακαλει F | T παντων D | ⁺² δεεσεις F* | txt F^c | ⁺³ υπερπαντων F

²² •2 [lat.] [□] \ D F | ^{ut} ^{consecr}itatem et ^{grauitatem} D | ^{ut} ^{quietam} et ^{tranquillam} F | ⁺¹ om. D* | txt D^c | ⁺² cum D | ^ο D | ⁺³ pietatem D | ⁺⁴ castitatem D | ^ο D

[gr.] ⁺¹ βασιλεων D | T εν D | ⁺² υπεροχε F* | txt F^c | ⁺³ ηρεμων D F | ηρειμων G^c | ⁺⁴ ησυχιον D | ⁺⁵ διαγομην F* | διαγωμεν F^c | ^ο D

²³ •3 [lat.] ⁺¹ saluati D | ⁺² di D

²⁴ •4 [lat.] ^{+b} uul D | [□] \ D F | ⁱⁿ D | ad F

[gr.] ⁺¹ ανθρωπους F | ⁺² επιγνωσιν F | ⁺³ αληθειας D^c

²⁵ •5 [gr.] ⁺¹ μεσητης D | ⁺² ανθρωπων F | ⁺³ ανθρωπως F | ⁺⁴ χς D

mediator di et ho(min)um homo xps ihs qui
+1μεσειτης · θυ · και +2ανθρωπων · +b3Ανθρωπος +4χρς ις · 6²⁶ Ο

dedit (semetipsu(m) redemptione(m)) pro o¹nobis omnib(us) o²c(uiu)s
δους εαυτον αντιλυτρον υπερ +1παντων Ου το

testimoniu(m) te(m)porib(us) suis □ datu(m) (est)\ in quo positus su(m)
μαρτυριον · Καιροις +2ιδειοις +3εδοθη · 7²⁷ +1εν +2ω ετεθην

ego p(rae)dicator et apostolus ueritatem dico non mentior
εγω · Κηρυξ και αποστολος +3Αληθιαν λεγω ου ψευ

(doctor ꝛ magister) gentiu(m) in fide et ueritate
δομαι διδασκαλος · +4εθνων · εν +5πιστι και +6αληθια >>—

uolo +1ergo uiros orare in omni
8²⁸ +1Θυλομαι · ουν τους +2ανδρας προσευχεσθαι εν παντι

loco leuantes +2puras +3manus sine ira et
τοπω επαιροντας οσιους χειρας χωρις οργης και

+4cogitationibus °o similiter et mulieres in habitu
+3διαλογεισμων · 9²⁹ Ωσαυτως · Και Τ γυναικας εν · κατας

ornato cum +1uerecundia et sobrietate (1or; ꝛ ornantes
τολη +1κοσμειως · μετα (αιδους και σωφροσυνης) · +2κος

nare) se non (2in tortis crinib(us)) (3aut ꝛ et) auro aut +2mar
μιν εαυτας · Μη εν πλεγμασιν · (Και χρυσειω Η) · +3μαρ

26 •6 [lat.] ◊ seipsum redemptionem D | redemptione(m) semet ipsum F | ◊¹ D F | ◊² F | □ \ F

[gr.] +1 παντων F | +2 ιδιοις D | +3 εδοτη F

27 •7 [lat.] ◊ magister D | doctor F

[gr.] +1 εις D | +2 ο D | +3 αληθειαν D^c | αλεδιαν F* | txt F^c | +4 εθνων F | +5 πιστει D | +6 αληθεια D

28 •8 [lat.] +b1 itaque D | +b2 sanctas D | +b manus D | +b3 disceptatione D F

[gr.] +1 Βουλομαι D | +2 αναρας F* | txt F^c | +3 διαλογισμου D

29 •9 [lat.] ◊ D F | +1 pudore ꝛ uerecundia G^c | pudore D | (1) ornant D | ornantes F | (2) ornatur iscapillorum D | (4) et D | aut F | +2 margaritas D | +3 uel D | +4 uestitur D | +5 praetiosus D

[gr.] Τ τας D^c | +1 κοσμω D | (◊) 3 2 1 D | +2 κοσμειν D^c | (◊) και χρυσω η D* | η κρυσω η D^{c1} | και η κρυσω η D^{c2} | και χρυσειω η F* | καιχρυσειω F^c | +3 μαργαριτας D | +4 ιματισμω D

garitis +3aut +4ueste +5pretiosa sed (quod) de
 γαρειταις · Η +4ϊματεισμο πολυτελει · 10³⁰ Αλλ ο +1πρε

cet mulieres □¹† i(n)fi(nitiuum)\ p(ro)mittentes °di pietate(m) □²† cultu(m)\ (per)opera
 πει +2γυναιξιν +3επαγγελομεναις +4θεοσεβιαν διεργων

bona mulier in silentio discat +1in omni
 αγαθων · 11³¹ Γυνη · εν ησυχια · +1μανθαναιτω εν +2παση

+2subiectione docere aute(m) +1mulieri non permitto
 υποταγη · 12³² +1Διδασκειν δε +2γυναικι · ουκ επιτρεπω

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neq(ue) dominari +2i(n) uirum sed esse in silentio
 ουδε +3λυθεντειν ανδρας Αλλ ειναι εν +4ησυχια

adam enim ‹format(us) (est) primus› deinde eua et
 13³³ Αδαμ γαρ ‹επλασθη πρωτος› Ειτα εua · 14³⁴ Και

adam non est seductus Τ mulier °1autem seducta °2(est)
 Αδαμ ουκ ηπατηθη Η δε γυνη +1εξαπατηθειςα

in +1p(rae)uaricatione ‹facta (est)› ‹1saluabitur aute(m) per
 εν +2παραβαι +3γεγονεν · 15³⁵ Σωθησεται δε δια · της · † salua (autem)
 fiat›

³⁰ •10 [lat.] □¹ \ D F | ° D F | □² \ D F

[gr.] +1 πρεπει D | txt D^c | +2 γυναιξιν D | γυναξιν F | +3 επαγγελομεναις D | +4 θεοσεβιαν D^c | θεσεβιαν F* |
 txt F^c

³¹ •11 [lat.] +1 cum D F | +2 obsequio D

[gr.] +1 μανθανετω D | +2 πασε F* | txt F^c

³² •12 [lat.] +1 muliere D | +2 supra D

[gr.] +1 διδασκιν D* | txt D^c | +2 γυναικαι F | +3 αυθεντειν D | +4 εσιχια F* | ησιχια F^c

³³ •13 [lat.] ‹ › 3 1 2 D F

[gr.] ‹ › πρωτος επλασθη D | επλασθε πρωτος F* | επλασθη πρωτος F^c

³⁴ •14 [lat.] Τ sed D | °1 D | °2 D F | + preuaricatione F | ‹ › fuit D F

[gr.] +1 απατηθειςα D^c | εξαπατεθειςα F* | txt D* F^c | +2 παραβασει D F | +3 γογονεν F

³⁵ •15 [lat.] ‹1 › salua autem fiet D | Saluabitur autem per F | + creatione(m) D | ‹2 › perseuerauerint D |
 permanserint F | ‹3 › caritate D | dilectione F

[gr.] +1 τεκνογονια G^{marg.} | +2 μινωσιν D* | μεινωσιν D^c | +3 πιστει D^c | +4 αγαπε F* | txt F^c | Τ ανθρω D

filior(um) + generatione(m) si ⁽²⁾(per)manseriⁿt t̄ preueueriⁿt̄ in fide et ⁽³⁾karitate t̄ dilec
⁺¹τεκνογονιας Εαν ⁺²μεινωσειν · εν ⁺³πιστι και ⁺⁴αγα tione)

et s(an)c(t)ificatione cum sobrietate ^(humanus t̄ fidelis)
 πη και αγιασμω μετα σωφροσυνης · Τ **3,1³⁶** Πιστος

sermo si quis episcopatu(m) ⁺¹concupiscit bonu(m) opus
 ο λογος · ει τις επισκοπης ⁺¹οραιγεται καλου εργου

desiderat oportet ⁺¹(autem) episcopum ⁺²inr̄ep(re)hensibilem es
⁺²επιθυμι **2³⁷** Δει ⁺¹δε τον επισκοπον · ⁺²ανεπειλημπτον ει

se unius uxoris uiru(m) sobrium ^{(t̄ pudicu(m) sapientem)} ornatu(m)
 ναι μιας γυναικος ανδρα ⁺³νεφαλαιον σωφρονα Κοσμιον

hospitalem ⁺³docibilem non uinolentum non (per)cussore(m)
⁺⁴Φιλοξενον Διδακτικον **3³⁸** Μη παροινον Μη πληκτην

sed ^{(mitem t̄ modestu(m))} n(on) litigiosu(m) non cupidum ^{(¹suam}
 Αλλ ^{+επειικην} Αμαχον · Αφιλαργυρον **4³⁹** του ιδιου

domum) bene ^{+regentem} filios habentem ^{(²subdi}
 οικου καλως ^{+προσῑστεμενον} · τεκνα εχοντα · εν υπο

tos cum omni castitate) Si ^{(aute(m) quis)} ⁺¹suę
 ταγη · μετα πασης σεμνοτητος **5⁴⁰** ει δε τις του ιδι

domui p(rae)esse nescit q(uo)m(od)o ecclesiae
 ου οικου προστηναι ουκ οιδεν · ^{+Πως} · εκκλησι

³⁶ •**3,1** [lat.] ^() humanus D | Fidelis F | ⁺¹ concupit D | om. F

[gr.] ⁺¹ ορεγεται D | ⁺² επιθυμει D

³⁷ •**2** [lat.] ⁺¹ ego D* | ergo D^c | ⁺² inreprehensibile D | sine crimine F | ^() prudentem D | prudentem pudicum F | ⁺³ doctorem D

[gr.] ⁺¹ ουν D | ⁺² ανεπειλημπτον D | ⁺³ νηφαλιον D* | νηφαλεον D^c | ⁺⁴ φυλοξενον F

³⁸ •**3** [lat.] ^() molestum D | modestum F.

[gr.] ^{+επειικη} D

³⁹ •**4** [lat.] ^(¹) suae domui F | ^{+ prepositum} F | ^(²) in obsequio cum omni grauitate D

[gr.] ^{+ προισταμενον} D

⁴⁰ •**5** [lat.] ^() 2 1 D F | ⁺¹ suae D F | ⁺² diligentia D

[gr.] ^{+ πως} F* | txt F^c

di ⁺²diligentia(m) habebit non ⁺¹tu(m) °ut ne
ας · θυ επιμελησεται · **6**⁴¹ ⁺¹Μη ⁺²νεοφυτον · Ίνα μη ⁺³το

⁺²sup(er)bia in ⁺³iudiciu(m) incidat diaboli
φωθεις εις κριμα ⁺⁴εν ⁺⁵πεση του διαβολου <>>>— +)

Diaconos similit(er) ⁺¹modestos non ⁺²bilingues
Τ **8**⁴² Διακονους ⁺¹ωσαυτως · σεμνους · Μη διλογους

non ⁽¹⁾uino multo) deditos non ⁺⁴turpe ⁽²⁾lucru(m) sectantes)
Μη · ⁺²οινω πολλω προσεχοντες Μη αισχροκερ

habentes ⁺myst(er)ium fidei in (pu
δεις **9**⁴³ εχοντας το · μυστηριον της ⁺¹πιστεως · εν καθα

ra conscientia) et ⁺¹hi ⁺²q(uo)q(ue) probentur p(r)imu(m)
ρα ⁺²συνιδησι · **10a**⁴⁴ Και ουτοι δεδο,κειμαζεσθωσαν ⁺¹πρωτον ○

oportet (autem) Τ et testimoni(u)m h(aber)e bonu(m) ab his qui foris s(un)t
7⁴⁵ Δει δε Τ¹ και · μαρτυριαν εχειν · καλην · απο ⁺¹των εξω

ut non in ⁺opprobrium incidat et in laqueum
θεν Ίνα μη · εις ⁺²ονειδισμον ⁺³ενπεση · και Τ² ⁺⁴παγειδα

diaboli
του διαβολου

⁴¹ •6 [lat.] ° D F | ⁺¹ neophitu(m) F | ⁺² in superbia elatus F | ⁺³ iuditium F | Τ [1 Tim 3,7] D F

[gr.] ⁺¹ με F* | txt F^c | ⁺² ναιοφυτον D* | txt D^c | ⁺³ τθφωθις D* | txt D^c | ⁺⁴ εμ D | ⁺⁵ πεσε F* | txt F^c | (<) + D | om. F

⁴² •8 [lat.] ⁺¹ graues D | pudicos F | ⁺² bilinges D | ⁽¹⁾ uino multos D | multo uino F | ⁺⁴ turpi D | turbe F | ⁽²⁾ lucros D

[gr.] ⁺¹ ωσαυτος F* | ωσαυτως F^c | ⁺² ιωνω F

⁴³ •9 [lat.] ⁺ sacramentum D | (<) 2 1 D F

[gr.] ⁺² συνειδησει D

⁴⁴ •10a [lat.] ⁺¹ πιστεος F | ⁺¹ hii D | ⁺² aut(em) F

[gr.] ⁺¹ δεδοκιμαζεσθωσαν D | ⁺² πρωτον F* | πρωτον F^c

⁴⁵ •7 located between verses 6 and 8 in D and F

[lat.] Τ illum D F | ⁺ obp(ro)briu(m) F | ° F

[gr.] Τ¹ αυτον D | ⁺¹ τω F* | των F^c | ⁺² ονιδισμον D* | ονειδισμον D^c | ⁺³ ενπεσε F* | ενπεση F^c | Τ² εις D | ⁺⁴ παγειδα D

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○ ^{+diende} ministrent nullu(m) crimen habentes
10b⁴⁶ ⁺¹ειτα Τ ⁺²διακονειτωσαν ⁺³Ανεγκλητοιον ⁺⁴εχοντες >>—

mulieres similiter ^{+castas} non detrahentes sobrias
11⁴⁷ Γυναικας ωσαυτως · σεμνας · μη διαβολους ^{+b}νηφα

fideles in omnib(us) diaconi °aute(m) sint
 λαιους πιστας εν πασιν · **12**⁴⁸ Διακονοι °δε ⁺¹εχτωσαν

unius uxoris uiri (¹filios t̄ filiis) (²bene regentes t̄ b(ene) p(rae)sint)
 μιας γυναικος Ανδρες τεκνων ⁺²καλως προϊσταμε

et (³suis domibus) (bene enim minis
 νοι και των ιδιων οικων · **13**⁴⁹ Οι γαρ καλως διακο

trantes) gradum sibi bonum ^{+b}acquirunt
 νησαντες · Βαθμον εαυτοις καλον περιποιουνται

et multam fiduciam in fide Τ in xpo ihu
 Και πολλην ⁺¹παρρησιαν εν ⁺²πιστι ⁺³την · εν ⁺⁴χρω ω

haec tibi scribo (spero me uenire cito ad te)
14⁵⁰ Ταυτα σοι γραφω ⁺¹ελπειζω ⁺²ελθειν ⁺³ταχειον

((quod) si) tardauero ut scias ⁺¹q(uo)m(od)o oporteat Τ in domo
15⁵¹ Εαν Τ¹ βραδυνω ινα ^{+b1}ιδης · πως δει · Τ² εν οικω

⁴⁶ •**10b** [lat.] ⁺ et scit D † et sic F

[gr.] ⁺¹ ειτα D | Τ και ουτω D | ⁺² διακονιτωσαν D* | διακονειτωσαν D^c | ⁺³ ανεγκλητοι D | ⁺⁴ οντες D

⁴⁷ •**11** [lat.] ⁺ uerecundas D † pudicas F

[gr.] ⁺ νηφαλιους D* | νηφαλεους D^c

⁴⁸ •**12** [lat.] ° D | (¹) filios D † filiis suis F | (²) bene regentes D † bene praesint F | (³) suas domos D † domibus suis F

[gr.] ° D | ⁺¹ εστωσαν D F | ^{+b2} καλων F

⁴⁹ •**13** [lat.] (̂) qui enim bene ministrauerint D F | ⁺ acquirunt D | Τ quae est D F

[gr.] ⁺¹ παρρησιαν F* | txt F^c | ⁺² πιστει D^c | txt D* | ⁺³ τη D | ⁺⁴ χω D

⁵⁰ •**14** [lat.] (̂) sperans ueni ad te cito D* | sperans uenire ad te cito D^c | sperans me uenire cito ad te F

[gr.] ⁺¹ ελπειζων D | ελπειζο F | ⁺² ελθιν D* | txt D^c | ⁺³ προσσεενταχει D

⁵¹ •**15** [lat.] (̂) Si aut(em) F | ⁺¹ qum iter D | Τ te D F | ⁺² quae D F | ⁺³ columita D

[gr.] Τ¹ δε D | ⁺¹ ειδης D* | txt D^c | Τ² σε D | ⁺² εδραιωμα D | αδραιωμα F | ⁺³ αληθειας D^c | txt D*

di conuersari ⁺²que est eccl(esi)a di uiui
θυ αναστρεφεσθαι · Ητις εστιν εκκλησια θυ ζωντος

⁺³columna et firmamentu(m) ueritatis et manifes
Στυλος και ⁺²εδπαιωμα της ⁺³αληθιας · **16**⁵²Και ομολο

te magnu(m) est pietatis sacramentu(m) ¶t myst(er)iu(m)\
γουμενωσ · μεγα εστιν το της ⁺¹ευσεβιας · ⁺²μυστηριον

quod manifestu(m) (est) in carne iustificatu(m) (est) in spu
οσ εφανερωθη · εν σαρκι · Εδικαιωθη εν πνι

apparuit angelis p(rae)dicatu(m) (est) °in gentibus creditu(m)
Ωφθη αγγελοις · Εκηρυχθη εν · εθνεσιν ⁺³Πιστευ

(est) in T mundo ^{+assumptium (est) in gloria ⁺¹spu (autem)}
θη · εν κοσμο Ανελημφθη εν · δοξη · **4,1**⁵³ ⁺¹Ο δε πνα

manifeste dicit quia in nouissimis temporib(us) ⁺²re
ρητωσ λεγει · Οτι εν υστεροις καιροις Αποσ

cedent quida(m) a ⁺³fide ⁺⁴attendentes spiri
τησονται τινεσ ⁺²της ⁺³πιστεωσ ⁺⁴Προσεχοντεσ πνευ

tibus ⁺⁵seductorib(us) °et doctrinis ⁺⁶demonioru(m) in
μασιν πλανοις · °και διδασκαλαισ δαιμονιων **2**⁵⁴εν

⁺¹hyproicrisi ¶loq(ue)ntiu(m) mendaciu(m) ¶mendaciloq(u)or(um)¶T¹caut(er)iata(m)⁺²habentiu(m)
⁺¹ηυποκρισι ⁺²ψευδολογων ⁺³κεκαυτηριασμενων

⁵² •**16** [lat.] □ \ D F | ° D F | T hoc D | + absumptum D | assu(m)ptu(m) F

[gr.] ⁺¹ ευσεβιας D^c | txt D* | ⁺² μυστηριον F* | μυστηριον F^c | ⁺³ επιστευθη D

⁵³ •**4,1** [lat.] ⁺¹ sps D F | ⁺² discedent D | ⁺³ absumptum D | ⁺⁴ adtendentes D | ⁺⁵ erroris D | ° D | ⁺⁶ daemioniorum D

[gr.] ⁺¹ το D | ⁺² τεσ F* | txt F^c | ⁺³ πιστεωσ F* | txt F^c | ⁺⁴ προσεχοντεσ F | ° D* | txt D^c

⁵⁴ •**2** [lat.] ⁺¹ dissimulatione D | () mendaci loquorum D | loquentiu(m) mendatiu(m) F | T¹ & F | ⁺¹ habentes F | T² mentem et D | () 2 1 D

[gr.] ⁺¹ ηυποκρισει D | υποκρισι F* | txt F^c | ⁺² ψευδολογον F* | txt F^c | ⁺³ καικαυτηριασμενων F | ° D* | txt D^c | ⁺⁴ συνιδησιν D* | συνιδησιν D^c

T² (sua(m) conscientiam) prohibentiu(m) nubere abstinence
την · ὀϊδιαν +⁴συνῖδησιν 3⁵⁵Κωλυοντων +¹γαμιν · +²απεχεσ

re +¹q(uibus) cibis quos ds creauit ad p(er)cipiendum
θαι βρωματων · Α ο θς · +³εκτεισεν εις · +⁴μεταλημψειν

cu(m) gratiar(um) actione fidelibus et +²agnoscentibus
μετα ευχαριστιας τοις πιστοις Και επιγνωκοσιν την

ueritatem +¹q(ua)m omnis creatura di bona et nihil
+⁵αληθιαν Τ 4⁵⁶Οτι παν +¹κτεισμα θυ καλον · Και ουδεν

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+²abiciendum quod cu(m) gratiar(um) actione p(er)cipitur s(an)c(t)ificatur (enim)
αποβλητον +²μετευχαριστιας λαμβανομενον 5⁵⁷Αγιαζεται γαρ

p(er) uerbum di et orationem haec □¹sub t\ +p(rae)ponens □²t p(ro)ponens\
δια λογου θυ και +εντευξαιως · 6⁵⁸Ταυτα ὑποτιθεμενος

fratribus bonus eris minist(er) xpi ihu enutritus
τοις +¹αδελφοις Καλος εση διακονος (χρυ ιω) · εντρεφο

(¹sermonibus t uerbis) fidei et bonae doc
μενος · τοις · +²λογους της πιστεως και της καλης διδας

trinae qua(m) (²adsecutus es) (ineptas (autem) t prophanas)
καλιας η +³παρηκολουθησας · 7⁵⁹Τους δε +¹βαιβηλους

55 •3 [lat.] +¹ a D F | +² qui cognouerunt D | his qui cognouerunt F

[gr.] +¹ γαμιν D | +² απεχεσσαι F* | txt F^c | +² εκτισεν D | +³ μεταλημψιν D* D^{c2} | μεταλη ψιν D^{c1} | +⁴ αλεθειαν D | αληδιαν F* | txt F^c | Τ αυτου D

56 •4 [lat.] +¹ eius quoniam D | quia F | +² abiciendum D | reuciendum F

[gr.] +¹ κτισμα D | +² μετα ευχαριστιας D

57 •5 [gr.] + εντευξαιως D

58 •6 [lat.] □¹ \ D F | + proponesis F | □² \ D F | (¹) sermonibus D | uerbis F | (²) subsecutus est D | assecutus es F

[gr.] +¹ αθελφοις F* | txt F^c | () χρυ ιω D* | ιω χρυ D^c | χρι ιηυ F | +² λογους F | +³ παρηκολουθησας D

59 •7 [lat.] () Profanas autem D | Ineptas aut(em) F | +^b aniles D | ° D

[gr.] +¹ βεβηλους D | +² γραιωδης D* | γραιωδεις D^c | γραωδεις F | +³ παραιτου D F | ° D* | txt D^c | +⁴ σεαυτον D | σηαυτον F* | txt F^c | +⁵ ευσεβειαν D^c | txt D*

et ⁺inanes fabulas deuita exerce ^oaute(m)
και ⁺²αιγρωδεις · μυθους ⁺³παρατου · Γυμναζε ^oδε

te ipsum ad pietatem nam corporalis exercitatio
⁺⁴σεαυτων προς ⁺⁵ευσεβιαν · **8⁶⁰** Η γαρ σωματικη γυμνασῖα

ad modicum quide(m) (est utilis) pietas autem □ t u(er) o\`
προς ολιγον ^oμεν εστιν · ωφελιμος · Η δε ⁺ευσεβια

ad omnia utilis (est) p(ro)missione(m) h(abe)ns uitae
προς παντα ωφελιμος Τ · Επαγγελιαν · εχουσα ζωης ·

⁺p(re)sentis et futurae fidelis sermo et
της νυν και της μελλουσης **9⁶¹** Πιστος · ο λογος και

omni ⁺acceptionein dignus in hoc enim ^oet la
πασης ⁺¹αποδοχης ⁺²αξιως **10⁶²** Εις τουτο γαρ ^oκαι ⁺¹κο

boramus et ⁽¹exp(ro)bramur t maled(ici)m(ur) ⁽²q(uia) t q(uoniam)) speramus in
πειωμεν · και ⁺²αγωνιζομεθα · Οτι ⁺³ηλπικαμεν επι

⁽³do uiuo) qui est ⁺saluator omnium hominu(m) maxi
⁺⁴θω ⁺⁵ζωντι Ος ⁺⁶εστιν σωτηρ παντων ανων · μαλ

me fidelium ⁺p(raeci)pe haec et doce
λιστα πιστων · **11⁶³** ⁺¹Παραγγελαε ταυτα · και ⁺²διδασ

(¹nemo tuam adolescentia(m)) contemnat
και · **12⁶⁴** ⁺¹Μηδεις σου της νεοτητος καταφρονειτω

60 •8 [lat.] () 2 1 F | □ \ D | + quae nunc est D | quae e(st) nunc F

[gr.] ^o D | ^{+b} ευσεβεια D | Τ εστιν D

61 •9 [lat.] + acceptione D F

[gr.] ⁺¹ αποδοχης F* | txt F^c | ⁺² αξιος D

62 •10 [lat.] ^o D F | (¹) inproperamur D | maledicimus F | (²) quoniam D | quia F | (³) dm uiuum D F | + salutaris D

[gr.] ^o D | ⁺¹ κοπιωμεν D | κωπεωμεν F | ⁺² ονιδιζομεθα D* | ονιδειζομεθα D^c | αγωνιζομεδα F* | txt F^c | ⁺³ ηλπισαμεν D* | txt D^c | ⁺⁴ θν D* | txt D^c | θυ F | ⁺⁵ ζωντα D* | ζωντι F* | txt D^c F^c | ⁺⁶ εστιν D F

63 •11 [lat.] + precipe F

[gr.] ⁺¹ παραγγελλε D | παραγγελαε F | ⁺² διδασκε D

64 •12 [lat.] (¹) nemo tuam adolescentiam D | Nemo adolescentiam tuam F | ⁺¹ figura D | exemplu(m) F | ⁺²

sed ⁺¹forma esto ⁺²fidelium in (uerbo t sermone) in
Αλλα τυπος ⁺²γεινουτω πιστων εν · λογω Εν

con(uer)satione in caritate in fide in castitate
αναστροφη · Εν αγαπη · Εν ⁺³πιστι · Εν ^{+b4}αγνια

dum uenio ⁺¹attende lectioni exhor
13⁶⁵Εως ερχομαι προσεχε τη · ⁺¹αναγνωσι · τη · παρα

tationi doctrinae noli ⁺¹negligere (in te
κλησει · τη διδασκαλια · **14⁶⁶**Μη ⁺¹αμελει του εν σοι

gratiam) ⁺²quae data (est) tibi p(er) ⁺³prophetia(m) (cum im
χαρισματος · ο εδοθη σοι δια ⁺²προφητιας · ⁺³μετ επι

positione) manuum ⁺⁴p(re)sbyt(er)ii haec me
θεσεως των ⁺⁴χειρων του ⁺⁵πρεσβυτεριου **15⁶⁷**Ταυτα με

ditare in his esto ut (tuus p(ro)fectus) manifest(u)s
λετα · εν τουτοις ⁺¹ισθι ινα σου η προκοπη φα

sit omnibus ⁺¹attende tibi et ⁺²doctrinē
νερα η πασιν · **16⁶⁸**Επεχε σεαυτω και τη ⁺¹διδασκαλια

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(¹mane t i(n)sta) in illis hoc enim ⁺³faciens et te ipsum
⁺²Επιμενει Τ αυτοις Τουτο γαρ ποιων και σε αυτον

fidelibus D | (²) sermone D | uerbo F

[gr.] ⁺¹ Μηδεις D* | txt D^c | ⁺² γινου των D^c | γεινου των D* | ⁺³ πιστει D | ⁺⁴ αγνια D

⁶⁵ • **13 [lat.]** ⁺¹ adtende D

[gr.] ⁺¹ αναγνωσει D

⁶⁶ • **14 [lat.]** ⁺¹ negligere F | (¹) gratiam que in te D | gratium di quae in te e(st) F | ⁺² quae D F | ⁺³ p(ro)pheta(m) F | (¹) per inpositionem D | ⁺⁴ prespiterii F

[gr.] ⁺¹ αμελι D* | txt D^c | ⁺² προφητιας D | ⁺³ μετα D | ⁺⁴ χειρων D | ⁺⁵ πρεσπιτεριου F

⁶⁷ • **15 [lat.]** (¹) tuis profectus D | p(ro)fectus tuus F

[gr.] ^{+b} εισθι D* | ισθι D^c

⁶⁸ • **16 [lat.]** ⁺¹ adtende te D | ⁺² doctrinae D F | (¹) permane D | insta F | ⁺³ faciendo D | ⁺⁴ saluum(m) facies D | (²) eos qui te audiunt D F

[gr.] ^{+b1} διδασκαλεια D* | txt D^c | ^{+b2} επιμενε D | Τ εν D* | txt D^c | ^{+b3} σωσεις D

⁺⁴saluabis et ⁽²audientes te⁾ ⁺¹seniore(m)
⁺³Σωσις και τους ακουοντας σου · **5,1**⁶⁹Πρεσβυτερω

ne increpaueris sed ⁺²obsecra ut patrem
Μη ⁺¹επιπληξης Αλλα παρακαλει · ως πατερα

⁺³iuniores ut fratres anus
Νεωτερους ως αδελφους · **2**⁷⁰Πρεσβυτερας

ut matres ⁺¹iuuenculas ut sorores in omni
ως μητερας · ⁺¹Μεωτερας ως ⁺²αδελφας · εν · ⁺³παση

castitate uiduas honora ⁺¹quæ uere ⁺²uiduæ s(un)t
⁺⁴αγνια · **3**⁷¹Χηρας ⁺¹τιμα τας οντως χηρας

si ⁽¹aute(m) qua⁾ uidua filios aut nepotes h(abe)t
4⁷²Ει δε ⁺¹τεις οη χηρα τεκνα η · εκγονα εχει

⁺¹discant primum ⁽²suam domum⁾ ^{(pie} regere t colere
⁺²Μαθηανετωσαν πρωτον ⁺³των ⁺⁴ιδιον ⁺⁵οικον ευ t piare (est) infi(nitius)

(est) infi(nitius) et pare(m) gratia(m) reddere parentibus⁾
σεβειν · και αμοιβας ⁺⁶αποδειδοναι · τοις προγονοις

hoc enim ⁽³est acceptum⁾ coram do
Τουτο γαρ εστιν αποδεκτον · ενωπιον του θυ

⁽¹quæ autem ueræ⁾ uidua (est) et desolata spe
5⁷³Η δε οντως χηρα · και μεμονωμενη · Ηλ

⁶⁹ •**5,1** [lat.] ⁺¹ Seniores F | ⁺² obscura F | ⁺³ iuuenes F

[gr.] ⁺¹ επιπληξης F* | txt F^c

⁷⁰ •**2** [lat.] ⁺¹ adulescentulas D

[gr.] ⁺¹ νεωτερας D F^c | νεοτερας F* | ⁺² αθελφας F | ⁺³ πασε F* | txt F^c | ⁺⁴ αγνια D

⁷¹ •**3** [lat.] ⁺¹ quæ D F | ⁺² uiduæ D F

[gr.] ⁺¹ τιμα D* | txt D^c

⁷² •**4** [lat.] ⁽¹ 2 1 D F | ^{+b} discat D F | ⁽² 2 1 D F | ⁽ colere et remunerare parentes D | regere & mutuam uicem reddere parentib(us) F | ⁽³ 2 1 F

[gr.] ⁺¹ τισ D | ^o G^c D F | ⁺² μαθηανετωσαν D* | μαθηανετωσαν D^c | ⁺³ των D* | txt D^c | ⁺⁴ ιδιον D* | txt D^c | ⁺⁵ οικων D* | txt D^c | ⁺⁶ αποδειδοναι D

⁷³ •**5** [lat.] ⁽¹) Nam quæ uere D | Quæ aut(em) uere F | ⁺¹ permanet in D | ⁽²) orationibus praecationibus D | obsecrationib(us) & orationib(us) F | ⁺² et D F | ⁺³ nocte F* | die F^c

rat in dm et ⁺¹instat ⁽²⁾orationibus
πικεν επι ⁺¹θν · και προσμενει ταις ⁺²δαιησεσιν

et obsecrationibus) nocte ⁺²ac ⁺³die (quae (autem))
και ταις ⁺³προσευχαις νυκτος και ^{+b4}ημερας · **6**⁷⁴H δε

i(n) deliciis □t deliciosa\ ⁺¹uiuit mortua est et haec p(rae)
σπαταλωσα ζωσα τεθνηκεν · **7**⁷⁵Και ταυτα ⁺¹πα

cipe ut inrep(re)hensibiles sint si ⁽¹⁾(autem)
ραγγελαι Ινα ⁺²ανεπειλημπτοι , ⁺³ωσειν · **8**⁷⁶Ει δε

quis) suor(um) ⁺¹et maxime domesticor(um) □n(on) p(rae)uide t\ ⁽²⁾n(on) h(abe)t cura(m))
τις · των · ιδιων και ⁺¹μαλλειστα T ⁺²οικιων · ου ⁺³προ

fidem T negavit et est ⁺²i(n)fidele
νοειται · την · πιστιν η ⁺⁴ρνητε και εστιν απιστου

det(er)ior uidua ⁺¹elegatur non minus
χειρων · · **9**⁷⁷Χηρα καταλεγεσθω · μη · ⁺¹ελαττων

(annor(um) sexaginta) ⁺²quae ⁺³fuerat unius uiri ⁺⁴uxor
ετων ⁺²εξηκοντα γεγονυια ενος ανδρος γυνη

in operibus bonis (h(abe)ns testimoni(u)m) ^{o1}si filios
10⁷⁸εν εργοις καλοις · Μαρτυρουμενη Ει ⁺¹ετεκ

[gr.] ⁺¹ τον κν D* | τον θν D^c | ⁺² δεησεσιν D | ⁺³ προσευχαις F | ⁺⁴ ημηρας F* | txt F^c

⁷⁴ •**6** [lat.] () quae autem D | Nam quae F | □\ D F | + ac it uiuens D | e(st) uiuens F

⁷⁵ •**7** [gr.] ⁺¹ παραγγελλε D | ⁺² ανεπιλημπτοι D D^{c2} | ανεπιλημπτοι D^{c1} | ⁺³ ωσειν D

⁷⁶ •**8** [lat.] ⁽¹⁾ 2 1 D F | ⁺¹ ex D | □\ D F | ⁽²⁾ 3 1 2 D F | T de D | ⁺² infideli F

[gr.] ⁺¹ μαλλιστα D | T των D^c | ⁺² οικειων D^c | ⁺³ προνοι D | ⁺⁴ ρνηται D^c

⁷⁷ •**9** [lat.] ⁺¹ eligatur F | () annorum lx D | sexaginta annorum F | ⁺² quae D F | ⁺³ fuerit F | ⁺⁴ uxoris D | txt D^{c0}
2 1 D

[gr.] ⁺¹ ελαττων D | ⁺² λξ D

⁷⁸ •**10** [lat.] () 2 1 D F | ^{o1} D | ⁺¹ nutrium D | ⁺² tribulatione(m) F | T patientibus F | ^{o2} D | ^{o3} D | ^{o4} D

[gr.] ⁺¹ ετεκνοτροφησεν D | ⁺² ενψεν D | ⁺³ επηρκεσεν D | επερκησεν F | ⁺⁴ επηκολουθησεν D

⁺¹educavit si hospitio recepit si s(an)c(t)oru(m) pe
νοφορεσεν · Ει εξενοδοχησεν · Ει αγίων πο

des lauit si ⁺²tribulantibus T subministravit
δας ⁺²ενειψεν · Ει θλιβομενοις · ⁺³επηρησεν

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si omne ^{o2}t opus ^{o3}t bonu(m) ^{o4}t subsecuta est adolescentiores □t iuniores\
Ει παντι εργω αγαθω ⁺⁴επικολουθησεν **11**⁷⁹Νεωτερας

aute(m) uiduas deuita cum enim ¶luxoriatε
δε ⁺¹χηρας παραιτου · Οταν γαρ κατα στερηνειας

fuerint) in xpo nubere uolunt habentes dam
ους ειν) του ⁺²χρυ ⁺³γαμειν θελουσιν · **12**⁸⁰Εχουσαι κρι

natione(m) ^{+q(ua)m} p(ri)mam fidem ¶irritauerunt t rep(ro)bauer(un)t)
μα οτι την πρωτην πιστιν ηθετησαν

simul aute(m) et ⁺¹otiose discunt ¶circuire
13⁸¹Αμα ⁺¹δαι · και αργαι · μανθανουσιν περιερχο

domus) non solum °aute(m) ⁺²otiose ⁺³sed
μεναι · τας ⁺²οικιας · Ου ⁺³μονον δε · αργαι Αλλα

et ¶uerbose et curiose) loquentes ⁺⁴quę n(on) oportet
και φλυαροι και περι εργοι Λαλουσαι τα · μη

□t n(on) esse t n(on) oportentia\
δεοντα **14**⁸²Βουλομαι uolo ergo ¶iuniores t adolescentiores)
ουν T νεωτερας

⁷⁹ •**11** [lat.] □\ D F | ¶ in deliciis egerint D

[gr.] ⁺¹ χερας F | ¶ στερηνιασωσιν D | ⁺² χρυ D F | ⁺³ γαμιν D* | txt D^c

⁸⁰ •**12** [lat.] + Quia D F | ¶ inritam fecerunt D | irritam fecerunt F

⁸¹ •**13** [lat.] ⁺¹ otiosae D | ociosę F | ¶ circumire domos D | ° F | ⁺² otiosae D | ociosę F | ⁺³ set D | ¶² iam et uerbosae et curiosae D | uerbosae & curiosę F | ⁺⁴ quae D F | □\ D F

[gr.] ⁺¹ δε D | ⁺² ιοκιας F | ⁺³ μον D* | txt D^c

⁸² •**14** [lat.] ¶ adolescentiores D | iuniores F | + maledicti D F

[gr.] T τας D | ⁺¹ τεκνογονειν D | ⁺² οικοδεσποτεν F* | οικοδεσποτην F^c | ⁺³ διδοναι D | δειδοναι F | ⁺⁴ χαρην D

nubere filios p(ro)creare matresfamilias e(ss)e nullam
γαμειν ⁺¹τεκνογονιν · ⁺²Οικοδεσποτειν Μηδε

occassione(m) dare adu(er)sario
μιαν αφορμην ⁺³δειδειδοναι · τω · αντικειμενω

^{+b}maledictiones gratiam iam enim (con)uersæ s(un)t quae
λοιδοριας ⁺⁴χαρειν **15**⁸³Ηδη γαρ (ε)ξετραπησαν τει

dam) T °post satanan (¹si quis fideles) h(abe)t ui
νεζ) οπισω του σατανα · **16**⁸⁴Ει τις ⁺¹πιστιν εχει ^{+b2}χη

duas (²sufficient(er) tribuat eis) ⁺²et non grauetur
ρας ⁺³επαρκεισθω αυταις και μη ⁺⁴Βαρεισθω · η ·

eccl(esi)a ut (³his quæ uere uiduæ s(un)t) sufficiat
⁺⁵εκκλησια · Ινα ταις οντως χηραις ⁺⁶επαρκεσει

qui bene p(rae)s(un)t ⁺¹p(re)sbyteri ⁺²duplo
17⁸⁵ Οι ⁺¹καλωσ ⁺²προεστωτες πρεσβυτεροι διπλης

honore digni ⁺³habeantur maxime T ⁺⁴laboran
⁺³τινης · ⁺⁴αξιους θωσαν · ⁺⁵Μαλλιστα οι ⁺⁶κοπι

tes □t q(u)i p(rae)s(un)t\ i(n) u(er)bo et doctrina dicit enim
ωντες T λογω και ⁺⁷διδασκαλια **18**⁸⁶Λεγει γαρ

⁸³ •**15** [lat.] ◊ quidam conuerse sunt D | quaedam (con)uersae s(unt) F | T retro G^c D F | ° F

[gr.] ◊ τινες εξετραπησαν D

⁸⁴ •**16** [lat.] (¹) si quis fidelis uel si qua fidelis D | si quis fidelis F | (²) subministret illis F | +2 ut D | (³) ueris uiduis D | his quae uere uiduae sunt F

[gr.] ⁺¹πιστος η πιστη D | πιστη F | ⁺²χερας F* | txt F^c | ⁺³επαρκειτω D | ⁺⁴βαρισθω D* | txt D^c | ⁺⁵εκκλησιας F | ⁺⁶επαρκεση D | επαρκησει F* | txt F^c

⁸⁵ •**17** [lat.] ⁺¹ praesbyteri D | presbiteri F | ⁺² duplici D F | ⁺³ honorent(ur) G^c D | T qui D | quae F | ⁺⁴ laborant D F | □\ D F

[gr.] ⁺¹καλω D* | txt D^c | ⁺²προεστωτης F* | txt F^c | ⁺³τειμης D* | τιμης D^c F | ⁺⁴αξιους D | ⁺⁵μαλλιστα D | ⁺⁶κοπιωντως F* | txt F^c | T εν D | ⁺⁷διδασκαλια D* | txt D^c

⁸⁶ •**18** [lat.] ◊ boui tritulantem os non infrenabis D | Non frenabis os boui tritulantem dignus e(st) enim operarius mercede sua F

[gr.] ⁺¹κημωσεις D* | φμωσεις F* | txt D^c F^c | ⁺²αξιους D

scriptura (bouem triturante(m) non alligabis
η γραφη · Βουν αλοωντα ου ⁺¹φιμωσεις ·

dignus enim operarius mercede sua)
⁺²Αξιος γαρ · ο εργατης του μισθου αυτου

aduersus ⁺¹p(re)sbyt(er)um accusationem noli recip(er)e
19⁸⁷Κατα πρεσβυτερου ⁺¹κατηγοριαν μη παραδε

□excepto exceptis τ\ ⁺²nisi duob(us) ⁺³τ tribus ⁺⁴testibus
χου · Εκτος ει μη Τ δυο η · ⁺²τριων μαρτυρων

peccantes (autem) coram omnibus
20⁸⁸Τους (αμαρτανοντας · δε) ενωπιον παντων

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argue ut et ceteri ⁺¹timorem habeant
⁺¹ελεγχαι ινα και οι λοιποι φοβον ⁺²εχωσειν

testor coram do et xpo ihu
21⁸⁹ Διαμαρτυρομαι ενωπιον του θυ και (χρυ ιω)

et electis angelis ut haec
και των εκλεκτων αγγελων · Ινα ταυτα

⁺¹custodias sine p(rae)iudicio nihil fa
φυλαξης χωρις · προκριματος Μηδεν πο

ciens i(n) alia(m) parte(m) declinando manus cito
ιων κατα προς ⁺¹κλισιν **22⁹⁰**Χειρας ⁺¹ταχαιως

⁸⁷ •19 [lat.] ⁺¹ presbiterum F | □\ D F | ⁺² nesi D | ⁺³ aut D F | ⁺⁴ testis D

[gr.] ⁺¹ κατηγορειαν D* | txt D^c | ⁺² τριον F* | txt F^c | Τ επι D

⁸⁸ •20 [lat.] ⁺¹ timore D

[gr.] ⁰ δε αμαρτανοντας D* | αμαρτανοντας D^c | ⁺¹ ελεγγε D | ⁺² εχωσιν D

⁸⁹ •21 [lat.] ⁺¹ txt D^c | custodiat D | ⁺² serua D

[gr.] ⁰ κυ ιω χρυ D | ιω χρυ F | ⁺¹ κλησιν D

⁹⁰ •22 [lat.] ⁺¹ inposueris D F

[gr.] ⁺¹ ταχεως D | ⁺² κοινωχει F* | txt F^c | ⁺³ αμαρτιας D | ⁺⁴ αλλοτριαις D | ^{+b4} αγνων F

nemini ⁺¹imposueris neq(ue) communicaueris pecca
μηδενι επιτιθει μηδε ⁺²κοινωνει ⁺³αμαρτει

tis alienis te ipsum castum custodi noli ad
αις ⁺⁴λοτρειαις σεαυτον ⁺⁵αγνον τηρει **23**⁹¹ ⁺¹Μηκε

huc aqua(m) bibere sed ⁺¹unio modico utere
τει υδρο ⁺²ποτει · ⁺³Αλλα οινω ⁺⁴ολλιγω · χρω ^{ο1}α

propt(er) stomachum ^{ο1}tuu(m) et ^{ο2}p(ro)pt(er) frequentes
δια τον ⁺⁵σρομαχον σου · και ^{ο2}δια τας πυκνας

tuas infirmitates quorunda(m) hominu(m) peccata
σου · ⁺⁶ασθενιας **24**⁹²Τινων · ⁺¹ανων αι αμαρτια

manifesta s(un)t p(rae)cedentia ad iudiciu(m) quos
προδηλοι εισιν προαγουσαι εις κρισιν ⁺²Τις

dam aute(m) et ⁺¹subsequentur similiter
ειν δε και ⁺³επακολουθουσινμ **25**⁹³Ως αυτως

^οaute(m) et ^{ο1}op(era) t\ (facta bona) manifesta sunt
^οδε και τα εργα τα καλα ⁺¹προδηλα εισιν

et quae alit(er) se h(abe)nt · ^{ο2}t a\ abscondi non
και τα αλλως εχοντα · κρυβηναι ου · ⁺²δου

poss(un)t ⁺¹quic(um)q(ue) sunt sub iugo serui
ναται · **6,1**⁹⁴Οσοι ⁺¹εισειν υπο ζυγον ⁺²δουλου

⁹¹ •**23** [lat.] ⁺ uino D | ^{ο1} D | ^{ο2} D F

[gr.] ⁺¹ Μηκετι D | ⁺² ποτι D* | ποτε D^{ο1} | txt D^{ο2} | ⁺³ αλλ D^ο | txt D* | ⁺⁴ ολιγω D | ^{ο1} D | ⁺⁵ στομαχον D F | ^{ο2} D | ⁺⁶ ασθενειας D

⁹² •**24** [lat.] ⁺ secuntur D | subsecuntur F

[gr.] ⁺¹ ανθρωπων D | ⁺² τισιν D | ⁺³ επακολουθουσιν D | F

⁹³ •**25** [lat.] ^ο D | ^{ο1} D F | ^ο facta bono D | ^{ο2} D F

[gr.] ^ο D | ⁺¹ προδελα F | ⁺² δυνανται D

⁹⁴ •**6,1** [lat.] ⁺¹ quicunq(ue) F | ^ο 2 1 F | ⁺² habeant D | arbitrant(ur) F | ^ο F | ⁺³ non D | ⁺⁴ dni D F | ⁺⁵ blasphematur F

[gr.] ⁺¹ εισιν D | ⁺² δουλοι D | ⁺³ ιδιους D | ⁺⁴ τειμης D* | txt D^ο | ⁺⁵ κυ D* | txt D^ο | ⁺⁶ βλασφημηται F

(suos dominos) omni honore dignos
τους ⁺³ιδειους δεσποτας πασης ⁺⁴τιμης αξιους

⁺²arbitrentur °ut ⁺³ne nomen ⁺⁴di et
ηγισθωσαν ἵνα μη το ονομα του ⁺⁵θυ και · η ·

doctrina ⁺⁵blasphemetur (fideles autem)
διδασκαλια ⁺⁶βλασφημεται · **2⁹⁵**Οι δε πιστους

⁺¹habentes dominos non ⁺²contemnant
⁺¹εχοντας δεσποτας ⁺²μη κατά ⁺³φρονειτωσαν

⁺³quia fratres sunt sed magis serui
□Οτι αδελφοι εισιν Αλλα μαλλον δουλευ

ant ⁺⁴q(uoniam) fideles s(un)t et dilecti qui
ετωσαν\ Οτι πιστοι εισιν και ⁺⁴αγαπητον · Οι · της

beneficii participes s(un)t haec ⁺⁵doce
⁺⁵ευσεβιας αντιλαμβανομενοι · Ταυτα ⁺⁶διδασκαι

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⁺⁶et hortare □t obsecra\ Si quis alit(er) docet et non
και παρακαλει **3⁹⁶**Ει τις ετερο διδασκαλει και μη

□accedet t\ ⁺¹adq(u)iescat sanis sermonib(us) dni
προσερχεται ⁺¹υγαινουσιν λογοις τοις του κυ

n(ost)ri ihu xpi et ei ⁺²quē s(ecundu)m pietatem est doctrinae
ημων ιω ⁺²χρυ και τη ⁺³κατευσεβιαν Τ ⁺⁴διδασκαλια

(¹i(n)flatus (est) t sup(er)bus) nihil sciens sed (²languescit t egrotat)
4⁹⁷Τετυφωται μηδεν επισταμενος Αλλα νοσων

⁹⁵ •2 [lat.] ◊ qui autem fidelis D F | ⁺¹ habent D F | ⁺² contemnat F | ⁺³ quod D | ⁺⁴ quia F | ⁺⁵ docet D | ⁺⁶ ex D |
□\ D F

[gr.] ⁺¹ εχοντις D* | εχοντες D^c | ⁺² με F* | txt F^c | ⁺³ φρονιτωσαν D* | txt D^c | □\ D | ⁺⁴ αγαπητοι D F | ⁺⁵
ευεργεσιας D | ⁺⁶ διδασκαλει D

⁹⁶ •3 [lat.] □\ D F | ⁺¹ adquiescit F | ⁺² quae D

[gr.] ⁺¹ υγαινουσιν D | ⁺² χρυ D | ⁺³ κατευσεβιαν D^c | txt D* | Τ ουση D* | υς D^c | ⁺⁴ διδασκαλια D* | txt D^c

⁹⁷ •4 [lat.] (¹) inflatus est autem D | sup(er)b(us) F | (²) egrotat D | languens F | ⁺¹ quaestionem D | (³) pugna
u(er)bor(um) G^{marg.} | om. D | t pugnans F | ⁺² berborum D | Τ rixas D | ⁺³ et D | ⁺⁴ nascuntur D | oriunt(ur) F | ⁺⁵
blasphemiae D | ⁺⁶ suspitiones F

circa ⁺¹q(ue)stiones et (³alt(er)catio t pugnas u(er)bor(um)) T ⁺³ex quib(us) ⁺⁴nascuntur
περι ⁺¹ζητησεις · και ⁺²λογομαχιας · Εξ ων ⁺³γινεται

Inuidiae contentiones ⁺⁵blasphemiæ ⁺⁶suspiciones ma
⁺⁴φθονος · ερεις βλασφημιαι · ὑπονοι · αι πο

lae conflictationes (corruptor(um) hominu(m))
νηραι ⁵⁹⁸διαπαρατριβαι διεφθαμενων · ⁺¹ανων

mente) et ^odestitutorum ⁺¹q(ui) ueritate T
τον · νουν και ⁺²απεστερημενων T¹ της · ⁺³αληθιας

existimantium ⁺²quaestu(m) esse pietatem
⁺⁴νομειζοντων ⁺⁵πορεισμον ειναι την ⁺⁶ευσεβιαν > – T²

est aute(m) ⁺questus magnus pietas ^odi cum
⁶⁹⁹Εστιν δε πορισμος · μεγας η ⁺¹ευσεβια ^oθυ μετα

sufficiencia nihil enim in tulimus in h(un)c
⁺²αυταρκιας ⁷¹⁰⁰Ουδεν γαρ ⁺εισηνεγκαμεν εις τον

mundu(m) T (quod) t quonia)m nec auferre aliquid pot(er)imus)
κοσμον · T Οτι ουδε · εξενεγκειν · τι δυναμεθα

habentes aute(m) (uictu(m) t alimentu(m)) et T ⁺tegîmenta
⁸¹⁰¹Εχοντες δε · ⁺¹διαπροφην · και ⁺²σκεπασματα

[gr.] ⁺¹ζητησει F | ⁺²λογομαχια G^{marg. 1} | λογομαχος αγαν G^{marg. 2} | ⁺³γεννευνται D* | γεννων D^c | ⁺⁴φθονοι D* | txt D^c

⁹⁸ •5 [lat.] () 2 3 1 F | ^o F | ⁺¹ a D | T priuati sunt F | ⁺² questum F

[gr.] ⁺¹ ανθρωπων D | ⁺² απεστραημενων D* | απεστηρημενων F | txt D^c | T¹ απο D* | om. D^c | ⁺³ αληθειας D^c | txt D* | ⁺⁴ νομειζοντων D | νομειζοντων F* | νομειζοντων F^c | ⁺⁵ πορισμον D | ⁺⁶ ευσεβειν D^c | txt D* | T² αφιστασο αγιοτων τοιουτων D^c

⁹⁹ •6 [lat.] ⁺ quaestus D | questus F | ^o D F

[gr.] ⁺¹ ευσεβεια D^c | txt D* | ^o D | ⁺² αυταρκειας D^c | αυταρκια F | txt D*

¹⁰⁰ •7 [lat.] T uerum D | haud dubium F | () quoniam nec effere aliquid possumus D | haud dubium quia nec auferre q(uo)d possumus F

[gr.] ⁺ εισηνηγκαμην F* | εισηνηγκαμεν F^c | T δηλον D

¹⁰¹ •8 [lat.] () uictum D | alimenta F | T quib(us) F | ⁺ uestitum D | tegamur F

[gr.] ⁺¹ διατροφην D* | txt D^c | ⁺² σκεπακματα F

his contenti sumus nam qui uolunt □¹† uolentes (autem) \
τουτοις αρκεσθησομεθα · 9¹⁰²Οι δε ⁺¹βουλομενοι ·

□²ditari † diuites fieri ⁺¹incidunt in temptatione(m) et la
πλουτειν · ⁺²Εμπειπουσιν εις ⁺³πρασμον Και πα

queu(m) diaboli et desideria multa in
γιδα του διαβολου · Και επιθυμιας πολλας · αν

. utilia et nociua quae mergunt
⁺⁴οητους και βλαβεραι · Αιτινες βυθιζουσιν

homines in int(er)itum et p(er)ditionem
τους ανους εις ολεθρον και ⁺⁵απωλιαν > > –

radix enim omnium malor(um) est
10¹⁰³ ⁺¹Ρειζα γαρ παντων ^οτων · κακων εστιν · η ·

cupiditas quam ⁺¹quida(m) ⁺²adpetentes erraue
φιλαργυρια · ⁺²ης τινες ⁺³οπεγομενοι · απεπλα

runt a fide et †in se ruer(un)t
νηθησαν απο ⁺⁴της πιστεωσ και εαυτους ⁺⁵περι

se) doloribus multis □(id est) sollicitudinis \ tu (autem) ο
επιρανο οδυναισ πολλαισ · · > 11¹⁰⁴Συ δε · ω ·

homo di haec fuge †sectare u(er)o †
ανθρωπε του θυ · Ταυτα φευγε ⁺¹Διωκαι

(autem) † iustitiam pietatem fidem caritate(m)
δε · ⁺²δικαιοσυνην · ⁺³Ευσεβιαν πιστιν αγαπην

¹⁰² •9 [lat.] □¹ \ D F | □² \ D F | + incident D

[gr.] ⁺¹ βουλομαινοι D | ⁺² εμπειπουσιν D | ⁺³ πειρασμον D^c | txt D* | ⁺⁴ οητου F | ⁺⁵ απωλειαν D^c | txt D*

¹⁰³ •10 [lat.] ⁺¹ quidem F | ⁺² appetentes F | † 2 1 D | □ \ D F

[gr.] ⁺¹ ριζα D | ° D* | txt D^c | ⁺² εσ F* | txt F^c | ⁺³ οργομενοι F | ⁺⁴ τεσ F* | txt F^c | ⁺⁵ περιπειραν D | περιπειραν G^c F

¹⁰⁴ •11 [lat.] † secta uero D | † sectare uero F

[gr.] ⁺¹ διωκε D | ⁺² δικαιοσυνην F* | δικαιοσυνην F^c | ⁺³ ευσεβιαν D^c | txt D* | ⁺⁴ πραυτητα D* | πραοτητα D^c

Folio 91r

patientia(m) mansuetudinem ⁺¹certare bonu(m)
 υπομονην ⁺⁴πραυπαθιαν **12**¹⁰⁵ ⁺¹αγωνιζου τον · καλον

certamen fidei ⁺²adp(re)hendere □t imp(eratiuum)\ 'aet(er)na(m) uita(m)⟩
 αγωνα της πιστεως · Επιλαβου της αιωνιου ζωης

'in qua' uocatus es et ⁺³confessus °es bonam
 εις ⁺²την ⁺³εκκληθης και ⁺⁴ωμολογησας την καλην

confessionem coram multis testibus ⁺¹p(rae)cipio tibi
 ομολογιαν ενωπιον ⁺⁵πολλων · μαρτυρων **13**¹⁰⁶ ⁺¹Πα

□t contestor\ coram do ⁺²uiuificante
 παραγγελων ενωπιον του θυ του ζωογονουντος

omnia et 'ihu xpo' T testimoniu(m) ⁺³reddente sub
 τα παντα · και 'ιω χρυ' του μαρτυρησαντος επι

pontio pilato bonam confessione(m) ut ⁺(con)serues
 ποντιου ⁺²πιλατου την καλην ομολογιαν · · **14**¹⁰⁷ ⁺¹τηρησεσαι

mandatu(m) sine macula inrep(re)hensibile usq(ue) in
 την · εντολην · ⁺²ασπειλον T ⁺³ανεπιλημπτον · μεχρι της

□apparitionem t\ aduentu(m) dni n(ost)ri ihu xpi □qua(m) t\ que(m) 'temporib(us)
⁺⁴επιφανιας του κυ ημων ιω ⁺⁵χρυ **15**¹⁰⁸ Hν · καιροις ·

suis) ostendet beatus et solus potens
 ιδιοις ^{+δ}δειξει ο μακαριος και μονος δυναστης

¹⁰⁵ •**12** [lat.] ⁺¹ Certa F | ⁺² adpraehende D | apprehende F | ◊ 2 1 F | ◊ ad quam D | ⁺³ confessus D | ° F

[gr.] ⁺¹ αγωνιζου D | ⁺² εν F* | txt F^c | ⁺³ εκκληθης F | ⁺⁴ ομολογησας F | ⁺⁵ πολλων F

¹⁰⁶ •**13** [lat.] ⁺¹ precipio F | □\ D F | ⁺² qui uificat D F | ◊ 2 1 D | T qui F | ⁺³ reddidit D F

[gr.] ⁺¹ παραγγελωσοις D | παραγγελων F | ◊ χρ ιω D | ⁺² π ιλατου D

¹⁰⁷ •**14** [lat.] ⁺ serues D F | □\ D F

[gr.] ⁺¹ τηρησαι D* | τηρησαισε D^c | ⁺² ασπιλον D | T και D | ⁺³ ανεπιλημπτον D^c | txt D* | ⁺⁴ επιφανιας D^c | txt D* | ⁺⁵ χρυ D

¹⁰⁸ •**15** [lat.] □\ D F | ◊ 2 1 F | T et D

[gr.] ⁺ δειξαι D* | txt D^c

T rex regum et dns
Ο βασιλευς των · βασιλευοντων και κς των

dominantium qui solus h(abe)t ^{+b1}immortalitate(m) T
κυριευοντων · **16**¹⁰⁹Ο μονος εχων αθανασιαν T¹

luce(m) ⁺²habitans inaccessible(m) quem uidit (hominu(m) ne
φως οικων απροσιτον · Ον · ειδεν (ανων ου

mo) ⁺³neq(ue) uidere potest cui ⁺⁴honor (potes
δεις) · Ουδε ιδειν δυναται · Ω · ⁺¹τιμη T² κρα

tas i(n) saecula) amen diuitibus ^{o1}in
τος αιωνιον · Αμην **17**¹¹⁰Τοις ⁺¹πλουσειοις · ^oεν ·

(n(un)c saeculo) p(rae)cipe non ⁺¹sup(er)be sape
(τω νυν · αιωνι) ⁺²παραγγελαι · μη υψηλο , ⁺³φρον

re neq(ue) sperare in T¹ diuitiarum ^{o2}inuertum
ιν · μηδε ⁺⁴ελπιζειν επι πλουτου αδηλοτητι

sed in ⁺²do T² ⁺³p(rae)stanti nobis T³ □ditant(um) t\ ⁺⁴abundant(er)
Αλλ ⁺⁵επι θω T¹ τω · παρεχοντι ημιν T² ⁺⁶πλουσειωσ

ad fruendu(m) ⁺¹benefacere diuites (l'esse t sint) in
εις απολαυσιν **18**¹¹¹ ⁺¹αγαθοεργειν ⁺²Πλουτειξειν εν

operib(us) bonis facile □t b(ene)\ ⁺²tribuere (l'esse commun
εργοις καλοις ευμεταδοτους ειναι · ⁺³κοινων

¹⁰⁹ •**16** [lat.] ⁺¹ immortalitatem D F | T et D | ⁺² habitat D | ◊ nemos hominum D | nullus hominum F | ⁺³ nec D F | ⁺⁴ honore D | (l) potestas in saecula D | & imperiu(m) in s(ae)c(u)la F

[gr.] T¹ και D | ◊ ουδις ανθρωπων D* | οθδεις ανθρωπων Dc | + τιμη D* | txt Dc | T² και D

¹¹⁰ •**17** [lat.] ^{o1} D F | ◊ huius saeculi D F | ⁺¹ sublime D F | T¹ incerto D F | ^{o2} D F | ⁺² dno F | T² qui D F | ⁺³ praestat D F | T³ omnia D F | □\ D F | ⁺⁴ abunde F

[gr.] ⁺¹ πλουσιοις D | ◊ D | ◊ του νυν αιωνος D | ⁺² παραγγελλε D | ⁺³ φρονειν D | ⁺⁴ ηλπικεναι D | ελπειζειν F | ⁺⁵ εντ D* | εν τω D^c | T¹ ζωντι D | T² παντα D | ⁺⁶ πλουσιωσ D

¹¹¹ •**18** [lat.] ⁺¹ benefaciant D | bene agere F | (l) sint D | fieri F | □\ D F | ⁺² tribuant D | (l) communicent D | communicare F

[gr.] ⁺¹ αγαθοεργειν D | αγαθοεργειν F | ⁺² πλουτειν D | ⁺³ κοινωνικους D

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