

SOUTHEASTERN BAPTIST THEOLOGICAL SEMINARY

THE TEXT CRITICAL SIGLA IN CODEX VATICANUS

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## The Timing of Umlaut Placement

Recently, Payne has suggested that there is evidence pointing to the fact that the umlauts were not all placed at the same time but rather were placed sporadically in the manuscript.<sup>30</sup> He argues this from the existence of “mirror image” umlauts, umlauts that did not sufficiently dry before the page was turned or the codex was shut and therefore left an imprint of ink on the opposite page. These “mirror image” umlauts occur on pages alongside umlauts that left no “mirror image” on the opposite page. This, he argues, is evidence that they were not all placed at once.<sup>31</sup> According to Payne, if the umlauts had been placed at roughly the same time, the ink of one would not have been dry while the other was still wet. What then is at stake regarding sporadic versus sequential umlaut placement and how good is Payne’s evidence from “mirror image” umlauts?

First, does the timing of umlaut placement shed any light on the antiquity of the umlauts? The most likely answer is, “no.” The preponderance of the evidence to date points to the fact that all of the umlauts should be considered original. Umlauts that bear the later, chocolate-colored ink of the retracer most likely have original umlauts underneath them. Even the one, possibly two umlauts in the Hebrews and Revelation supplement portion of Vaticanus represent original umlauts restored to the text during the repair process.<sup>32</sup> This is a conclusion with which Payne generally agrees. In his most recent line of inquiry, he states, “Various factors support the likelihood that dark chocolate brown color umlauts were overtraced in the Middle Ages,” an argument for

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<sup>30</sup> See “SBL 2008 Proposal Abstracts.”

<sup>31</sup> Ibid.

<sup>32</sup> See the section entitled “The Originality of the Umlauts” later in this chapter for details.

their antiquity and originality.<sup>33</sup> If this evidence holds true, the sporadic placement of umlauts, if any, would most likely not mean some umlauts were placed in the fourth century and some were placed in the twelfth century, but rather “sporadic” would mean they were placed during multiple passes through the manuscript, most likely by the same scribe or during the very early life of the codex.

Second, what would sporadic umlaut placement reveal about the scribe’s procedure and intent? Payne argues that it could reveal that Vaticanus was checked against multiple manuscripts. He states concerning sporadic umlaut placement that, “This and the variety of textual variants that coincide with the location of umlauts indicate that a scribe successively compared Codex Vaticanus to multiple manuscripts and put umlauts in B’s margin to mark the locations of variant readings.”<sup>34</sup> Though certainly possible, such a conclusion based on the evidence of “mirror image” umlauts and variety in textual variation is tenuous.

But even apart from the evidence delineated above, data alleged to demonstrate multiple passes through the manuscript (i.e. sporadic umlaut placement) could have any number of other possible explanations, including multiple passes through the codex, checking it against the same manuscript more than once, or perhaps a cursory pass during the process of copying and a more detailed pass subsequently. Given the relative paucity of “mirror image” umlauts in the codex, this may even be the most likely explanation. This conclusion is further strengthened by the fact that the phenomenon Payne is

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<sup>33</sup> See “SBL 2008 Proposal Abstracts.”

<sup>34</sup> *Ibid.*



describing, the existence of “mirror umlauts,” may not in fact indicate sporadic umlaut placement at all.

How good is the evidence for sporadic umlaut placement? It appears to be fairly tenuous though certainly not impossible.<sup>35</sup> There are forty-one apparent “mirror image” umlauts in the New Testament portion of Codex Vaticanus.<sup>36</sup> These umlauts fall into four distinct categories, though categorizing individual umlauts is difficult. First, there are the completely unretraced pairs. In these instances it was an original-ink umlaut that left the mirror image imprint on the opposite page, and both the original and the imprint are unretraced in the manuscript. Second, there are partially unretraced pairs. There are a few instances where it was an original-ink umlaut that left the mirror image imprint on the opposite page. The original umlaut was then retraced much later, but the imprint was left unretraced. Third, there are a few completely retraced pairs. In a few cases it appears that an original-ink umlaut left an imprint on the opposite page, and both the original and the imprint have been retraced. Fourth, there are a few retracing imprints. In a few cases it appears that the original umlaut did not leave an imprint, but once it was retraced and the page turned, the ink from the retracing left an imprint on the opposite page.

Below is a tally of all forty-one of these imprint umlauts with an indication as to which category they best fit.<sup>37</sup>

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<sup>35</sup> It should be noted that at this time Payne’s full research on this topic has yet to be published. Any final judgments about the tenuousness of the evidence should be suspended until he has had a chance to make his full case.

<sup>36</sup> See Table 10.

<sup>37</sup> This tabulation is based on the 1999 high resolution color reproduction of Vaticanus. In many cases it is very difficult to tell to which category the mirror image umlauts belong, even with such a precise replica.



Table 10. Imprint Umlauts

Location	Imprint umlaut:			Original umlaut:	
	Original ink	Retracer ink	Entirely retraced	Retraced	Unretraced
1236.A.29.L	*			*	
1244.A.29.L		*		*	
1256.A.7.L	*			*	
1270.A.31.L	*				*
1272.A.28.L		*		*	
1277.C.19.R	*			*	
1294.A.11.L	*				*
1296.A.33.L		*		*	
1309.B.27.R	*				*
1311.A.39.R			*	*	
1322.B.15.R	*				*
1334.B.23.R	*				*
1337.C.15.R	*				*
1338.A.42.L	*				*
1348.B.19.R	*				*
1358.C.32.L	*				*
1360.C.40.R	*			*	
1380.A.26.L	*				*
1384.B.8.R	*				*
1386.A.35.L		*		*	
1394.A.19.L		*		*	
1396.B.39.R			*	*	
1402.A.15.R	*			*	
1408.B.25.R	*				*
1418.C.26.R	*			*	
1452.A.39.R		*		*	
1453.A.29.R	*			*	
1456.A.4.L		*		*	
1456.A.25.L		*		*	
1456.B.24.R	*				*
1461.B.18.R	*				*
1472.B.24.R	*				*
1497.C.4.R			*	*	
1498.B.14.R		*		*	
1499.A.3.R		*		*	
1499.C.21.R	*			*	

Table 10—Continued

Location	Imprint umlaut:			Original umlaut:	
	Original ink	Retracer ink	Entirely retraced	Retraced	Unretraced
1500.C.32.R	*				*
1501.A.24.R		*		*	
1506.A.28.L			*	*	
1511.A.3.R	*				*
1513.C.27.R		*		*	

Before drawing any conclusions from the data, a few observations must be made. First, it should be noted that identifying an umlaut and, especially an imprint, as original or unretraced is an imperfect endeavor at best. Consequently, any conclusions based on differentiating between the two should be made only cautiously. Second, it should be noted that an astonishingly small number of umlauts left an imprint on the opposite page. They total only about 5% of the number of umlauts in the New Testament of Vaticanus. It should also be noted that non-umlaut imprints in the codex, places where text or other marginalia left an imprint on the opposite page, though certainly present, are also rare. Whatever the circumstances or conditions were that existed to produced the imprints, they certainly were not the norm.

When considering the data, there appear to be three observations that could be argued in favor of sporadic umlaut placement. First, the vast majority of completely unretraced pairs and completely retraced pairs, both of which are imprints left by original umlauts, do not occur as the last or nearly the last bits of ink on the page. If the umlauts were being placed sequentially as the manuscript was being produced, the likelihood is that most of the “imprints” would come from those parts of the manuscript that were inked last and thus most likely to be still wet when the page was turned. But this is not



the case. Only two of the completely unretraced and completely retraced pairs are near the bottom of column C (leaving their imprint on the bottom of column A on the opposite page), and only ten of the twenty-eight completely unretraced and completely retraced pairs are the last umlaut on the pair of pages, arguing against the possibility that the umlauts were added sequentially after the text was already produced. This can be most clearly seen by the lack of left-hand dominance. There are substantially more imprints appearing on right-hand pages than there are on left (twenty-six of forty). The case could be made that if the umlauts were added sequentially, most of the mirror-image umlauts would occur on left-hand pages as the text was copied and checked from left to right across a facing pair of pages.

The second argument that could be made in favor of sporadic umlaut placement is the existence of cross-page imprints. As can be seen on the above chart, there are three pairs of pages that have imprints on both left and right pages (1452–1453, 1498–1499, and 1500–1501). If there were truly umlaut imprints made on both left and right-hand pages on the same pair of facing pages, then sporadic umlaut placement would most likely be the case.

There is, however, a good case to be made against this evidence for sporadic umlaut placement. The first major problem with the evidence for sporadic umlaut placement is the existence of the retracing imprints. There are possibly twelve umlaut imprints where the imprint appears to have been made not by the ink of the original umlaut but rather by the retracing ink. In other words, after the umlaut was retraced, the page was turned, and it was the chocolate-brown retracing ink that left the imprint on the opposite page. A good example of this is the umlaut imprint at (1501.A.24.R) which was



left by the retracing of the umlaut at (1500.C.24.L).<sup>38</sup> The ink of the imprint is faint enough almost certainly to not be retraced, but distinct enough to see clearly, and the imprint appears to match the ink of the retraced umlaut across the page from it. What makes this significant is how it parallels Payne's most recent claim. He states, "Numerous cases of mirror-image umlauts exactly opposite each other on facing pages, both matching the original ink of Vaticanus, followed on the same page by umlauts that did not leave a mirror impression show that the umlauts were not all penned in sequence." The umlaut imprint at (1501.A.24.R) is exactly opposite its imprint on a facing page. They both matching the ink of the retracer and are followed on the same page by retraced umlauts that did not leave a mirror impression. By Payne's standard this would show that the umlauts were not all retraced in sequence. This is a difficult issue, and it is far more likely that there were other mechanical considerations that explain why some umlauts left imprints and some did not, including the amount of ink put down by the scribe, how quickly the scribe turned the page, or where the scribe may have stopped and restarted his work. It is also highly likely, therefore, that the unretraced imprints followed by umlauts that left no imprint could be explained by the same mechanical considerations and not necessarily by multiple passes and/or multiple corrector manuscripts (i.e. sporadic umlaut placement) as the best explanation for the phenomenon.

Second, the evidence for sporadic umlaut placement is undermined by the existence of non-umlaut imprinting in Vaticanus. There is evidence of sporadic imprinting caused by non-umlauts throughout the codex. These imprints are caused by the later canon numbers, other retraced and unretraced marginalia, and even unretraced

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<sup>38</sup> Other examples may include the imprints at (1456.A.4.L), (1499.A.3.R), and (1513.C.27.R).

text. For example, the marginal colons at (1258.A.22) and (1289.C.4) both appear to have left imprints on the opposite page. The “Æ” canon number in Acts has left a relatively large smeared imprint at (1401.B.35). Based on the color of the imprint and an examination of the “Æ” itself, it appears that it was the original ink that left the imprint and not the retracing ink. An Arabic numeral has also left an imprint at (1268.A.10.L), and most notably, an unretraced “Θ” at (1314.C.15) has left an imprint at (1315.A.14).<sup>39</sup> These non-umlaut imprints further highlight the difficulties in using umlaut imprinting as evidence of sporadic placement. A case could be made that many of the imprints left by marginalia were caused by sporadic placement, but certainly not the “Θ” at the end of the line on (1314.C.15). Collectively, these other imprints make the case that sometimes imprinting just happened in the process of making the codex as indicated above. Imprinting can be caused by any number of factors, only one of which is sporadic placement.

Third, the existence of cross-page imprints is not as definitive as it might first appear. In all three cases listed above where there are imprints on both the left and right-hand sides of a pair of pages, only one of the umlaut imprints on each pair of pages appears to be an original ink umlaut. The other imprints on the pages appear to be retracer ink umlauts. For example, on the first cross-page imprint pair, folio 1452 and 1453, the imprint at (1453.A.29.R) is clearly an original ink imprint left by the umlaut at (1452.C.29.L) which was subsequently retraced. But the imprint at (1452.A.39.R) has clearly been left by the task of retracing (1453.C.39.L). In fact, the imprint at (1452.A.39.R) was apparently made by the retraced umlaut and the *paragraphos*

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<sup>39</sup> Willker, “Vaticanus” is the first to notice this phenomenon. He, however, draws no conclusion from it.



separating the line above. Again, it should be noted that there is some difficulty in differentiating between original ink imprints and retracer ink imprints, but that there are no actual examples of cross-page original ink umlaut imprints appears most likely.

The conclusion here is that no decisive conclusions should be drawn. The relative lack of umlaut imprinting in most cases demonstrates that whatever circumstances caused it were rare. Also, given the examples of other imprinting in the codex (retracing imprinting and other non-umlaut imprinting), any one theory to attempt to explain umlaut imprinting is highly tentative. Could umlaut imprinting be the result of sporadic umlaut placement? It could. Could umlaut imprinting also just be the result of any number of other mechanical considerations? It could. There are other, more definitive factors, that could help answer the question as to the number and type of sources for the Vaticanus umlauts.

### **The Originality of the Umlauts**

After discovering their purpose, the next major question that must be addressed in any study of the Vaticanus “umlauts” is the question of their antiquity. Were the umlauts placed in the codex by the hand of the original scribe, or were they placed in the manuscript later? If later, when? Since the age of the umlauts has a direct impact on the significance of any textual variation they may mark, establishing as precisely as possible their age is as important as determining their purpose. Below is a brief history of the debate concerning the age of the umlauts, followed by an evaluation of the arguments for and against their antiquity.



## The History of the Debate

The discussion on the question of the date of the umlauts began with their discovery, detailed in Payne's first article. There he raises a hypothetical objection to dating the umlauts to the hand of the original scribe.<sup>40</sup> He asks, "Would the scribe of Vaticanus have employed text-critical sigla to mark places of known variation?"<sup>41</sup> According to Payne, this question has two dimensions. First, would the scribe have had sufficient access to other manuscripts to do textual criticism? And second, is there any indication that the scribe employed any other kind of siglum in the production of the codex that could be seen as precedent for claims made about the umlauts?

Payne provides three relatively short answers to the objection. He first argues that there is sufficient evidence that the scribe of Vaticanus did have access to other New Testament manuscripts. Payne cites Metzger who points to the "substantial similarities" between Vaticanus and the Syriac tradition.<sup>42</sup> Payne then states, that since the manuscript has some alignment with the Syriac, the scribe of Vaticanus could easily have had access to the many variants of the Syriac tradition. He further notes that the scribe would have only needed to have a small number of manuscripts to provide enough variation to produce umlauts in the locations he examined.<sup>43</sup>

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<sup>40</sup> As previously noted, Payne observes here that some of the "bar-umlauts" are not retraced and thus concludes that they are original, but he offers no details or further explanation on this until his second article.

<sup>41</sup> See Payne, "Fuldensis," 255–57. Payne is not seriously objecting to the antiquity of the umlauts. It is quite the opposite. He is merely anticipating the objection and answering it.

<sup>42</sup> Metzger, *Early Versions*, 255.

<sup>43</sup> Payne, "Fuldensis," 256. As noted earlier, since Payne only looked at "bar-umlauts" in his first article, he mistakenly connected the *paragraphos* to the umlaut.

The second answer that Payne gives to the objection is that the scribe of Vaticanus did clearly employ other sigla in the production of the text of the New Testament in that codex. He cites Hammond who notes four of these additional sigla: sigla noting a quotation (>), the *paragraphos* ( \_\_\_\_\_ ), the *apostrophus* ( ' ), and a punctuation ( · ).<sup>44</sup> All of these sigla, Payne argues, are believed to be inscribed by the original hand of Vaticanus into the text, so there can be no objecting to the use of the umlauts by the original hand. The umlauts simply become a fifth kind of siglum employed by the scribe.

The third answer that Payne gives regarding the originality of the umlauts is based on the quality of the text of the New Testament portion of Vaticanus as a whole. Payne, citing Gregory, argues that the excellent nature of the text of Vaticanus makes it “entirely conceivable” that the scribe was doing some textual criticism, so that the text of Vaticanus represents only the “good” manuscripts of the second century.<sup>45</sup> In other words, he argues that the quality of the text of Vaticanus led scholars to believe that it was already the product of textual criticism of some kind prior to the discovery of the umlauts. To Payne’s mind the existence of the umlauts only serves to reinforce that notion. Hence their originality is eminently plausible.

Within two years of the publication of Payne’s first article, Curt Niccum raised the first genuine objection to the originality of the umlauts. He provided two pieces of evidence that the umlauts were not, in fact, placed in the text by the original hand of

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<sup>44</sup> Hammond, *Outlines*, 49 and Payne, “Fuldensis,” 257–8.

<sup>45</sup> C. R. Gregory, *Canon and Text of the New Testament* (Edinburgh: T. & T. Clark, 1907), 347 and Payne, “Fuldensis,” 258.



Vaticanus but rather were placed there in the fifteenth century or perhaps even the sixteenth century by Sepulveda.<sup>46</sup>

The first piece of evidence offered by Niccum speaks directly to a fifteenth or post-fifteenth century date. The New Testament of Vaticanus is defective, missing Heb 9:15 onward, and was, in the fifteenth century, supplemented with an essentially Byzantine minuscule.<sup>47</sup> There may be as many as two umlauts in the supplement portion of Codex Vaticanus: one at Heb 9:18–19 (1519.A.12.L) and possibly one at Heb 10:1 (1519.B.12.L). Niccum argues that the existence of these umlauts in the supplement text is strong evidence that all of the umlauts were added in or after the fifteenth century. It is likely, he adds, that while working on the first page, the umlaut maker realized that the textual character of the Hebrews and Revelation supplement differed dramatically from the rest of Vaticanus, so he stopped his collations there.<sup>48</sup> Thus, no umlauts occur throughout the rest of the supplement.

The second piece of evidence Niccum offers is related to Sepulveda as the maker of the umlauts. He argues in a footnote that correspondence between Erasmus and Sepulveda in the sixteenth century suggests that it was Sepulveda who introduced these umlauts into the codex and may have shared his variant list with Erasmus. Erasmus even

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<sup>46</sup> Niccum, “Voice,” 245.

<sup>47</sup> Aland and Aland, *Text*, 109. The supplement, which is catalogued separately from Vaticanus, is Gregory-Aland manuscript 1957. It is considered to be thoroughly Byzantine.

<sup>48</sup> Niccum, “Voice,” 245.



mentions knowing of a reading at Acts 27:16 from a “Vatican manuscript,” and Vaticanus has an umlaut at that portion of the text.<sup>49</sup>

Three years later Payne answered Niccum’s objections by much less theoretical and far more mechanical means.<sup>50</sup> As has been noted earlier, a medieval scribe reinforced the apparently fading text of Vaticanus. He did not, however, trace over every bit of the text. Some of the sigla are left unretraced as are some of the letters.<sup>51</sup> As a result, the original ink of the scribe is still visible to the naked eye. Payne, however, sought an “expert analysis” and enlisted the help of Paul Canart at the Vatican and a high-powered magnifying lens. Canart and Payne together discovered eleven unreinforced umlauts that decisively match the color and general appearance of the ink of other examples of unreinforced text in the codex. They also discovered several examples of umlauts that had been reinforced but where bits of the original ink were still visible beneath.<sup>52</sup> Payne argues that this is conclusive proof that at least some of the umlauts are original to the hand of the scribe of Vaticanus. But what about all the others?

According to Payne there are only three possibilities regarding the umlauts whose ink matches the ink of the medieval retracings, but he argues that only one of the possibilities is the least bit likely.<sup>53</sup> First, it is possible but highly unlikely that the retracer

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<sup>49</sup> Ibid.

<sup>50</sup> Payne and Canart, “Originality.”

<sup>51</sup> It is generally accepted that the “reinforcer” did not ink over letters or words that he believed were in error. Payne gives numerous examples. Ibid., 105.

<sup>52</sup> Listed in Payne and Canart, “Originality,” 108.

<sup>53</sup> Ibid., 109–10.

discovered the eleven original umlauts, decoded their meaning, and then took up the work where the original scribe left off five hundred years before. Second, it is possible but also highly unlikely that the medieval scribe set out to mark variants himself and coincidentally used the exact same siglum as the original scribe. Payne finds neither of these options convincing.

It is far more likely, Payne argues, that the medieval retracer, while retracing the text also retraced a number of the codex's sigla. The eleven unreinforced umlauts can best be accounted for by accidental omission, either because they were on pages that were not particularly faded to begin with, they were at the last column on the page, or they were so faded themselves as to be easily missed.<sup>54</sup>

With these mechanical observations in-hand, Payne attempts to refute Niccum's late date and Sepulveda suppositions in a meaty footnote where he offers four distinct correctives to Niccum's theory. Payne begins by stating, "It is not likely in any event that a fifteenth or sixteenth century scribe would mark as textual variants so many Vaticanus readings that were standard at the time."<sup>55</sup> Payne does not offer any evidence to support this statement, but he is apparently referring to the numerous non-Byzantine readings contained in the lines of text marked by the umlauts. If the umlaut maker was indeed fifteenth century, the textual character of the variants marked would be significantly different and would likely have marked more places where the Byzantine text differed from that of Codex Vaticanus.

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<sup>54</sup> Payne details these three categories with some examples of each. *Ibid.*, 110.

<sup>55</sup> *Ibid.*, 109.



Next Payne argues that the existence of lines marked by umlauts where no known variant exists weighs far more heavily in favor of an earlier date than a later one. Again, he does not provide any direct evidence for the claim, but he seems to be arguing that it is far more likely for there to be a fourth century variant reading that is lost to modern day scholars than for there to be a significant fifteenth or sixteenth century reading lost to modern day scholars. He concludes, “Such occurrences are natural, however, if the original scribe was noting variants existing in the fourth century.”<sup>56</sup>

Payne goes on to assert that, specifically, the Sepulveda supposition is hardly plausible. He offers two arguments for this. First, Payne claims that it is “doubtful” that Sepulveda would actually make text critical marks in the already ancient text of Codex Vaticanus. He offers no evidence, however, to demonstrate that Sepulveda (or any of his contemporaries) would not be inclined to make text-critical notes in the margins of an ancient manuscript. Second, Payne offers one strong piece of evidence to argue that the umlauts were not made by Sepulveda. The color of the ink of the reinforced umlauts matches exactly the ink used hundreds of years before when the manuscript was corrected and does not match the color of the ink used in the fifteenth century Hebrews and Revelation supplement. Payne does not, however, offer any further explanation for the existence of the umlauts in the supplement manuscript.

#### An Evaluation of the Arguments

Careful evaluation of the above ongoing discussion demonstrates that there are three major categories of argument for and against the antiquity of the umlauts: primary

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<sup>56</sup> Ibid.

mechanical observations, secondary mechanical observations, and tertiary or supporting observations. Payne and Canart have provided very significant primary mechanical observations to demonstrate that at least some of the umlauts were made at the time of the manuscript's production. But what about the remaining umlauts? It is reasonable to assume that if some of the umlauts date to the time of the manuscript's production, they all do. The case for this, however, needs to be made by making secondary and tertiary kinds of observations. Below is an evaluation of the most potent evidence in each of these categories with a demonstration that even though the primary evidence is limited in scope, the secondary and tertiary evidence is supportive of the fact that all 808 umlauts in Codex Vaticanus are almost certainly ancient and could possibly belong to the hand of the original scribe.

#### *Arguments from Secondary Mechanical Observations*

Since most of the umlauts have been completely retraced, access to the ink underneath is unavailable and thus cannot be used to date the umlaut. There are other, secondary ways to arrive at a possible dating scheme for the umlauts, based on the impact that the umlauts may have had on the text and based on the impact that the text and other marginalia may have had on umlaut placement. There are two of these kinds of secondary mechanical observations that need to be evaluated: the issue of "crowding" and the existence of the one or more umlauts in the supplemental text of Hebrews and Revelation in Vaticanus.



## Crowding

Given that the umlauts are written in the margins of the text alongside other marginalia, there may be some clues as to their date based on the umlaut's position relative to the text and other marginalia. This is the issue of "crowding." Payne was the first to point out an example of this when he identified an umlaut that was abnormally placed to the right of a B column because of an obstruction in the margin of the text.<sup>57</sup> Willker has also identified an example of this.<sup>58</sup> At (1498.C.3.L) he noticed that a letter, a sigma, appears to have been squeezed in between an umlaut and the line of text. This letter is most likely the product of the retracer as he sought to redivide some words that were spread out over more than one line. The fact that the sigma that begins the line marked by the umlaut is tiny, apparently squeezed in between the umlaut and the line of text, is notable. This fact, Willker argues, is an indication that the umlaut was there before the letter was inserted, a fact that, if true, would attest to the umlaut's antiquity. In the text of Vaticanus there are other examples of crowding that, like the example above, seem to argue for an early date. There are several other examples, however, of "crowding" that could be used to argue for a late date for the umlaut in question. All of these notable examples will be dealt with below and some conclusions offered.

Before beginning this discussion, it is important to review here the bare facts of umlaut placement as a baseline for noticing their change in position relative to crowding. First, the normal procedure for umlaut placement in columns A and B on either a left or right-hand page is to the left of the column. With column C, however, there is more

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<sup>57</sup> Payne, "Fuldensis," 256. Note that Payne incorrectly identifies the umlaut at Matt 9:13–14 as "1425B." The umlaut there is actually (1245.B.6.R.)

<sup>58</sup> Willker, "Vaticanus."

diversity. Umlauts for column C are normally placed to the left of the column on left-hand pages and to the right of the column on right-hand pages.<sup>59</sup> Umlauts are also typically placed close to the line they mark, generally only a letter or two distant. There are, however, some exceptions to these rules.

As discussed above there are twenty-nine examples of non-conformity to the left/right “rules” for umlaut placement. Additionally there are three umlauts that are placed unusually far from the line they mark. Of the 518 umlauts that appear beside A and B columns only seventeen are not to the left of the column.<sup>60</sup> Of the 290 umlauts that appear beside C columns there are twelve locations where umlauts occur to the right of a C column on a left-hand page and where umlauts occur to the left of a C column on a right-hand page. There are also three locations where the scribe put the umlaut far away from the line being marked though not on the other side of the column. These A, B, C, and proximity exceptions, while not conclusive, are interesting, because they may represent places where a scribe was forced to break with his usual umlaut placement pattern due to obstructions on the page by marginalia. Since the relative dates of the other Vaticanus marginalia are known, the phenomenon of crowding could be an aid in dating the umlauts. In other words, if it appears that an umlaut was unusually placed because of a marginal obstruction that is clearly dated to the ninth century, that could be an indication of a post-ninth century date for that umlaut.

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<sup>59</sup> See below for details.

<sup>60</sup> The umlaut at 1465.A.1.L+R, one of the 18 tallied above, has an umlaut to both the left and the right of the column, perhaps marking where the scribe was aware of two distinct variants, though there appears to be only a single known variant there.



Of the thirty-two locations where umlaut placement is non-standard,<sup>61</sup> twenty-five have no obvious explanation. The scribe simply put the umlaut on the “wrong” side of the column. There are no visible obstructions in the margins that would cause the unusual placement. In seven of these cases the scribe even switched sides while working on a column; in other words there are seven columns that are marked on both sides with umlauts. There are, however, seven locations that could be legitimate examples of date-relevant crowding: (1240.C.23.R), (1241.A.7.R), (1245.B.6.R), (1407.B.20.R), (1455.B.31.L), (1496.B.10.R), and (1512.B.17.R). These are places where something in the margin of the text may have prevented “normal” umlaut placement, so the scribe switched sides.

With four of the seven,<sup>62</sup> the “obstructions” that appear to have caused the scribe to put his mark on the other side of the column are Vaticanus’ own original canon numbers for marking divisions in the text.

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<sup>61</sup> (1236.A.6.L), (1240.C.23.R), (1241.A.7.R), (1245.B.6.R), (1253.A.38.R), (1273.B.41.R), (1293.A.27.R), (1337.A.18.R), (1337.A.24.R), (1339.C.42.L+R), (1350.B.18.R), (1351.A.6.R), (1355.C.1.L), (1357.C.3.L), (1377.C.38.L), (1387.A.24.R), (1389.A.20.R), (1399.A.30.R), (1403.C.15.L), (1407.B.20.R), (1447.C.3.L), (1453.C.39.L), (1455.B.31.L), (1465.A.1.L+R), (1467.C.2.L), (1474.C.37.R), (1482.C.10.L+R), (1482.C.30.R), (1496.B.10.R), (1498.A.3.L), (1498.B.5.R), and (1512.B.17.R).

<sup>62</sup> (1240.C.23.R), (1241.A.7.R), (1245.B.6.R), and (1496.B.10.R)

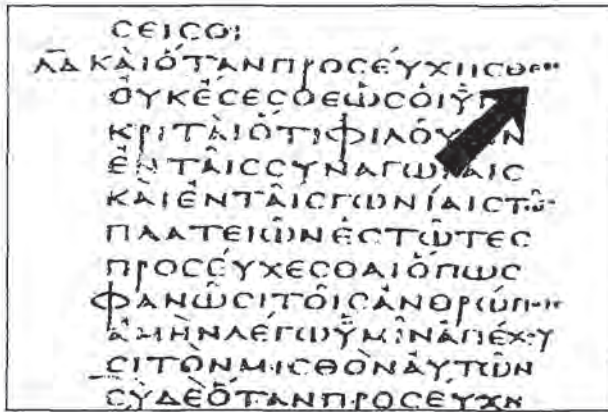


Figure 1

Figure 1 is an example of a column A switch possibly because of an obstruction. These section numbers are typically dated to fourth or fifth century, at the time of the construction of the codex, though they are believed by many to postdate the original scribe.<sup>63</sup> This could be argued to be evidence that at least some of the umlauts were not placed in the text by the original scribe because they post-date the marginalia; but even if the Vaticanus canon numbers are not original to the scribe, there is no reason to postulate a date much later than the fourth century for the umlauts, preserving their antiquity.

The remaining three examples of “crowding” are more difficult to harmonize with the rest of the evidence. The umlauts at (1407.B.20.R), (1455.B.31.L), and (1512.B.17.R) appear at first glance to be misplaced as the result of textual obstructions—two textual division markers and a scribal gloss—that are deemed to be much later than the time of the manuscript’s production, most likely sixth to ninth century for the section numbers

<sup>63</sup> Hermann von Soden, *Die Schriften des Neuen Testaments*, I:1:432 states, “Vom Schreiber des Codex selbst am Rande eingetragen,” (“brought in to the margin from the scribe of the codex itself”). It should also be remembered some scholars believe the Vaticanus canon numbers to be later than the original scribe by as much as 100 years. See the section entitled “Section Indicators and *Paragraphoi*” in Chapter 1 for more details.



and at least that late for the gloss.<sup>64</sup> It is possible, however, that the umlaut at (1455.B.31.R) is misplaced for another reason.

As Figure 2 demonstrates, much of column B on 1455 is set off with a number of marginal sigla marking Old Testament quotations (the >). The quote that begins at B.27 actually runs all the way down to the middle of B.31. It is possible that there is a marginal “>” at B.30 and B.31, part of which is now being obscured by the larger “S-symbol” that was added to the text much later.



Figure 2

Whoever was responsible for adding these later textual dividers had no qualms about putting them on top of existing marginalia,<sup>65</sup> and there are other examples of “wide” umlaut placement because of the Old Testament quotation markers,<sup>66</sup> so it is likely that it was the existence of the quotation marker, which is now no longer visible, that has caused the umlaut to be situated unusually far away from the line it marks, and not the much later textual division marker.

<sup>64</sup> Stephen Pisano, “Text,” 28.

<sup>65</sup> For another example where these later textual markers were placed over the older siglum marking an Old Testament quotation, see (1454.C.18).

<sup>66</sup> See (1236.A.6.L) for another example.

The second example of crowding that is difficult to reconcile with an assumption of an early date for the umlauts is the umlaut at (1407.B.20.L). As Figure 3 demonstrates, it should be a left-hand umlaut, and, in fact, there is a prior umlaut on the same column just a few lines above, to the left of the column. There is nothing present in the text that would cause the switch other than one of Vaticanus' later textual markers.

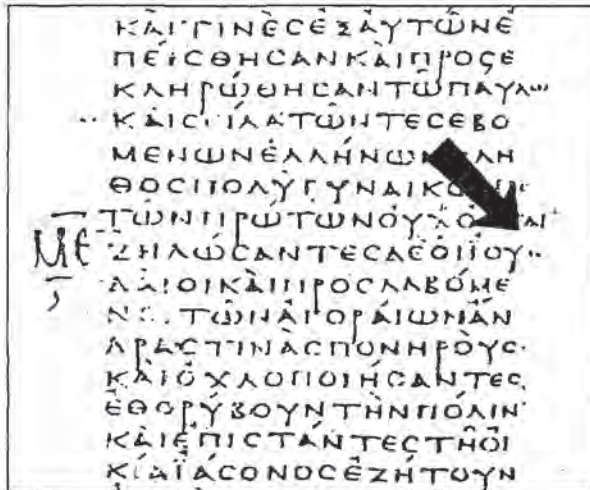


Figure 3

The third example of crowding that is difficult to reconcile with an early date is the umlaut at (1512.B.17.R). As Figure 4 demonstrates it should be a left-hand umlaut, but there is a marginal obstruction in the left-hand column, a scribal gloss lamenting corrections to the text. It should be noted that the text of the gloss is arranged in such a way that the umlaut could have been squeezed between the gloss and the line to the left of the column, but it obviously was not.





Figure 4

These last two examples could be evidence that these particular umlauts were added later, after the later textual divisions and the gloss were inscribed in the manuscript, but given the preponderance of the evidence for a very early date for the umlauts discussed above and the virtually singular nature of these occurrences, these are probably simple matters of coincidence. Given the frequency with which the umlauts are inexplicably “incorrectly” placed, finding one or two examples of this kind of coincidence should not be overly surprising. In reality, it seems more likely that these two examples of misplaced umlauts only coincidentally coincide with marginal obstructions than that a later scribe noticed the earlier umlauts (established with a high degree of certainty by Payne and Canart), decoded their meaning (something which modern scholars missed entirely until 1995), and then resumed marking the text with an identical siglum.

Though these few examples of crowding are significant, there are four distinct examples of “un-crowding,” where the umlauts are seemingly squeezed in between

obstructions and the lines of text they mark.<sup>67</sup> Two of these places have the umlaut squeezed in between the line of text and an original Vaticanus canon number. Figure 5 is an example of a “squeezed” umlaut.

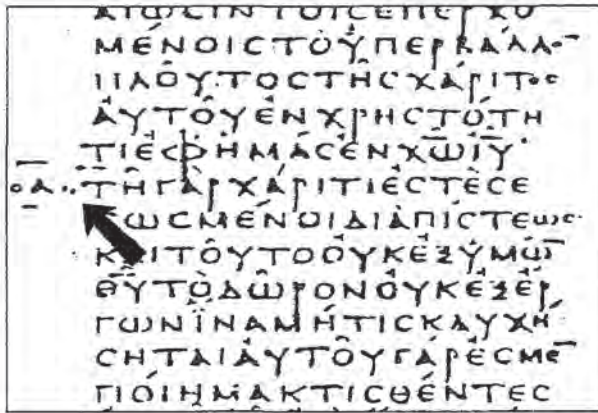


Figure 5

The other two have an umlaut squeezed in between a line of text and one of the later textual division markers. In one case, shown in Figure 6, the ink of the umlaut at (1449.A.35.L) and the ink of the textual marker appear to be actually touching.

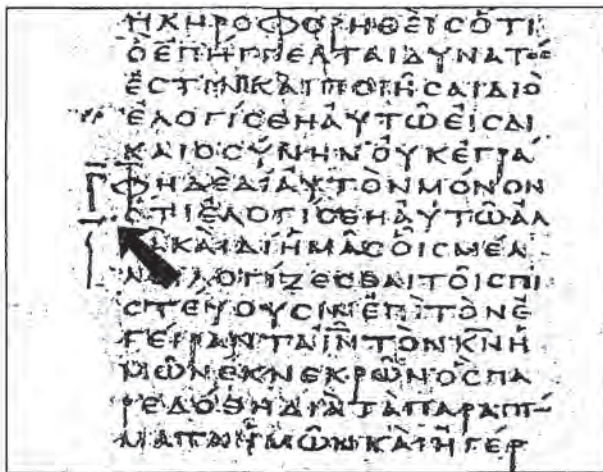


Figure 6

<sup>67</sup> (1385.B.7.L), (1449.A.35.L), (1494.B.26.L), and (1486.C.20.L).



This is strong evidence that in at least some cases, the scribe did not change the position of the umlaut to avoid crowding and thus weakens any case that might be made against the antiquity of the umlauts based on crowding.

In conclusion, the majority of umlauts conform to predictable rules for placement, but thirty-two do not. Only seven of the out-of-place umlauts can be explained by date-notable obstructions in the text. Four of those obstructions are obviously Vaticanus canon numbers, which most likely date to the time of the manuscript's construction. One of those obstructions is apparently a Vaticanus quotation marker. Of the two that remain, one may also be the product of a no longer visible quotation marker, an obstruction that also dates to the time of the production of Vaticanus. There are numerous examples of unusual umlaut placement without obstruction, and there are many examples of seemingly random switching with umlaut placement. Twenty-five of the thirty-two umlauts that are out of their typical position have no visible obstruction to explain them, and nine of these have umlauts on both sides of the column. With this as the case, and considering the significant examples of "anti-crowding" detailed above, the two unexplainable examples of so-called crowding are best explained as simple coincidence.

When this is also measured against the strong, primary mechanical evidence for the antiquity of the umlauts, the case for the originality of all the umlauts is quite strong.

#### Umlauts in the Supplemental Text of Hebrews

Though there does seem to be convincing and currently undisputed evidence for the originality of at least some of the umlauts, the existence of one or more umlauts in the supplement portion of Hebrews in Vaticanus has been used to argue for a late date for the

umlauts.<sup>68</sup> The arguments offered by Payne to demonstrate that the originality of some of the umlauts is strong proof that they are all original also apply to the two umlauts in MS 1957.<sup>69</sup> It is unlikely that the medieval scribe of MS 1957 either intentionally deciphered the meaning of the umlaut siglum and then used it to mark one, maybe two places of textual variation only on the first page of his manuscript or, coincidentally, made those pronounced umlaut-looking marks signifying something else only on the first page of his manuscript. It is most likely that the umlauts on the first folio of MS 1957 though clearly not placed there by the original hand represent, as do the others, original umlauts in the original text of Hebrews in Vaticanus. How then did they get there, and why are there only two?

It was Niccum who first raised the question about the umlauts in MS 1957, and ironically, it is he who offers the most plausible solution to the problem. Niccum suggests that it is possible that the scribe, when undertaking the repair of Vaticanus, had the remains of a torn folio in front of him and thus preserved on his new page the umlauts where they were extant (i.e. the “torn folio theory”).<sup>70</sup> Niccum quickly dismisses this possibility, however, on the grounds that no other of the “original markings” such as *paragraphoi* were preserved. This is an inadequate rebuttal.

If extant at all, folio 1519 must have been defective in some way, because it was replaced at the time Vaticanus was repaired and illuminated.<sup>71</sup> Are there any possible

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<sup>68</sup> See Niccum, “Voice,” 242–55 as an example.

<sup>69</sup> See above for details.

<sup>70</sup> Niccum, “Voice,” 245.

<sup>71</sup> This is what Skeat, “Vaticanus,” 458 calls the “third stage” of Vaticanus’ restoration.



“torn folio” scenarios that might explain why one, maybe two of the umlauts were preserved on the new page while none of the other marginalia remain?<sup>72</sup> In other words, is it possible that the page was damaged in such a way that the other marginalia were missing at the time the repair was made? Answering such a question requires three areas of inquiry. First, the question of whether or not the “square root” shaped line at (1519.B.8) is representative of an ancient Vaticanus *paragraphos* must be considered. Second, the number of the umlauts in the Vaticanus supplement must be discussed. And third, the likely location of the umlauts on the original page and the number and location of any additional marginalia must be suggested.

Payne suggests that Niccum’s claim, “[N]o other original markings such as *paragraphoi* occur,” is patently false. The “square root” looking divider, accompanied by the modern numeral “10,” at (1519.B.8), Payne argues, is a preserved *paragraphos*.<sup>73</sup> In order for Payne’s supposition to be correct, the modern numerals would not need to predate the supplemental manuscript of Hebrews and Revelation. If the “square root” siglum was extant on the original damaged page, the scribe simply reinserted it along with the umlaut(s) that he saw on the damaged page beside the correct line on the new page he was creating. If this is true, then Niccum’s claim that no other sigla were preserved is soundly refuted, because, as will be demonstrated below, there are numerous pages of Vaticanus that only contain a single *paragraphos*. If, however, the “square root” divider postdates the supplement portion of Vaticanus, then it is possible that some other factor explains the existence of the divider and the modern numeral the first page of the

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<sup>72</sup> This assumes that the “square root” symbol marking the beginning of Hebrews chapter 10 is not actually a restored *paragraphos* from the original page as Payne suggests. See Payne and Canart, “Originality,” 109.

<sup>73</sup> Payne and Canart, “Originality,” 109.

supplement. The difficulty with this suggestion is that there is only one of these textual dividers and only this one instance of modern numerals in the entire New Testament supplement. It could be that the “square root” symbol was restored to the text as Payne suggests, and then the modern numeral was added later precisely because the textual divider was there and no place else.

Even if, however, it is concluded that the textual divider at (1519.B.8) is not a representation of a restored *paragraphos*, Niccum’s argument against the originality of the umlauts because of their existence in the supplement text still fails on other grounds. As will be demonstrated below, it is also quite likely, given the nature of the damage to the original folio 1519, that there were simply no extant *paragraphoi* for the scribe to preserve. Before that issue can be settled, however, the number of umlauts on folio 1519 must first be discussed.

As has been mentioned, there are two possible umlauts in MS 1957 and nowhere else in the supplement. The first umlaut at Heb 9:18–19 (1519.A.12.L) appears most certainly to be one of the Vaticanus umlauts. The dots are properly centered on the line, are roughly the same height on the page, and appear to be dark and deliberate. The second alleged umlaut at Heb 10:1 (1519.B.12.L) is less certain. The dots are not centered on the line; they are, in fact, above most of the text on the line, and the right dot is higher than the left. There are also two other sets of diereses above letters on the same line. This “umlaut” looks more like those diereses than like the umlaut at Heb 9:18–19 (1519.A.12.L). Also, as will be demonstrated below, the fact that the dots are to the left of the column may be an indication that it is not a legitimate “umlaut” at all. If there was originally a second umlaut on page 1519 of Vaticanus, it would have occurred, based on



its position in MS 1957, on column C of the original page, but since 1519 is a right-hand page, the umlaut should have gone to the right of the column as is typical for Vaticanus. The fact that this second umlaut is a left-hand umlaut may be an indication that the umlaut was at the very bottom of column B on Vaticanus' original page, or more likely, it may be an indication that it is not really an umlaut at all. But as with many of the umlaut-like marks in Vaticanus, it is impossible to be certain.

Coming to a confident conclusion about the second umlaut, however, is not necessary to address Niccum's "torn folio theory." The plausibility of such a theory rests only partially on the placement of the umlauts on the missing page, and this can adequately, though not definitively, be determined based on the average number of letters per line in the original extant Hebrews portion of Vaticanus and the nearly constant number of lines per column and columns per page throughout the manuscript.<sup>74</sup> Considering these facts, there are three distinct possibilities that emerge.

The first, most likely possibility is that the second umlaut is not an umlaut at all (see above for reasons). If this is the case, then almost the entire page could have been missing from the folio and yet the first umlaut still be preserved with enough text to locate it and thus add it to the supplement manuscript. The uncial portion of Hebrews in Vaticanus averages about sixteen letters per line with a fixed forty-two lines per column and three columns per page. Assuming that those numbers were also constant for the first missing page of Vaticanus (what is now folio 1519), that would put the first umlaut at

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<sup>74</sup> The average number of letters per line was obtained by manually counting three randomly selected lines in each column of the uncial portion of the manuscript in Hebrews, and then taking their average. The number of columns per page and the number of lines per column are fairly universal throughout the New Testament portion of the codex except at the end of books where there are some examples of empty space.

somewhere around A.22, or to the left of column A, about halfway down the page.<sup>75</sup> A vertical tear that cut well into column A could have preserved the umlaut and some of the text beside it while removing much of the remaining page. Also, a horizontal or diagonal (or both) tear that could have removed the bottom half of column A and significantly more of B and C would also be sufficient to explain the data (see Figure 7).

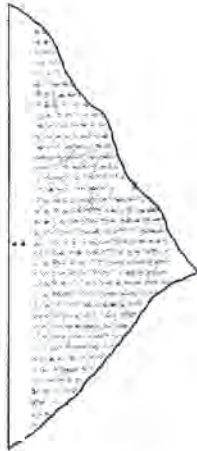


Figure 7<sup>76</sup>

The second possibility is that the second umlaut is legitimate and that it occurred on the left side of column C on the top half of the page, somewhere around lines 6-10. If true, this would rule out the possibility of a vertical tear. Since folio 1519 is a right-hand page, the umlaut in column C normally would have been to the right of the column. If the tear was to the right of column C, it is hard to imagine the page being damaged enough to warrant replacement and yet leave the umlaut visible. In this scenario, a diagonal or

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<sup>75</sup> Even allowing a substantial margin of error (15–18 letters per line on average), this still places the umlaut to the left of column A.

<sup>76</sup> Figures 7–10 are only intended to show the possible positions on the pages of the umlauts and marginalia. These figures are not designed to reconstruct the text on those pages; thus the text is blurred.



horizontal tear is more likely, removing the bottom half and/or bottom right corner of the page (see Figure 8).



Figure 8

The third possibility is that the second umlaut is legitimate but did not actually occur in column C. Accounting for possible omissions or variation in lettering (up to around 17 letters per line), it is also conceivable that the second umlaut could have originally been at the bottom of column B. This may even be more likely than its placement in column C, due to the fact that it is a “left umlaut” in the supplement, and folio 1519 normally would have C umlauts to the right of the column on right-hand pages. In this scenario, a diagonal tear could also easily explain why so much of the marginalia is missing (see Figure 9).



Figure 9

Regardless of which option is actually the case, it is entirely possible that the scribe had before him a defective folio which still had one or possibly two umlauts showing on the page; there is nothing about their possible placement that would preclude

dramatic defects in the folio and yet still preserve them both. If the first umlaut is the only legitimate umlaut on 1519, then it is possible that most of the page was missing while still preserving the umlaut and enough text to locate it. The scribe then replaced that page with a supplement, reproducing (where extant) any marginalia he saw there (i.e., the umlauts).

What then of Niccum's "missing *paragraphos*" objection? If the scribe preserved the umlauts, why did he not preserve the paragraph markings as well? The answer is simple. It is entirely possible that there were no *paragraphoi* extant on the torn folio to reproduce on the supplement. There are nineteen *paragraphoi* in the uncial portion of Hebrews in Vaticanus. These are spread out over seven pages, or on average one *paragraphos* for every forty-four lines.<sup>77</sup> This is, however, just an average. Folio 1517 has six, and yet folio 1514 only contains a single *paragraphos*. Though there is no definitive way to determine where any of the *paragraphoi* might have occurred on the missing page, it is possible to make some intelligent guesses about the location of the *paragraphoi* on what originally would have been 1519 of Vaticanus.

In the uncial portion of Hebrews, six of the nineteen *paragraphoi* occur at the traditional location of the *kephalaia*.<sup>78</sup> Five mark the place of modern chapter divisions.<sup>79</sup>

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<sup>77</sup> The *paragraphoi* in Hebrews are at (1513.C.10), (1513.C.38), (1514.C.26), (1515.A.6), (1515.A.23), (1515.C.39), (1516.A.9), (1516.B.1), (1516.B.30), (1516.C.42), (1517.A.23), (1517.A.39 —this may be an original but it has been "dressed up" with a tail connecting it to the canon identifier), (1517.B.13), (1517.C.6), (1517.C.16), (1517.C.22), (1518.A.42), (1518.B.5), (1518.C.19—also "dressed up").

<sup>78</sup> The inner marginal notations of the NA 27 were used to determine the tradition locations of the *kephalaia*. The *paragraphoi* that occur at these locations are as follows: (1513.C.10), (1514.C.26), (1516.B.30), (1516.C.42), (1518.B.5), and (1518.C.19).

<sup>79</sup> (1513.C.10), (1515.A.6), (1516.B.30), (1517.C.22), and (1518.B.5).



Nine occur at places of significant textual breaks.<sup>80</sup> There are seven that do not occur at any of the three locations.<sup>81</sup> Using this as a guide, the likely places here *paragraphoi* occurred on the first missing leaf of Hebrews can be suggested.

The first missing folio of Hebrews contained verses 9:14b to somewhere near the end of 10:9.<sup>82</sup> Following the dominant pattern from the rest of Hebrews, that would make the most likely locations for *paragraphoi* to be at 9:15, 9:23, 10:1, and 10:5 (which would equate to somewhere near A.4, B.2, B.40, and C.21 [see Figure 10]).



Figure 10

<sup>80</sup> The paragraph divisions in the NA 27 were used as generally accepted places of significant textual division. The *paragraphoi* that occur at these locations are as follows: (1513.C.10), (1513.C.38), (1515.A.6), (1516.A.9), (1516.B.30), (1516.C.42), (1517.C.6), (1518.B.5), and (1518.C.19)

<sup>81</sup> (1515.C.39), (1516.B.1), (1517.A.23), (1517.A.39), (1517.B.13), (1517.C.16), and (1518.A.42). Only one, (1517.A.39), is also marked at that point with the Vaticanus canon sigla.

<sup>82</sup> This estimation is based on an average of sixteen letters per line, forty-two lines per column. There are, consequently, approximately 2000 characters on a page, and there are about 2000 characters between 9:14b and the end of 10:9.

Such a reconstruction is, of course, highly hypothetical. There is no way to be sure if *paraphoi* existed at any of those locations. In all likelihood there were probably fewer than four *paraphoi* on the page. If the rest of Hebrews provides a sufficient model, there could have been as few as one on the page. It is also entirely possible that there were *paraphoi* marking breaks in the text that do not occur at traditional chapter, *kephalaia*, or paragraph divisions. Such a reconstruction, however, is helpful for demonstrating the possibility of the various “torn folio” scenarios. It is easy to see from Figure 9 that if folio 1519 only contained one or two *paraphoi*, depending on their location, a significant diagonal tear in the page could have preserved the umlaut(s) and no other marginalia.

It is, therefore, easy to imagine a likely scenario whereby the first missing folio of Hebrews was not entirely missing but was originally very badly damaged. Given the location of the umlauts on the page and the likelihood that the second umlaut is not really an umlaut, it is also easy to imagine numerous ways in which the folio was torn so as to preserve the umlaut(s) but not any of the few *paraphoi* that would likely have been on the page. Consequently, the fact that there are no other marginalia on the page is not sufficient reason, in light of the outstanding mechanical evidence as to the originality of the umlauts, to reject the originality of the umlauts based on the fact that there are umlauts on folio 1519 as a whole or in part. In light of this, there is not even a sufficient reason to reject the originality of at least the one umlaut in the supplement portion Vaticanus, though it was clearly restored to the codex in the fifteenth century.

Therefore, nothing more needs to be said concerning Niccum’s “Sepulveda theory.” It merely served as a plausible alternative scenario once he had erroneously



concluded a fifteenth century date for the umlauts. There is nothing in the data he presents about Sepulveda's correspondence with Erasmus that directly connects him to the umlauts, and in light of the strength of the primary and secondary arguments, the "Sepulveda theory" is unlikely and unnecessary.

### *Tertiary or Supplemental Arguments*

Before the primary mechanical observations of Payne and Canart were made, several supplemental arguments were stated concerning the antiquity of the umlauts. The arguments now serve to corroborate the primary data, and though they alone are not sufficient to overturn it, they should be considered and evaluated in their own right. Thus far, two previously stated supplemental arguments need to be considered further. One argument questions the access of Vaticanus' scribe to sufficient manuscript evidence whereby to produce the 808 umlauts. The other argument questions whether or not there is evidence, besides the umlauts, that the scribe of Vaticanus would be inclined to engage in text-critical endeavors. The former, Payne argues, is answered by the connection of Vaticanus to the Syriac tradition. The latter, according to Payne, is best answered by examining the text of Vaticanus itself.

### Vaticanus and the Syriac Tradition

Payne argues that the scribe of Vaticanus would have had sufficient access to manuscripts to engage in text-critical endeavors, thus corroborating the antiquity of the umlauts. He cites the generally recognized affinity of Vaticanus with the Syriac tradition

as the basis for his claim.<sup>83</sup> This raises two questions that need to be explored. First, is there a demonstrable connection between the Vaticanus umlauts and the Syriac tradition; and second, how does this connection, or lack thereof, serve as an argument for or against the antiquity of the umlauts?

Because of his possibly mistaken assumptions Payne limited himself to the twenty-three umlauts that he found to correspond with *paragraphoi* (“bar-umlauts”). From those, he found eighteen which had readings different from the Syriac, or about 78%. When the entire scope of the umlauts is considered, the results are not as staggering, but they are significant. Well over one-third of all of the umlauts in the New Testament mark lines of text with a known Syriac variant, and all of the Syriac families are sufficiently represented in those lines.<sup>84</sup> There is, of course, no way to know for sure if it was Syriac manuscripts to which the scribe of Vaticanus had access, but a cursory examination does reveal some interesting results.

Payne cites Metzger as his source for the claim of affinity between the Syriac tradition and Codex Vaticanus; but upon closer examination Metzger’s answer is much more complex. The textual complexion of the later Syriac manuscripts (Peshitta,

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<sup>83</sup> Payne, “Fuldensis,” 255.

<sup>84</sup> The actual percentage is approximately 38%. The finding was obtained from a personal collation of the apparatus to the Vaticanus umlauts found in the Appendix. Of the 808 lines of text where the Vaticanus umlauts appear 303 contain Syriac variants. On those 303 lines, there are 353 separate entries in the NA27 apparatus for Syriac variants. The 353 number does not include Syriac manuscript groupings that are listed together in the NA27 apparatus and that only have minor variation. Syriac manuscript families were, however, counted separately when they represented substantially different variants or different places of variation on a single line. For example, the sy<sup>p, h</sup> at Mat 5:11 (1239.A.40.L) and the sy<sup>s, (c)</sup> at Mt 3:15-16 (1237.C.30.R) were only counted as one, but at Mt 5:41 (1240.B.33.L), the sy<sup>s</sup> (+ ετι αλλα) and the sy<sup>c</sup> (+ αλλα) were counted as two.



Philoxenian, Harclean, and Palestinian) is complicated at best. For example, Metzger argues, “[I]n a considerable number of readings the Peshitta agrees with one or other of the pre-Syrian Greek texts, against the Antiochian Fathers and the late Greek text.”<sup>85</sup> He further demonstrates, “Of 115 sets of variant readings, the Philoxenian agrees with **N** sixty-five times; with A, sixty; with B, fifty-three; with C, forty-four; with K, fifty-one; with L, fifty-five; with P, fifty-one.”<sup>86</sup> He concludes that the evidence for textual alignment with Vaticanus by the Palestinian Syriac version is even more “varied” and “unsure.”<sup>87</sup> It is only with regard to the Old Syriac that Metzger offers any evidence that could be considered conclusive regarding some kind of textual alignment between the Syriac and Vaticanus. As will be demonstrated, this has more significant problems.

Metzger lists forty-five places of “noteworthy agreements” and “peculiar” and “distinctive” readings among the Curetonian and Sinaitic manuscripts, demonstrating their relationship to the major uncials, especially **N** and B.<sup>88</sup> If the scribe of Vaticanus was using manuscripts in the Old Sinaitic tradition, umlaut placement should bear this out. It, however, does not. There are, in fact, over 500 umlauts in Vaticanus at lines where Vaticanus is in complete agreement with the entire Syriac tradition. This may confirm a general alignment of Vaticanus with the Syriac in those places, but it does not suggest that in the majority of places it was a Syriac manuscript that was the source for the umlaut. In the remaining 300 places marked by umlauts that do contain a Syriac variant, all but three of those locations also contain non-Syriac variants. Thus it is

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<sup>85</sup> Metzger, *Early Versions*, 61.

<sup>86</sup> *Ibid.*, 67.

<sup>87</sup> *Ibid.*, 82.

<sup>88</sup> *Ibid.*, 39ff.

impossible to tell if it was a Syriac manuscript that inspired the umlaut in those places. At Mt 3:15–16 (1237.C.30.R), Lk 2:14 (1307.B.4.L), and John 2:24 (1352.A.40.L), however, the only NA27 variant at those lines is Syriac, and all three of those lines do contain an Old Syriac variant.

What does it all likely mean? The data is far from conclusive. It may be significant that of the 808 umlauts over 300 contain Syriac variants; but with only three that are exclusively Syriac, it is impossible to tell. It may also be significant that all three of the exclusively Syriac readings are Old Syriac variants. The Old Syriac manuscripts would be the members of the Syriac family that date most closely to the time of the production of Vaticanus.<sup>89</sup> This is, however, a far cry from the apparent certainty of Payne's claim. Could the scribe of Vaticanus have had access to Syriac manuscripts? Yes. Are Syriac manuscripts alone enough to explain the umlauts and the lines of text they mark? That is almost certainly not possible. The suggested relationship between Vaticanus and the Syriac is interesting, and could serve to corroborate Payne's basic claims about the umlauts, namely their text-critical function and their antiquity; but because of the limited nature of the conclusions, they are certainly non-probative.

#### Arguments from the Nature of the Text

Little has been said as to whether or not there is evidence that the text of Vaticanus is the product of text-critical endeavors apart from a discussion of the umlauts. Payne's supposition that the generally understood high quality of the text of Vaticanus could be

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<sup>89</sup> For a discussion of the age of the various Syriac manuscripts see E. Jan Wilson, *The Old Syriac Gospels: Studies and Comparative Translations* (New Jersey: Gorgias Press, 2002), xxiii–xxiv.



evidence that the scribe was already engaged in textual criticism, thus making an early date for the umlauts a reasonable proposition, is tenuous at best.<sup>90</sup> It seems rather that prevailing theories in textual criticism from Tischendorf forward base their estimation of Vaticanus' textual quality not on assumptions that its text is the product of textual criticism, but rather its antiquity.<sup>91</sup> In other words, it is the ancient nature of the codex and its unconflicted text—a sign to many of its antiquity—that has led so many textual critics to pronounce it reliable. It would certainly be problematic and circular to argue that the umlauts are proof of a text-critical composition of Vaticanus and then to justify the antiquity of the umlauts based on arguments that the scribe of Vaticanus was already engaged in textual criticism. As a kind of proof for the text-critical nature and antiquity of the umlauts, the argument ultimately fails at this point. That is not to say, however, that the umlauts and their purpose, established apart from this argument, could not suggest that the scribe of Codex Vaticanus was indeed engaged in a kind of textual criticism, but that claim is best made with the umlauts and not for them.

Payne is correct, however, when he argues that the scribe of Vaticanus did clearly employ other sigla in the production of the text of the New Testament in that codex. As stated above, there are four of these additional sigla that date to the time of the construction of the manuscript: sigla noting a quotation (>), the *paragraphoi* ( \_\_\_\_\_ ), the *apostrophus* ( ' ), and a punctuation ( · ).<sup>92</sup> It could be that all of these sigla existed in

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<sup>90</sup> Payne, "Fuldensis," 258.

<sup>91</sup> For example, see Kenyon and Adams, *Bible*, 214ff.

<sup>92</sup> Payne, "Fuldensis," 257. Also note that there is the limited use of the marginal colon ( : ) in Vaticanus marking places of division in the text. These are not mentioned by Payne, and determining their antiquity is difficult. See Chapter 1 for more details.

the exemplar(s), being copied by the Vaticanus scribe, but it cannot be argued that any of these have an overtly text-critical function. The existence of these other sigla do not demonstrate that the scribe was doing textual criticism, but they do demonstrate conclusively that the scribe was not opposed to the use of marginal sigla for a variety of purposes, thus increasing the plausibility of the antiquity of the umlauts.

### ***Conclusion***

There have been a number of arguments both for and against the antiquity of the umlauts, but the evidence is overwhelmingly in favor of a date for the umlauts close to the time of the construction of the codex. A number of the umlauts have been expertly deemed to match the ink of the original scribe. The probability that a later scribe would discover the umlauts, decode their meaning, and then continue making text-critical observations using the same siglum seems highly unlikely. There is also good evidence that some of the umlauts precede some of the earliest marginalia in the codex; marginalia which, in a few cases, should be dated to the time of the manuscript's construction. There are a handful of cases where umlaut placement is difficult to explain, but in only two cases is a convincing and probable explanatory theory entirely absent. Given the sporadic nature of umlaut placement in many cases, these anomalies are best explained as a coincidence. It is, therefore, best to conclude, based on primary and secondary observations, that all of the umlauts are as old as the oldest marginalia in Vaticanus and probably date to the time of, if not the hand of, the original scribe.



## Summary

The umlauts do mark places of textual variation between Vaticanus and another manuscript or manuscripts. Of this, all scholars appear to be in agreement. The statistical evidence is clear that lines marked by umlauts were considerably more likely to contain textual variants than unmarked lines. Additional tests performed by multiple scholars also confirm that the umlauts do mark places of textual variation.

Though it is *possible* that some of the umlauts were placed in the manuscript later, all of the evidence points to the fact that the umlauts are made very early, close to the time of the manuscript's production, possibly by the original scribe of Vaticanus. Canart, a paleographer at the Vatican, is certain that the unretraced umlauts match the ink of the original scribe and gives good evidence that other original ink umlauts have been retraced by ink matching the rest of the retracer's work. Additionally, it is difficult to imagine a plausible scenario whereby two scribes, separated by as many as a thousand years, placed umlauts in the text of Vaticanus independent of one another, or that any reasonably modern scribe would make such marks in such an ancient text.

There is some "crowding" that occurs regarding umlaut placement that could suggest the umlauts were placed in the text after the Vaticanus canon numbers were added to the manuscript. If true, this could mean that it was not the original scribe who placed the umlauts, though such a conclusion would not demand a date for the umlauts much later than the fourth century. Additionally there are two difficult instances of nonstandard umlaut placement that appear to be the result of crowding by considerably later marginalia. Given the overwhelming evidence to support the antiquity of the umlauts,

these two instances of unusual umlaut placement are most likely coincidental, since a significant number of the umlauts are placed in nonstandard locations.

Third, there is no good mechanical evidence to suggest whether the umlauts were placed sequentially or sporadically, but very little hinges on the timing of umlaut placement. Given that all of the evidence, text-critical, paleographical, and logical, points to a very early date for the umlauts, the question of timing is little more than a curiosity. The existence of umlaut imprints, ink from an umlaut (retraced or not) that bled over onto the opposite page when the pages of the codex were closed, could be an indication that the umlauts were made after the text was transcribed and that they were made sporadically. In other words, it is possible that some umlauts were placed throughout the text during a first pass through the manuscript and that some umlauts were then placed during a second pass, etc. It is possible, but the evidence is inconclusive. It is also possible that the umlauts were placed sequentially in a single pass through the manuscript. The evidence here is equally inconclusive.



CHAPTER 3:  
AN APPARATUS TO THE UMLAUTS IN CODEX VATICANUS

**Existing Apparatuses**

Prior to this dissertation there have been two attempts to produce a full apparatus of the Vaticanus umlauts. The first was by Miller in 2000, produced for a Master's thesis.<sup>1</sup> The second is an ongoing project by Willker at his website which began in 2001.<sup>2</sup> Both of the apparatuses have been extremely helpful in furthering the study of the Vaticanus umlauts, but neither of these has gone far enough to make the study of the umlauts accessible to the maximum number of scholars. Additionally, Miller's apparatus, because it came so early in the discussion, has a few issues that seriously reduce its usefulness. Below is a brief discussion of both of these apparatuses, complete with comparisons and corrections based on the visual apparatus produced for this dissertation which follows.

Miller's Apparatus

***Description***

Miller produced a three column apparatus entitled, "Exhaustive Table of Textual Variants with an Umlaut in Vaticanus." In the first column he lists the chapter and verse where the umlaut occurs. The second column lists "Currently Known Variant(s)," and the third column lists the manuscript evidence for the listed variant(s). The first and most

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<sup>1</sup> Miller, "Sigla", 65–84.

<sup>2</sup> Willker, "Vaticanus."

significant problem with Miller's apparatus is that it lists the umlaut only by chapter and verse and not by folio, column, and line. In places where a variant is listed, it is possible to find the variant in the NA27 apparatus and then from that deduce what portion of text is marked by the umlaut. If one wanted to look outside of the NA27 for variants, however, he would be thwarted. There is no way to tell by looking in the NA27 the beginning and end of the line marked. Additionally, for umlauts for which there is no NA27 variant listed, there is no way to tell where in the verse the umlaut line is located. The second problem with Miller's apparatus, though clearly less of an issue than the first, is that he does not detail any manuscript evidence from non-NA27 sources. He lists some variants found in non-NA27 sources, but only notes it with "Witnesses not listed in NA27." Miller's work of listing variants from NA27 and a few others is laudable, and if the purpose of the apparatus is to do such, it does it adequately. But Miller's apparatus cannot be used for further study, because it does not include detailed umlaut location information.

### *Variation and Errors*

Miller's apparatus has several minor errors, most likely the result of typos. These errors are listed on Table 11.

Table 11. Minor Errors in Miller's Apparatus

1 John 5:9b – should be 1 John 5:10 1 Cor 15:16 – should be 1 Cor 15:26 Gal 4:17/18 – should be 1 Cor 4:18 <sup>3</sup>
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<sup>3</sup> The line marked by the umlaut begins verse 18. The first NA27 variant, however, is an addition to the end of verse 17. The variant text, if it had been included in Vaticanus, would have to have been written on the line marked by the umlaut. That is, perhaps, why Miller lists it as he does.



Moreover, Miller follows an unusual procedure for listing the location of the umlauts. In addition to only listing the umlaut by chapter and verse, he does not properly cite umlauts that mark lines of text that occur over more than one verse. It appears that his intent is to only name the verse where the variant occurs and not the entire range of the line. For example, the umlaut at (1237.B.37.L) marks a line of text containing the end of Matt 3:9 and the beginning of 3:10. Miller has this umlaut listed, however, as “Matthew 3:10,”<sup>4</sup> presumably because the only NA27 variant at that line occurs in 3:10. For lines that have no known variant at the location marked by the umlaut, however, he frequently does not include both verses when the umlaut marks lines of text that stretch across more than one verse. For example, the umlaut at (1237.C.9.R), listed by Miller as “Matthew 3:11,” actually marks a line of text that ends 3:11 and begins 3:12.<sup>5</sup> This makes the apparatus difficult to use to identify actual umlaut locations.

Finally, there are numerous umlauts that are listed in this dissertation’s apparatus that are missing from Miller’s apparatus. It is possible that this variation is due to the quality of the facsimile he was using, or it could be due to a more conservative umlaut identification criteria that he used. It is impossible to tell. Table 12 lists the umlauts that are “missing” from Miller’s apparatus with an indication if they are also listed in Willker’s apparatus (discussed below).

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<sup>4</sup> Miller, “Sigla,” 67.

<sup>5</sup> This also occurs at (1267.C.31.R), (1268.A.17.L), (1272.A.40.L), (1277.C.35.R), (1280.C.10.L), (1289.A.10.L), (1322.C.20.L), (1341.C.9.R), (1365.A.8.L), (1402.B.38.L), (1419.A.26.L), (1429.B.31.L), (1429.C.27.R), (1432.A.10.L), (1445.B.35.L), (1449.B.11.L), (1451.A.30.L), (1452.B.6.L), (1454.C.25.L), (1455.B.31.L), (1455.C.12.R), (1457.C.11.R), (1472.A.42.L), (1472.B.9.L), (1483.B.28.L), (1493.B.12.L), and (1494.A.33.L).

Table 12. “Missing” umlauts from Miller’s Apparatus

Umlaut Location	Listed in Willker’s Apparatus
1241.B.9.L	*
1249.B.1.L	*
1249.C.11.R	*
1252.A.31.L	
1271.C.31.R	*
1272.C.35.L	*
1279.B.26.L	*
1294.B.11.L	*
1309.A.23.L	*
1310.C.39.L	*
1321.A.22.L	*
1337.A.18.R	*
1337.A.24.R	*
1338.C.33.L	*
1345.B.11.L	
1352.A.40.L	*
1358.C.25.L	
1358.C.32.L	
1360.B.13.L	*
1381.C.26.R	*
1382.A.~33.L	*
1387.A.24.R	
1399.A.30.R	*
1412.C.32.L	*
1416.B.16.L	*
1445.C.17.R	*
1447.A.21.L	*
1453.A.30.L	*
1472.B.42.L	*
1477.B.41.L	*
1496.A.3.L	*
1498.A.3.L	
1503.B.10.L	*
1504.C.15.L	*

Additionally, there are eight umlauts that are in Miller’s apparatus that are, in the judgment of this study, not actually umlauts. Four of these are most likely imprints made



by other umlauts on the opposite page.<sup>6</sup> The remaining four are listed below with some details as to why they were ruled out as umlauts in this study.

(1338.C.24.R) – This is not an umlaut. Under examination with a magnifying glass, it is clear that these two “dots” are tiny letters ( OC ) squeezed onto the end of the line which have subsequently been retraced.

(1338.C.18.R) – This is also not an umlaut. It is the “tail” of the final “M” on that line that extends a bit into the column. Also the ink, apparently of the retracing, is smudged.

(1417.C.37/38.R) – This is clearly not an umlaut, because the reddish color of the heavily smudged ink does not appear to match the ink of either the original scribe or the retrace.

(1510.B.39.L) – This most likely is not an umlaut. It is a “stuttered stroke,” which can be seen with some umlauts. But it is so faint and indistinct as to be effectively ruled out.

### Willker’s Apparatus

#### *Description*

Willker’s main apparatus occupies eight columns. The first two columns indicate the umlaut’s number, the first being its sequential number and the second being its number for that book.<sup>7</sup> The third column indicates the book in which the umlaut occurs, though he does not give chapter and verse. The next four columns make up the umlaut location:

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<sup>6</sup> The umlaut imprints listed by Miller as umlauts are as follows: (1277.C.19.L), (1396.B.39.R), (1456.A.25.L), and (1456.B.24.R).

<sup>7</sup> For example the umlaut at (1339.A.42.L) is listed as umlaut 219 and 68. It is umlaut number 219 of the sequential total and number 68 in Luke.

page number, column letter (A, B, or C), the line number, and the umlaut's location (L or R, left or right of the column). The final column is reserved for comments, though Willker currently only has one comment in the apparatus.<sup>8</sup>

Willker has also compiled an additional apparatus entitled, "Problematic/doubtful Umlauts." It lists fifty umlaut locations using the same nomenclature as his main apparatus, followed by a note about the umlaut's appearance and the difficulty in identifying it as an umlaut. Some of the "doubtful" umlauts are still in Willker's main apparatus though most are not.<sup>9</sup>

### ***Errors and Variations***

As with Miller's work, Willker's apparatus has a few minor errors. These are limited to what are most likely typos or errors in counting with regard to the line numbers on which umlauts occur. They are listed on Table 13.

Table 13. Minor Errors in Willker's Apparatus

(1337.A.17.R) – umlaut is at line 18
(1369.C.15.R) – umlaut is at line 18
(1401.B.36.L) – umlaut is at line 35
(1500.A.5.L) – umlaut is at line 15

Additionally, Willker has a few umlauts in his main apparatus that are not in this dissertation's apparatus. They are delineated below, complete with explanation as to why they are not considered to be true umlauts by this study.

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<sup>8</sup> The comment is at (1382.A.33.L) and reads, "in free space! PA, fl ?" indicating that the umlaut in the empty column at the end of John is perhaps referencing the location of the *Pericope de Adultera* in "Family 1" manuscripts.

<sup>9</sup> These are listed on Table 15 below.



(1246.C.6.R) – This is most likely not an umlaut. It is to the right of column C on a left-hand page. It is very faint, and it is irregular. The first dot is higher than the second. This mark may have been caused by imprinting from the section divider on the opposite page.

(1280.B.16.L) – This is also not an umlaut. It looks to be a smudge of some kind. The color does not match the ink of the codex (original or retraced). Rather it matches the color of the large “spot” to the left of column A which appears to be water damage.

(1359.A.32.R) – This is not an umlaut. These marks are most likely an imprint caused by the umlaut at (1358.C.32.L). Willker does not have this other umlaut listed, but it does appear on his list of umlaut imprints.<sup>10</sup> The disagreement here is over which umlaut is the original and which is the imprint. If (1359.A.32.R) is the original, that would make it a column A, right umlaut which is very rare. Given its location along with color, size, and condition of the dots, it is most likely that (1358.C.32.L) is the original.

(1446.A.22.L) – This is not an umlaut. It is a curved vertical line (resembling an “S”) with a dot to either side. It is premature to call this an umlaut. It is not located close to the line as are the majority of umlauts. Given the relative frequency with which “dots” are used to decorate marginalia (e.g. the modern numeral chapter divisions), it is most likely that this symbol is just decorated with dots. Also, the color of the ink does not appear to the naked eye to match the ink of the retracer.

Finally, Willker has a number of umlauts “missing” from his apparatus that appear on his list of “Problematic/doubtful Umlauts.”<sup>11</sup> He also has umlauts on that list

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<sup>10</sup> Willker, “Vaticanus.”

<sup>11</sup> Ibid.

that appear in his main apparatus. In many cases, it is the conclusion of this research that Willker makes the correct judgment regarding the umlauts, but not in every case. Table 14 is a list of Willker's doubtful umlauts with an indication as to whether or not they occur in his apparatus and how they are listed in the apparatus in this dissertation.

Table 14. Willker's Problematic Umlauts

Willker's "Problematic/ doubtful" umlaut location	Listed in Willker's main apparatus	Listed in Gravely's apparatus
(1237.A.1.L)	*	*
(1256.B.21.L)		
(1258.C.5.R)		
(1262.C.6.L)		
(1266.B.18.L)		
(1270.A.31.L)		
(1271.C.31.R)	*	*
(1275.B.31.L)		
(1278.A.39.L)		
(1281.A.26.L)		
(1281.C.6.L)		
(1287.A.15.L)		
(1289.A.10.L)		*
(1296.A.33.L)		
(1309.A.22.L)	*	*
(1309.A.23.L)	*	*
(1310.C.39.L)	*	*
(1311.A.39.R)		
(1315.A.15.L)		
(1337.A.39.R)		
(1345.B.11.L)		*
(1358.C.25.L)		*
(1358.C.32.L)		*
(1359.A.32.R)		
(1365.A.8.L)		*
(1386.A.35.L)	*	*
(1387.A.24.R)		
(1396.B.39.R)		
(1401.C.38.R)		
(1402.A.38.L)	*	*
(1408.B.25.R)		
(1410.B.17.L)		*



Table 14—Continued

(1415.C.40.R)	*	*
(1417.C.38.R)		
(1417.C.39 L)		
(1423.C.7.R)		*
(1439.B.34.R)		
(1446.A.22.L)	*	
(1450.A.7.L)		
(1455.B.31.L)		*
(1456.A.25.L)		
(1473.B.2.L)		*
(1475.C.30.R)		
(1487.B.4.L)		
(1491.A.2.L)		
(1506.A.25.L)		*
(1510 B 39 L)		
(1514.A.32.L)		
(1515.C.11.R)		
(1517.C.36.L)		

Additionally, there are three umlauts that are listed in this dissertation’s apparatus that do not occur in any of Willker’s lists (apparatus, problematic/doubtful umlauts, or imprints). These are listed below with an explanation as to why they were considered umlauts for this study.

(1253.A.38.R) – This is an umlaut. It is not completely horizontal. It is very close to the line marked, and it is irregularly placed (to the right of an A column). But the umlaut is distinct and clearly retraced.

(1385.B.24.L) – This is apparently an umlaut that has been retraced. The ink appears to match the chocolate-brown ink of the retrace. The dots were already close together, and it looks as though when the umlaut was retraced the dots become overlapped so that it looks a bit like a bulbous line. In fact, it appears as though the same thing happened to the umlaut on the opposite page at (1384.B.14.L). The dots of those umlauts, however, were far enough apart that the retracing did not entirely bleed together.

(1455.B.3.L) – This is also apparently an umlaut. It has been retraced and clearly exhibits two distinct dots. It was, however, poorly retraced, giving it an indistinct look. It also appears to the naked eye that the original apricot colored ink shows through. The first letter of the line right beside the umlaut has an almost identical look.

(1498.A.3.L) – This is also clearly an umlaut. It is further away from the column than is typical for an umlaut, but that is most probably due to the presence of the quotation markers (“>”) at that point on the column.

### **A New Visual Apparatus**

What follows is this study’s attempt at a comprehensive “visual” apparatus to the umlauts. It is presented in a two-column format. The first column is the location information. Both chapter and verse as well as page, column, line, and position information is included. The verse range for the entire line marked by the umlaut is also included. The page numbers utilized are the standard page numbers printed in the codex. Vaticanus is frequently described as a six column manuscript, but since ease of use necessitates that page numbers be used in the apparatus, each column on the page is labeled A, B, or C. Odd numbered pages are right-hand pages, and even numbered pages are left-hand pages. The umlaut is labeled as “L” or “R” based on its location with respect to the line marked, left or right. The second column contains a visual depiction of the umlaut’s position, as well as a printed reproduction of the line marked by the umlaut, the line above, and the line below. Where possible, the *nomina sacra* and spacing have been maintained. The apparatus is presented in page order, the order in which the umlauts occur in Vaticanus, which is different from modern canonical order. Notes regarding



“doubtful umlauts” and conditions for umlauts that are not discussed above follow each section.

Gospels

Matt 1:18 (1235.C.18.R)	ΤΟΥΔΕΧΥΪΥΗΓΕΝΕΙC ΟΥΤΩCΗΝΜΗCΤΕΥΘΕΙ ** CΗCΤΗCΜΗΤΡΟCΑΥΤΟΥ	Matt 5:41 (1240.B.33.L)	ΔΓΓΑΡΕΥCΕΙΜΕΙΧΙΟΝΕΝ ** ΥΠΑΓΕΜΕΤΑΥΤΟΥΔΥΟ ΤΩΔΙΤΟΥΝΤΙCΕΔΟCΚΑΙ
Matt 1:23 (1236.A.6.L) See note #1	CΤΡΙΕΞΕΙΚΑΙΤΕΞΕΤΑΙ ** ΥΙΟΝΚΑΙΚΑΛΕCΟΥCΙΝ ΤΟΟΝΟΜΑΔΥΤΟΥΕΜΜΑ	Matt 5:44 (1240.C.1.L)	ΔΓΛΑΤΕΤΟΥCΕΧΘΡΟΥC ** ΥΜΩΝΚΑΙΠΡΟCΕΥΧΕ CΘΕΥΠΕΡΤΩΝΔΙΩΚΟΝ
Matt 2:18 (1237.A.1.L)	ΝΗΕΝΡΑΜΑΗΚΟΥCΘΗ ** ΚΛΑΥΘΜΟCΚΑΙΟΔΥΡΜΟC ΠΟΛΥCΡΑΧΗΠΥΚΕΔΑΙΟΥCΑ	Matt 5:45 (1240.C.6.L)	ΜΩΝΤΟΥΕΝΟΥΡΑΝΟΙC ** ΟΤΙΤΟΝΗΛΙΟΝΑΥΤΟΥ ΔΝΑΤΕΛΛΕΙΕΠΙΠΟΝΗ
Matt 3:8 (1237.B.30.L)	CΗCΟΡΓΗCΠΟΙΗCΑΤΕΟΥ ** ΚΑΡΠΟΝΑΞΙΟΝΤΗCΜΕ ΤΑΝΟΙΔCΚΑΙΜΗΔΟΞΗΤΕ	Matt 5:47a (1240.C.16.L)	ΔCΠΑCΗCΘΕΤΟΥCΑΔΕΛ ** ΦΟΥCΥΜΩΝΜΟΝΟΝΤΙ ΠΕΡΙCCONΠΟΙΕΙΤΕΟΥ
Matt 3:9-10 (1237.B.37.L)	ΤΟΥΤΩΝΕΓΕΙΡΑΙΤΕΚΝΑ ** ΤΩΔΒΡΑΔΜ ΗΔΗΔΕΗ ΔΞΕΙΝΗΠΡΟCΤΗΝΡΙΞΑ	Matt 5:47b (1240.C.18.L)	ΠΕΡΙCCONΠΟΙΕΙΤΕΟΥ ** ΧΙΚΑΙΟΙΕΘΝΙΚΟΙΤΟΥ ΤΟΠΟΙΟΥCΙΝΕCΕCΘΕΟΥ
Matt 3:11-12 (1237.C.9.R)	ΥΜΑCΒΑΠΤΙCΕΙΕΝΠΝΙ ΔΓΙΩΚΑΙΠΥΡΙΟΥΤΟΠΤΥ ** ΟΝΕΝΤΗΧΕΙΡΙΔΥΤΟΥΚΑΙ	Matt 6:1 (1240.C.23.R)	ΤΕΛΕΙΟCΕCΤΙΝ ΠΡΟCΕΧΕΤΕΤΗΝΔΙΚΑΙ ** ΟCΥΝΗΝΥΜΩΝΜΗΠΟΙ
Matt 3:12 (1237.C.12.R)	ΔΙΔΚΑΘΑΡΙΕΙΤΗΝΑΛΩΝΑ ΔΥΤΟΥΚΑΙCΥΝΑΞΕΙΤΟΝ ** CΕΙΤΟΝΑΥΤΟΥΕΙCΤΗΝ	Matt 6:5 (1241.A.7.R)	CΕΙCΟΙ ΚΑΙΟΤΑΝΠΡΟCΕΥΧΗCΘΕ ** ΟΥΚΕCΕCΘΕΩCΟΙΥΠΟ
Matt 3:15-16 (1237.C.30.R)	ΔΙΚΑΙΟCΥΝΗΝΤΟΤΕΑΦΙ ΗCΙΝΑΥΤΟΝ ΒΑΠΤΙ ** CΘΕΙCΔΕΟΙCΕΥΘΥCΑΝΕ	Matt 6:9 (1241.A.36.L)	ΟΥΤΩCΟΥΝΠΡΟCΕΥΧΕ ** CΘΕΥΜΕΙCΠΑΤΕΡΗΜΩ ΟΕΝΤΟΙCΟΥΡΑΝΟΙCΑΓΙ
Matt 4:16 (1238.B.27.L)	ΓΑΚΑΙΤΟΙCΚΑΘΗΜΕΝΟΙC ** ΕΝΧΩΡΑΚΑΙCΚΙΔΘΑΝΑ ΤΟΥΦΩCΑΝΕΤΕΙΛΕΝΑΥ	Matt 6:13-14 (1241.B.9.L) See note #2	ΑΛΛΑΡΥCΑΙΗΜΑCΑΠΟΤΟΥ ** ΠΟΝΗΡΟΥ ΕΔΝΓΑΡΑΦΗ ΤΕΤΟΙCΑΝΘΡΩΠΟΙCΤΑ
Matt 5:11 (1239.A.40.L)	ΞΩCΙΝΚΑΙΕΙΠΩCΙΝΓΑ ** ΠΟΝΗΡΟΝΚΑΘΥΜΩΝ ΨΕΥΔΟΜΕΝΟΙΕΝΕΚΕ	Matt 6:21 (1241.C.7.R)	ΠΤΟΥCΙΝΟΠΟΥΓΑΡΕCΤΙ ΟΘΗCΑΥΡΟCCOΥΕΚΕΙΕ ** CΤΑΙΗΚΑΡΔΙΑCΟΥ ΟΛΥ
Matt 5:22 (1239.C.19.R)	ΟΤΙΠΑCΟΡΓΙΖΟΜΕΝΟC ΤΩΔΔΕΛΦΩΔΥΤΟΥΕΝΟ ** ΧΟCΕCΤΑΙΤΗΚΡΙCΕΙΟC	Matt 6:25 (1241.C.31.R)	ΧΗΜΩΝΤΙΦΑΓΗΤΕ ΗΤΙΠΙΗΤΕΜΗΔΕΤΩCΩ ** ΜΑΤΙΥΜΩΝΤΙΕΝΔΥCΗ



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Matt 7:16 (1242.C.31.L)	ΠΩΝΔΥΤΩΝ ΕΠΙΓΝΩ ** ΣΕΣΘΕ ΔΥΤΟΥΣ ΜΗΤΙ ΣΥΛΛΕΓΟΥΣΙΝ ΑΠΟ ΔΕΚΑΝ	Matt 10:12-13 (1246.C.26.L)	ΟΙΚΙΟΝ ΔΕ ΣΠΑΣΘΕ ΔΥ ** ΤΗΝ ΚΑΙ ΕΑΝ ΜΕΝ ΗΟΙ ΚΙ ΔΔΞΙ ΔΕΛΘΕ ΤΩ ΗΕΙΡΗ
Matt 7:21-22 (1243.A.12.L)	ΜΑΤΟΥ ΠΑΤΡΟΣ ΜΟΥ ΤΟΥ ** ΕΝ ΤΟΙΣ ΟΥΡΑΝΟΙΣ ΠΟΛ ΛΟΙ ΕΡΟΥΣΙΝ ΜΟΙ ΕΝΕΚΕΙ	Matt 10:29 (1247.B.33.L)	ΚΑΙ ΕΝΕΣ ΔΥ ΤΩΝ ΟΥΠΕ ** ΣΕΙ ΤΑΙ ΕΠΙ ΤΗΝ ΓΗΝ ΔΝΕΥ ΤΟΥ ΠΑΤΡΟΣ ΜΩΝ ΜΩ
Matt 8:9 (1243.C.11.R)	ΚΑΙ ΓΑΡ ΕΓΩ ΔΝΘΡΩΠΟΣ ΕΙ ΜΙ ΥΠΟΕΣΟΥΣΙ ΔΝΤΑ ΣΟ ΜΕΝΟC ΕΧΩΝ ΥΠΕΜΑΥ **	Matt 11:23 (1248.C.28.L)	ΣΕΩC ΗΥΜΙΝ ΚΑΙ ΣΥΚΑ ** ΦΑΡΝΑΟΥ ΜΗ ΕΩC ΟΥ ΡΑΝΟΥ ΥΨΩΘΗC ΗΕΩC
Matt 8:13 (1243.C.40.R)	ΘΗΤΩC ΟΙΚΑΙ ΔΘΗΟ ΠΑΙC ΕΝ ΤΩ ΡΑ ΕΚΕΙΝΗ ** ΚΑΙ ΕΛΘΩΝ ΟΙC ΕΙC ΤΗΝ	Matt 12:3 (1249.B.1.L)	ΤΙ ΕΠΟΙ ΗC ΕΝ ΔΔΥ ΕΙ ΔΟ ** ΤΕ ΕΠΕΙΝ ΔC ΕΝ ΚΑΙ ΟΙ ΜΕ ΤΔΥ ΤΟΥ ΠΩC ΕΙC ΗΛΘΕ
Matt 8:18 (1244.A.22.L)	ΟΙC ΟΧΛΟΝ ΠΕΡΙ ΔΥ ΤΟΝ ** ΕΚΕΛΕΥC ΕΝ ΔΠΕΛΘΕΙΝ ΕΙC ΤΟ ΠΕΡΑΝ ΚΑΙ ΠΡΟC	Matt 12:15 (1249.C.11.R)	ΧΩΡΗC ΕΝΕΚΕΙ ΘΕΝ ΚΑΙ ΗΚΟΛΟΥΘΗC ΔΝ ΔΥ ΤΩ ** ΠΟΛΛΟΙ ΚΑΙ ΕΘΕΡΑ ΠΕΥ
Matt 8:30 (1244.B.40.L)	C ΔΝΙC ΔΙ ΗΜΑC ΗΝ ΔΕ ** ΜΑΚΡΑΝ ΔΠΔΥ ΤΩΝ Δ ΓΕΛΗΧΟΙ ΡΩΝ ΠΟΛΛΩ	Matt 12:22 (1249.C.41.R)	ΠΕΥC ΕΝ ΔΥ ΤΟΝ ΩC ΤΕ ΤΟΝ ΚΩΦΟΝ ΔΔΕΙΝ ΚΑΙ ** ΒΛΕΠΕΙΝ ΚΑΙ ΕΞΙC ΤΑΝ ΤΟ
Matt 9:4 (1244.C.40.L)	ΤΑC ΕΝ ΘΥΜΗC ΕΙC ΔΥ ΤΩ ** ΕΙ ΠΕΝΙΝ ΔΤΙ ΕΝ ΘΥΜΕΙ C ΘΕΠΟΝ ΡΑ ΕΝΤΑΙC	Matt 12:23 (1250.A.2.L)	ΠΑΝΤΕC ΟΙ ΟΧΛΟΙ ΚΑΙ Ε ** ΛΕΓΟΝ ΜΗΤΙ ΟΥΤΟC ΕCΤΙ ΟΥΙΟC ΔΔΥ ΕΙ Δ ΟΙ ΔΕ ΦΑ
Matt 9:8 (1245.A.15.L)	ΟΙΚΟΝ ΔΥ ΤΟΥ ΙΔΟΥ ΤΕC ** ΔΕ ΟΙ ΟΧΛΟΙ ΕΦΟΒΗΘΗ C ΔΝ ΚΑΙ ΕΔΘΞΑC ΔΝ ΤΟΝ	Matt 13:3-4 (1251.B.4.L)	ΞΗΛΘΕΝΟC ΠΕΙΡΩΝ ΤΟΥ ** C ΠΕΙΡΕΙΝ ΚΑΙ ΕΝ ΤΩ C ΠΕΙ ΡΕΙΝ ΔΥ ΤΟΝ ΔΜΕΝ ΕΠΕ
Matt 9:13-14 (1245.B.6.R)	ΚΑΛΕC ΔΙ ΔΙΚΑΙΟΥC ΔΛΛΑ ΔΜΑΡΤΩΛΟΥC ΤΟΤΕ ** ΠΡΟC ΕΡΧΟΝΤΑΙ ΔΥ ΤΩ	Matt 13:25 (1252.A.31.L)	ΘΡΩΠΟΥC ΗΛΘΕΝ ΔΥ ΤΟΥ ** ΟΕ ΧΘΡΟC ΚΑΙ ΕΠΕC ΠΕΙ ΡΕΝ ΖΕΙΖΑΝΙ ΔΔΝ ΔΜΕ
Matt 9:25 (1245.C.30.R)	ΕΙC ΕΛΘΩΝ ΕΚΡΑΤΗΣΕΝ ΤΗC ΧΕΙΡΟC ΔΥ ΤΗC ΚΑΙ ** ΗΓΕΡΘΗ ΤΟ ΚΟΡΑC ΙΟΝ	Matt 13:47 (1253.A.38.R)	ΤΗΝ ΘΑΛΑCΣΑΝ ΚΑΙ ΕΚ ΠΑΝΤΟC ΓΕΝΟΥC CΥΝ Δ ** ΔΓΑΓΟΥC ΗΝΟΤΕ ΕΠΛΗ
Matt 10:3-4 (1246.B.30.L)	ΒΟC ΤΟΥ ΔΑΦΔΙΟΥ ΚΑΙ ** ΘΑΔΔΔΙΟC CΙΜΩΝ ΚΑ ΝΑΝ ΔΙΟC ΚΑΙ ΙΟΥΔΑC	Matt 13:50-51 (1253.B.13.L)	ΚΑΙ Ο ΒΡΥΓΜΟC ΤΩΝ ΟΔΟ ** ΤΩΝ CΥΝ ΗΚΑΤΕ ΤΑΥ ΤΑ ΠΑΝΤΑ ΛΕΓΟΥCΙΝ ΔΥ

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Matt 13:55 (1253.B.39.L)	ΔΔΕΛΦΟΙΔΥΤΟΥΙΑΚΩ •• ΒΟΣΚΑΙΨΟΧΦΚΑΙΣΙΜΩ ΚΑΙΨΟΥΔΔΣΚΑΙΔΙΔΔΕΛ	Matt 18:8 (1259.A.10.L)	ΗΟΠΟΥΣΣΟΥΣΚΑΝΔΔΛΙ •• ΖΕΙΣΕΕΚΚΟΨΟΝΔΥΤΟ ΚΑΙΒΔΛΕΔΠΟΣΟΥΚΑΛΟ
Matt 14:20 (1254.B.18.L)	ΕΧΟΡΤΑΣΘΗΣΚΑΝΚΑΙΗ •• ΡΑΝΤΟΠΕΡΙΣΣΕΥΟΝΤΩ ΚΛΑΣΜΑΤΩΝΔΩΔΕΚΑ	Matt 18:10-12 (1259.A.33.L)	ΣΩΠΟΝΤΟΥΠΙΑΤΡΟΣΜΟΥ •• ΤΟΥΕΝΟΥΡΑΝΟΙΣ ΤΙΥ ΜΙΝΔΟΚΕΙΕΔΝΓΕΝΗΤΑΙ
Matt 15:5-6 (1255.A.31.L)	ΤΡΙΔΩΡΟΝΟΕΔΝΕΞΕΜΟΥ •• ΨΦΕΛΗΘΗΣΟΥΜΗΤΙ ΜΗΣΕΙΤΟΝΠΑΤΕΡΔΔΥ	Matt 18:22 (1259.C.10.R)	ΕΩΣΕΠΤΑΚΙΣΑΛΛΕΩΣ ΕΒΔΟΜΗΚΟΝΤΑΚΙΣΕ •• ΠΤΑ ΔΙΔΤΟΥΤΩΜΟΙ
Matt 15:8 (1255.A.39.L)	ΜΩΝΗΣΑΙΔΣΛΕΓΩΝΟ •• ΛΑΟΣΟΥΤΟΣΤΟΙΣΧΕΙ ΛΕΣΙΝΜΕΤΙΜΑΗΔΕΚΑΡ	Matt 18:35 (1260.A.34.L)	ΤΩΔΔΕΛΦΩΔΥΤΟΥΑ •• ΠΟΤΩΝΚΑΡΔΙΑΝΥΜΩ ΚΑΙΕΓΕΝΕΤΟΟΤΕΕΤΕΛΕ
Matt 15:9 (1255.B.3.L)	ΤΕΣΔΙΔΔΣΚΑΛΙΑΣΕΝΤΑΛ •• ΜΑΤΑΔΑΝΘΡΩΠΩΝ ΚΑΙΠΡΟΣΚΑΛΕΣΑΜΕΝΟΣ	Matt 19:5 (1260.B.18.L)	ΝΔΙΚΙΔΥΤΟΥΚΑΙΕΣΟΝ •• ΤΑΙΟΙΔΟΥΕΙΣΣΑΡΚΑΜΙΑ ΩΣΤΕΟΥΚΕΤΙΕΙΣΙΝΔΥ
Matt 15:14 (1255.B.23.L)	ΡΙΖΩΘΗΣΕΤΑΙΔΦΕΤΕ •• ΔΥΤΟΥΣΤΥΦΛΟΙΕΙΣΙ ΟΔΗΓΟΙΤΥΦΛΟΣΔΕΤΥ	Matt 19:17 (1260.C.33.L)	ΩΝΙΟΝ ΟΔΕΕΙΠΕΝΔΥΤΩ •• ΤΙΜΕΕΡΩΤΑΣΠΕΡΙΤΟΥ ΔΓΑΘΟΥΕΣΤΙΝΟΔΓΑΘΟΣ
Matt 15:16-17 (1255.B.32.L)	ΚΑΙΥΜΕΙΣΑΥΝΕΤΟΙΕ •• ΣΤΕΟΥΝΟΕΙΤΕΟΤΙΠΑΝ ΤΟΕΙΣΕΡΧΟΜΕΝΟΝΕΙΣ	Matt 19:23 (1261.A.21.L)	ΟΣΔΥΣΚΟΛΩΣΕΙΣΕΛΕΥ •• ΣΕΤΑΙΕΙΣΤΗΝΒΑΣΙΛΕΙ ΑΝΤΩΝΟΥΡΑΝΩΝ ΠΑ
Matt 15:19 (1255.C.1.R)	ΔΙΔΣΕΞΕΡΧΟΝΤΑΙΔΙΔ ΛΟΓΙΣΜΟΙΠΟΝΗΡΟΙΦΟ •• ΝΟΙΜΟΙΧΕΙΔΙΠΟΡΝΕΙΔΙ	Matt 20:7 (1261.C.9.R)	ΔΕΙΣΗΜΑΣΕΜΙΣΘΩΣΑΤΟ ΛΕΓΕΙΔΥΤΟΙΣΥΠΑΓΕΤΕ •• ΚΑΙΥΜΕΙΣΕΙΣΤΟΝΑΜΠΕ
Matt 16:13 (1256.C.31.L)	ΜΑΘΗΤΑΣΔΥΤΟΥΛΕΓΩ •• ΤΙΝΔΛΕΓΟΥΣΙΝΟΙΔΝ ΘΡΩΠΟΙΕΙΝΔΙΤΟΝΥΙΟ	Matt 20:15 (1262.A.2.L)	ΘΘΕΛΩΠΟΙΗΣΑΙΕΝΤΟΙΣ •• ΕΜΟΙΣΧΟΟΦΘΑΛΜΟΣ ΣΟΥΠΟΝΗΡΟΣΕΣΤΙΝΟ
Matt 17:2-3 (1257.C.7.R)	ΔΔΥΤΟΥΕΓΕΝΕΤΟΛΕΥ ΚΑΩΣΤΟΦΩΣΚΑΙΙΔΟΥ •• ΨΦΘΗΔΥΤΟΙΣΜΩΥΧΗ	Matt 21:3 (1262.C.25.L)	ΧΡΕΙΔΝΕΧΕΙΕΥΘΥΣΔΕ •• ΔΠΟΣΤΕΛΕΙΔΥΤΟΥΣ ΤΟΥΤΟΔΕΟΛΟΝΓΕΓΟΝΕ
Matt 18:7 (1259.A.6.L)	ΘΕΙΝΤΑΣΚΑΝΔΑΛΛΑΠΛΗ •• ΟΥΔΙΤΩΑΝΘΡΩΠΩΚΕΚΕΙ ΝΩΔΙΟΥΤΟΣΚΑΝΔΑΛΛΟΝ	Matt 21:29 (1263.C.40.R)	ΤΩΑΜΠΕΛΩΝΙΜΟΥΟΔΕ ΔΠΟΚΡΙΘΕΙΣΕΙΠΕΝΕΓΩ •• ΚΕΚΑΙΟΥΚΑΠΗΛΘΕΝ



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Matt 21:37 (1264.B.7.L)	TONYIONΔΥΤΟΥΚΕΓΩ •• ΕΝΤΡΑΠΗCONΤΑΙ ΤON YIONMOY OIΔΕΓΕΩΡΓΟΙ	Matt 25:1-2 (1269.C.17.R)	ΘΟΝΕΙ CΥΠΑΝΤΗCΙΝ ΤΟΥ ΝΥΜΦΙΟΥΠΙΕΝΤΕΔΕΕ ΞΑΥΤΩΝΗCΑΝΜΩΡΑΙΚΑΙ
Matt 21:41 (1264.B.22.L)	ΝΟΙCΛΕΓΟΥCΙΝΔΥΤΩ •• ΚΑΚΟΥCΚΑΚΩCΑΠΟΛΕ CΕΙΔΥΤΟΥCΚΑΙ ΤONΔΜ	Matt 25:13 (1270.A.18.L)	ΜΑCΓΡΗΓΟΡΕΙ ΤΕΟΥΝΟ •• ΤΙΟΥΚΟΙΔΑΤΕΤΗΝΗΜΕ ΡΑΝΟΥΔΕΤΗΝΩΡΑΝ
Matt 22:32 (1265.C.30.R)	ΚΑΙ ΟΘ̄CΙC ΔΔΚΚΑΙ ΟΘ̄C ΙΔΚΩΒΟΥΚΕCΤΙΝΟΘ̄C ΝΕΚΡΩΝΔΑΛΛΑΖΩΝΤΩ	Matt 25:34 (1270.C.32.L)	ΜΩΝ ΤΟΤΕΕΡΕΙΟΒΔ •• CΙΛΕΥCΤΟΙCΕΚΔΕΞΙΩ ΔΥΤΟΥΔΕΥΤΕΟΙΕΥΛΟ
Matt 22:37-38 (1266.A.7.L)	ΚΑΙ ΕΝΟΧΗΤΗΔΙΔΝΟΙΑ •• CΟΥΔΥΤΗCΤΙΝΗΜΕ ΓΑΛΗΚΑΙ ΠΡΩΤΗΝΤΟ	Matt 26:11 (1271.C.7.R)	ΕΙΡΓΑCΑΤΟΕΙCΕΜΕΠΑΝ ΤΟΤΕΓΑΡΤΟΥCΠΤΩΧΟΥC ΕΧΕΤΕΜΕΘΕΔΥΤΩΝΕ
Matt 23:3 (1266.B.2.L)	ΠΑΝΤΑΟΥΝΟCΑΔΝΕΙΠΩ •• CΙΝΥΜΙΝΠΟΙΗCΑΤΕΚΑΙ ΤΗΡΕΙΤΕΚΑΤΑΔΕΤΑΕΡ	Matt 26:17 (1271.C.31.R) See note #3	ΡΙΑΝΙΝΔΑΥΤΟΝΠΑΡΑΔΩ ΤΗΔΕΠΡΩΤΗΤΩΝΔΖΥΜΩ ΠΡΟCΧΛΘΟΝΟΙΜΑΘΗΤΑΙ
Matt 23:5 (1266.B.19.L)	ΛΑΚΤΗΡΙΔΔΥΤΩΝΚΑΙ •• ΜΕΓΑΛΥΝΟΥCΙΝΤΑΚΡΑ CΠΕΔΑΦΙΛΟΥCΙΔΕΤΗ	Matt 26:26 (1272.A.35.L)	ΜΑΘΗΤΑΙCΕΙΠΕΝΛΑΒΕ •• ΤΕΦΑΓΕΤΕΤΟΥΤΟΕCΤΙ ΤΟCΩΜΑΜΟΥ ΚΑΙΛΑΒΩ
Matt 23:8 (1266.B.29.L)	ΡΑΒΒΕΙΥΜΕΙCΔΕΜΗΚΑΛΗ •• ΘΗΤΕΡΑΒΒΕΙΕΙCΓΑΡΕ CΤΙΝΥΜΩΝΟΔΙΔΑCΚΑ	Matt 26:27-28 (1272.A.40.L)	ΛΕΓΩΝΠΙΕΤΕΞΑΥΤΟΥ •• ΠΑΝΤΕCΤΟΥΤΟΓΑΡΕCΤΙ ΤΟΔΙΜΑΜΟΥΤΗCΔΙΔΘΗ
Matt 24:1-2 (1267.C.31.R)	ΤΑCΟΙΚΟΔΟΜΑCΤΟΥΙ ΕΡΟΥ ΟΔΕΔΠΟΚΡΙΘΕΙC ΕΙΠΕΝΔΥΤΟΙCΟΥΒΛΕ	Matt 26:42-43 (1272.C.35.L)	ΤΟΠΙΩΓΕΝΗΘΗΤΩΤΟΘΕ •• ΧΗΜΑCΟΥΚΑΙΕΛΘΩΝΠΑ ΛΙΝΕΥΡΕΝΔΥΤΟΥCΚΑ
Matt 24:6-7 (1268.A.17.L)	ΓΕΝΕCΘΑΙΔΑΛΛΟΥΠΩ •• ΕCΤΙΝΤΟΤΕΛΟC ΕΓΕΡ ΘΗCΕΤΑΙΓΑΡΕΘΝΟCΕ	Matt 26:53 (1273.B.4.L)	ΡΑΚΑΛΕCΑΙ ΤΟΝΠΑΤΕΡΑ •• ΜΟΥΚΑΙΠΑΡΑCΤΗCΕΙΜΟΙ ΑΡΤΙΠΑΕΙΩΔΩΔΕΚΑΛΕ
Matt 24:43 (1269.B.18.L)	ΕΓΡΗΓΟΡΗCΕΝΔΝΚΑΙΟΥ •• ΚΑΝΕΙΔCΕΝΔΙΟΥΡΥΓΗΝΔΙ ΤΗΝΟΙΚΙΑΝΔΥΤΟΥΔΙΑ	Matt 26:60 (1273.B.41.R)	ΧΕΥΡΟΝΠΟΛΛΩΝΠΡΟ CΕΛΘΟΝΤΩΝΨΕΥΔΟΜΑΡ ΤΥΡΩΝΥCΤΕΡΟΝΔΕΠΡΟC
Matt 24:49 (1269.B.42.L)	ΦΟΥΛΟΥCΑΥΤΟΥΕCΘΙ •• ΗΔΕΚΑΙΠΕΙΝΗΜΕΤΑΤΩ ΜΕΘΥΟΝΤΩΝΗΞΕΙΟΚ̄C	Matt 26:65-66 (1273.C.28.R)	ΙΔΕΝΥΝΗΚΟΥCΑΤΕΤΗΝ ΒΛΑCΦΗΜΙΑΝΤΙΥΜΙΝ ΔΟΚΕΙΟΙΔΕΔΠΟΚΡΙΘΕΝ

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Matt 26:75 (1274.A.21.L)	<p>ΣΕΝΚΑΙ ΕΜΝΗΣΘΗΟΠΕ                  ** ΤΡΟΣΤΟΥΡΗΜΑΤΟΣΙΥΕΙ                  ΡΗΚΟΤΟCΟΤΙ ΠΡΙΝΑΛΕ</p>	Mark 1:43 (1279.A.22.L)	<p>ΛΕΠΡΑΚΑΙ ΕΚΔΘΑΡΙCΘΗ                  ** ΚΑΙ ΕΜΒΡΕΙΜΗΣΑΜΕΝΟC                  ΔΥΤΩΕΥΘΥCΕΞΕΒΑΛΕ</p>
Matt 27:34 (1275.B.10.L)	<p>ΛΕΓΟΜΕΝΟCΕΔΩΚΑΝ                  ** ΔΥΤΩΠΙ ΕΙΝΟΙΝΟΝΜΕΤΑ                  ΧΟΧΗCΜΕΜΕΙΓΜΕΝΟΝΚΑΙ</p>	Mark 1:44 (1279.A.27.L)	<p>ΠΗΣΑΛΛΑΥΠΙΓΕCΕΔΥ                  ** ΤΟΝΔΕΙΣΟΝΤΩΙ ΕΡΕΙΚ                  ΠΡΟCΕΝΕΓΚΕΠΕΡΙΤΟΥ</p>
Matt 27:35-36 (1275.B.16.L)	<p>ΤΑΙΜΑΤΙΔΑΥΤΟΥΒΑΛΛΟ<sup>Τ</sup>                  ** ΤΕCΚΛΗΡΟΝΚΑΙ ΚΑΘΗΜΕ                  ΝΟΙ ΕΤΗΡΟΥΝΑΥΤΟΝΕ</p>	Mark 2:1 (1279.B.1.L)	<p>ΚΑΦΑΡΝΑΟΥΜΑΙ ΗΜΕ                  ** ΡΩΝΗΚΟΥCΘΗΟΤΙ ΕΝΟΙ                  ΚΩCΕΤΙΝΚΑΙ CΥΝΗΧΘΗ</p>
Matt 27:55 (1276.A.18.L)	<p>ΤΟC ΗCΑΝΔΕΕΚΕΙΓΥΝΑΙ                  ** ΚΕCΠΟΛΛΑΙΔΠΟΜΑΚΡΟ                  ΘΕΝΘΕΩΡΟΥCΑΙΔΙΤΙΝΕC</p>	Mark 2:5 (1279.B.20.L)	<p>ΛΕΓΕΙ ΤΩΠΑΡΑΛΥΤΙΚΩ                  ** ΤΕΚΝΟΝΑΦΙΕΝΤΑΙCΟΥ                  ΔΙΑΜΑΡΤΙΑΙ ΗCΑΝΔΕ</p>
Matt 28:8 (1276.C.31.L)	<p>ΜΕΓΑΛΗCΕΔΡΑΜΟΝΑ                  ** ΠΑΓΓΕΙΛΑΙΤΟΙCΜΑΘΗ                  ΤΑΙCΑΥΤΟΥ ΚΑΙΙΔΟΥ</p>	Mark 2:7 (1279.B.26.L)	<p>ΚΑΡΔΙΑΙCΑΥΤΩΝΤΙΟΥ                  ** ΤΟCΟΥΤΩΛΑΛΕΙΒΛΑCΦΗ                  ΜΕΙΤΙCΑΥΝΑΤΑΙΔΦΙΕ</p>
Matt 28:14 (1277.A.19.L)	<p>ΚΑΙ ΕΑΝΑΚΟΥCΘΗΤΟΥ                  ** ΤΟΥΠΟΤΟΥΗΓΕΜΟΝΟC                  ΗΜΕΙCΠΕΙCΟΜΕΝΚΑΙ</p>	Mark 2:16-17 (1279.C.41.R)	<p>ΛΩΝΩΝΚΑΙ ΤΩΝΑΜΑΡ                  ΤΩΛΩΝΕCΘΕΙΕΙ ΚΑΙΔΑ **                  ΚΟΥCΑCΟΤ<sup>Σ</sup>ΛΕΓΕΙΔΥΤΟΙC</p>
Mark. 1:2 (1277.C.3.R)	<p>ΙΥΧΥΥΙΟΥΘΥΚΑΘΩCΓΕ                  ΓΡΑΠΤΑΙ ΕΝΤΩΗCΑΙΔΤΩ **                  ΠΡΟΦΗΤΗΙΔΟΥΑΠΟCΤΕΛ</p>	Mark 2:24 (1280.B.7.L)	<p>ΟΙ ΦΑΡΕΙCΑΙΟΙ ΕΛΕΓΟΝ                  ** ΔΥΤΩΙΑΔΕΤΙΠΟΙΟΥCΙΝ                  ΤΟΙCΑΒΒΑCΙΝΟΟΥΚΕΞΕ</p>
Mark 1:7-8 (1277.C.35.R)	<p>ΜΑΝΤΑΤΩΝΥΠΟΔΗΜΑ                  ΤΩΝΑΥΤΟΥΕΓΩΕΒΑΠΤΙ **                  CΑΥΜΑCΥΔΑΤΙΑΥΤΟC</p>	Mark 2:26 (1280.B.20.L)	<p>ΚΕΞΕCΤΙΝΦΑΓΕΙΝΕΙΜΗ                  ** ΤΟΥCΙΕΡΕΙCΚΑΙ ΕΔΩΚΕ<sup>Τ</sup>                  ΚΑΙΤΟΙC CΥΝΑΥΤΩΟΥ</p>
Mark 1:10 (1278.A.6.L)	<p>ΠΝΕΥΜΑCΠΕΡΙCΤΕΡΑ<sup>Τ</sup>                  ** ΚΑΤΑΒΑΙΝΟΝΕΙCΑΥΤΟ<sup>Τ</sup>                  ΚΑΙΦΩΝΗΕΓΕΝΕΤΟΕΚ</p>	Mark 3:5-6 (1280.C.10.L)	<p>ΝΕΝΚΑΙΔΠΕΚΑΤΕCΤΑΘΗ                  ** ΗΧΕΙΡΑΥΤΟΥ ΚΑΙ ΕΞΕΛ                  ΘΟΝΤΕCΟΙ ΦΑΡΕΙCΑΙΟΙ</p>
Mark 1:13 (1278.A.14.L)	<p>ΜΟΝΚΑΙ ΗΝΕΝΤΗΕΡΗΜΩ                  ** ΤΕCΣΕΡΑΚΟΝΤΑΗΜΕΡΑC                  ΠΕΙΡΑΖΟΜΕΝΟCΥΠΟΤΟΥ</p>	Mark 3:29-30 (1281.B.37.L)	<p>ΔΕΝΟΧΟCΕCΤΙΝΔΙΩΝΙ                  ** ΟΥΔΜΑΡΤΗΜΑΤΟCΟΤΙ                  ΕΛΕΓΟΝΠΝΕΥΜΑΔΚΑΘΑΡ</p>
Mark 1:24 (1278.B.27.L)	<p>CΥΙΗCΟΥΝΑΖΑΡΗΝΕΧ                  ** ΘΕCΑΠΟΧΕCΑΙ ΗΜΑCΟΙ                  ΔΑCΕΤΙCΕΙΟΑΓΙΟCΤΟΥ</p>	Mark 4:10 (1282.A.20.L)	<p>ΝΕΤΟΚΑΤΑΜΟΝΑCΗ                  ** ΡΩΤΩΝΑΥΤΟΝΟΙ ΠΕΡΙ                  ΔΥΤΟΝCΥΝΤΟΙCΑΩΔΕ</p>



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Mark 4:24 (1282.C.3.L)	ΔΚΟΥΕΤΩ ΚΑΙ ΕΛΕΓΕΝ ** ΔΥΤΟΙΣ ΒΛΕΠΕΤΕ ΤΙ ΔΚΟΥ ΕΤΕ ΕΝΩ ΜΕΤΡΩ ΜΕΤΡΕΙ	Mark 7:30 (1288.B.9.L)	ΘΟΥΣ ΔΕΙΣ ΤΟΝ ΟΙΚΟΝ ** ΔΥΤΗΣ ΕΥΡΕΤΟ ΠΑΙΔΙ ΟΥ ΒΕΒΛΗΜΕΝΟΝ ΕΠΙ ΤΗΝ
Mark 5:11 (1283.C.4.R)	ΔΓΕΛΗΧΟΙ ΡΩΝ ΜΕΓΑΛΗ ΒΟΣΚΟΜΕΝΗ ΚΑΙ ΠΑΡΕ ** ΚΑΛΕΣΑΝ ΔΥΤΟΝ ΛΕΓΟΝ	Mark 7:32 (1288.B.20.L)	ΦΕΡΟΥΣΙΝ ΔΥΤΩ ΚΩΦΟΝ ** ΚΑΙ ΜΟΓΙΣ ΔΛΟΝ ΚΑΙ ΠΑ ΡΑΚΑΛΟΥΣΙΝ ΔΥΤΟΝ
Mark 5:40 (1284.C.12.L)	ΛΑΚ ΔΘΕΥΔΕΙ ΚΑΙ ΚΑΤΕΓΕ ** ΛΩΝ ΔΥΤΟΥ ΔΥΤΟΣ ΔΕ ΕΚΒΑΛΩΝ ΠΑΝΤΑΣ ΠΑΡΑ	Mark 7:33 (1288.B.26.L)	ΚΑΤΙ ΔΙΔΝΕΒΑΛΕΝ ΤΟΥΣ ** ΔΔΚΤΥΛΟΥΣ ΔΥΤΟΥ ΕΙΣ ΤΑΥΤΑ ΔΥΤΟΥ ΚΑΙ ΠΤΥ
Mark 6:4 (1285.A.14.L)	ΕΝ ΔΥΤΩ ΚΑΙ ΕΛΕΓΕΝ ** ΔΥΤΟΙΣ ΟΙΣ ΟΤΙ ΟΥΚ Ε ΣΤΙΝ ΠΡΟΦΗΤΗΣ ΔΤΕΙ	Mark 8:10-11 (1289.A.10.L)	ΗΛΘΕΝ ΕΙΣ ΤΑ ΜΕΡΗ ΔΔΛ ** ΜΑΝΟΥΝΘΑ ΚΑΙ ΕΞΗΛ ΘΟΝ ΟΙΦΑΡΕΙΣ ΑΙ ΟΙΚΑΙ
Mark 6:11-12 (1285.B.12.L)	ΔΩΝΥΜΩΝ ΕΙΣ ΜΑΡΤΥ ** ΡΙΟΝ ΔΥΤΟΙΣ ΚΑΙ ΕΞΕΛ ΘΟΝΤΕΣ ΕΚΗΡΥΞΑΝ ΙΝΑ	Mark 8:26 (1289.B.40.L)	ΛΕΝ ΔΥΤΟΝ ΕΙΣ ΟΙΚΟΝ ** ΔΥΤΟΥ ΛΕΓΩΝ ΜΗ ΔΕ ΕΙΣ ΤΗΝ ΚΩΜΗΝ ΕΙΣ ΕΛΘΗΣ
Mark 6:21 (1285.C.14.R)	ΝΗ ΗΜΕΡΑΣ ΕΥΚΑΙΡΟΥ ΟΤΕ ΗΡΩΔΗΣ ΤΟΙΣ ΓΕΝΕ ** ΣΙΟΙΣ ΔΥΤΟΥ ΔΕΙΠΝΟΝ	Mark 8:29-30 (1289.C.16.R)	ΔΠΟΚΡΙΘΕΙΣ Ο ΠΕΤΡΟΣ ΛΕΓΕΙ ΔΥΤΩΣ ΟΥ ΕΙ ΟΥΧ Κ ** ΕΠΕΤΕΙΜΗΣ ΕΝ ΔΥΤΟΙΣ
Mark 6:33 (1286.A.37.L)	ΤΟ ΠΟΝ ΚΑΤΙ ΔΙΔΝΚΑΙ ΕΙ ** ΔΟΝ ΔΥΤΟΥ ΣΥΠΑΓΟΝΤΑΣ ΚΑΙ ΕΓΝΩΣΑΝ ΠΟΛΛΟΙ Κ	Mark 8:38 (1290.A.20.L)	ΨΥΧΗΣ ΔΥΤΟΥ ΟΣ ΓΑΡ ** ΕΔΝΕΠΑΙΣ ΧΥΝΘΗΜΕΚ ΤΟΥΣ ΕΜΟΥΣ ΧΟΛΟΥΣ Ε
Mark 7:4 (1287.B.6.L)	ΣΙΝ ΤΩΝ ΠΡΕΣΒΥΤΕΡΩΝ ** ΚΑΙ ΑΠΑΓΟΡΑΣ ΕΔΝΜΗ ΡΑΝΤΙΣΩΝΤΑΙ ΟΥΚ ΕΘΙ	Mark 9:5 (1290.B.14.L)	ΒΕΙ ΚΑΛΟΝ ΕΣΤΙΝ ΗΜΑΣ ** ΩΔΕΕΙΝ ΑΙ ΚΑΙ ΠΟΙΗΣΩ ΜΕΝ ΤΡΕΙΣ ΚΗΝΑΣ ΟΙ
Mark 7:13-14 (1287.C.14.R)	ΜΟΙ ΔΤΟΙ ΔΥΤΑ ΠΟΛΛΑ ΠΟΙΕΙΤΕ ΚΑΙ ΠΡΟΣΚΑ ** ΛΕΣ ΔΜΕΝΟΣ ΠΑΛΙΝ ΤΟ	Mark 9:20 (1291.A.6.L)	ΤΟ ΠΝΕΥΜΑ ΕΥΘΥΣΣΥ ** ΝΕΣ ΠΑΡΑΞΕΝ ΔΥΤΟΝ ΚΑΙ ΠΕΣΩΝ ΕΠΙ ΤΗΣ ΓΗΣ ΕΚΥ
Mark 7:17 (1287.C.29.R)	ΤΩΝ ΔΥΤΟΝ ΟΙ ΜΑΘΗΤΑΙ ΔΥΤΟΥ ΤΗΝ ΠΑΡΑΒΟΛΗΝ ** ΚΑΙ ΛΕΓΕΙ ΔΥΤΟΙΣ ΟΥΤΩΣ	Mark 10:21 (1292.C.30.L)	ΟΥ ΡΑΝΩ ΚΑΙ ΔΕΥΡΟ ΔΚΟ ** ΛΟΥΘΕΙΜΟΙ ΟΔΕΣ ΤΥ ΓΝΑΣΑΣ ΕΠΙ ΤΩ ΛΟΓΩ
Mark 7:28 (1288.A.41.L)	ΛΕΙΝΗ ΔΕ ΔΠΕΚΡΙΘΗΚ ** ΛΕΓΕΙ ΔΥΤΩΝ ΑΙΚΕΚΑΙ ΤΑ ΚΥΝΑΡΙ ΔΥΠΟΚΑΤΩ	Mark 10:29 (1293.A.27.R)	Η ΔΕ ΕΛΦΑΔΗ ΜΗΤΕΡΑ Η ΠΑΤΕΡ ΔΗΤΕ ΚΝΗ Δ ** ΓΡΟΥΣ ΕΝΕΚΕΝ ΕΜΟΥ Κ

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Mark 11:5 (1294.B.11.L)	ΕΣΤΗΚΟΤΩΝΕΛΕΓΟΝ •• ΔΥΤΟΙΣΤΙΠΟΙΕΙΤΕΛΥ ΟΝΤΕΣΤΟΝΠΩΛΟΝΟΙ	Mark 14:45 (1300.B.30.L)	ΘΥΣΠΡΟΣΕΛΘΩΝΔΥΤΩ •• ΛΕΓΕΙΡΑΒΒΙΚΑΙΚΑΤΕ ΦΙΛΗCΕΝΔΥΤΟΝΟΙΔΕΕ
Mark 11:32 (1295.B.15.L)	ΤΕΔΥΤΩΔΑΛΛΔΕΙΠΩΜΕ •• ΕΞΔΝΘΡΩΠΩΝΕΦΟΒΟΥ ΤΟΤΟΝΟΧΛΟΝΔΠΔΝΤΕC	Mark 14:46 (1300.B.33.L)	ΠΕΒΑΔΔΝΤΑCΧΕΙΡΑCΔΥ •• ΤΩΚΑΙΕΚΡΑΤΗCΑΝΔΥΤΟ ΕΙCΔΕΤΙCΤΩΝΠΔΡΕCΤΗ
Mark 12:6 (1295.C.12.R)	ΕCΧΑΤΟΝΠΡΟCΔΥΤΟΥC ΛΕΓΩΝΟΤΙΕΝΤΡΑΠΗCΟ ΤΑΙΤΟΝΥΙΟΝΜΟΥΕΚΕΙ ••	Mark 14:51- 52 (1300.C.13.L)	ΕΠΙΓΥΜΝΟΥΚΑΙΚΡΑΤΟΥ •• CΙΝΔΥΤΟΝ ΟΔΕΚΑΤΑ ΛΙΠΩΝΤΗNCΙΝΔΟΝΑ
Mark 12:14 (1296.A.14.L)	ΟΔΟΝΤΟΥΘΥΔΙΔΔCΚΕΙC •• ΕΞΕCΤΙΝΔΟΥΝΑΙΚΗΝCΟ ΚΑΙCΑΡΙΗΟΥΔΩΜΕΝΗ	Mark 14:54 (1300.C.26.L)	ΤΟΥΑΡΧΙΕΡΕΩCΚΑΙΗΝ •• CΥΓΚΑΘΗΜΕΝΟCΜΕΤΑ ΤΩΝΥΠΗΡΕΤΩΝΚΑΙΘΕΡ
Mark 13:14 (1297.C.33.R)	ΔΕΙΔΗΤΕΤΟΒΔΕΛΥΓΜΑ ΤΗCΕΡΗΜΩCΕΩCΕCΤΗ •• ΚΟΤΑΟΠΟΥΟΥΔΕΙΟΔΝΑ	Mark 14:70- 71 (1301.B.21.L)	ΕΞΔΥΤΩΝΕΙΚΑΙΓΑΡΓΑ •• ΛΕΙΛΑΙΟCΕΙ ΟΔΕΗΡΞΑΤΟ ΔΝΔΘΕΜΑΤΙΖΕΙΝΚΑΙΟ
Mark 13:34 (1298.B.41.L)	ΔΟΥΛΟΙCΕΔΥΤΟΥΤΗΝ •• ΕΞΟΥCΙΑΝΕΚΑCΤΩΤΟ ΕΡΓΟΝΔΥΤΟΥΚΑΙΤΩ	Mark 15:7 (1301.C.20.R)	ΕΝΤΗCΤΑCΕΙΦΟΝΟΝ ΠΕΠΟΙΗΚΕΙCΑΝΚΑΙΔΝΑ •• ΒΑCΟΟΧΛΟCΗΡΞΑΤΟΔΙ
Mark 14:19-20 (1299.B.28.L)	ΛΕΓΕΙΝΔΥΤΩΕΙCΚΑΤΑ •• ΕΙCΜΗΤΙΕΓΩΟΔΕΕΙΠΕ ΔΥΤΟΙCΕΙCΤΩΝΔΩΔε	Mark 15:21 (1302.A.37.L)	ΤΟΝΠΑΤΕΡΔΔΛΕΞΔΝ •• ΔΡΟΥΚΑΙΡΟΥΦΟΥΙΝΑ ΔΡΗΤΟΝCΤΑΥΡΟΝΔΥ
Mark 14:22 (1299.C.3.R)	ΚΕΝΔΥΤΟΙCΚΑΙΕΙΠΕΝ ΛΔΒΕΤΕΤΟΥΤΟΕCΤΙΝ •• ΤΟCΩΜΔΜΟΥΚΑΙΛΔΒω	Mark 15:34 (1302.C.5.L)	ΕCΤΙΝΜΕΘΕΡΜΗΝΕΥο •• ΜΕΝΟΝΟΘCΜΟΥΕΙCΤΙ ΕΓΚΑΤΕΛΙΠΕCΜΕ ΚΑΙ
Mark 14:39 (1300.A.37.L)	ΜΟΝΗΔΕCΑΡΞΑCΘΕΝΗC •• ΚΑΙΠΑΛΙΝΔΠΕΛΘΩΝ ΠΡΟCΗΥΞΑΤΟΤΟΝΔΥΤΟ	Luke 1:28-29 (1305.A.17.L)	ΡΙΤΩΜΕΝΗΟΚCΜΕΤΑ •• CΟΥ ΗΔΕΕΠΙΤΩΛΟΓΩ ΔΙΕΤΑΡΑΧΘΗΚΑΙΔΙΕ
Mark 14:39-40 (1300.A.39.L)	ΠΡΟCΗΥΞΑΤΟΤΟΝΔΥΤΟ •• ΛΟΓΟΝΕΙΠΩΝΚΑΙΠΑΛΙ ΕΛΘΩΝΕΥΡΕΝΔΥΤΟΥC	Luke 1:35 (1305.B.5.L)	ΨΙCΤΟΥΕΠΙCΚΙΔCΕΙCΟΙ •• ΔΙΟΚΑΙΤΟΓΕΝΝΩΜΕ ΝΟΝΔΓΙΟΝΚΧΗΘCΕΤΑΙ
Mark 14:41 (1300.B.7.L)	ΔΕΤΕΤΟΧΟΙΠΟΝΚΑΙΔ •• ΝΑΓΔΥΕCΘΕΔΠΕΧΕΙΗΛ ΘΕΝΗΩΡΑΙΔΟΥΠΑΡΔΑΙ	Luke 2:14 (1307.B.4.L)	ΞΔΕΝΥΨΙCΤΟΙCΘΩΚΑΙ •• ΕΠΙΓΗCΕΙΡΗΗΕΝΔΝ ΕΡΩΠΟΙCΕΥΔΟΚΙΑC



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Luke 2:15 (1307.B.9.L)	ΟΥΡΑΝΟΝΟΙΔΓΓΕΛΟΙΟΙ ** ΠΟΙΜΕΝΕΣΕΛΛΟΥΜΠΡΟΣ ΔΛΛΗΛΟΥΣΔΙΕΛΘΩΜΕ	Luke 5:7 (1312.C.6.L)	ΔΜΦΟΤΕΡΔΤΑΠΛΟΙΔ ** ΩΣΤΕΒΥΘΙΖΕΣΘΑΙΔΥΤΑ ΙΔΩΝΔΕΣΙΜΩΝΠΑΤΡΟΣ
Luke 2:22 (1307.C.5.R)	ΕΠΑΗΣΘΗΣΔΝΔΙΗΜΕΡΔΙ ΤΟΥΚΑΘΑΡΙΣΜΟΥΔΥΤΩΝ ** ΚΑΤΑΤΟΝΝΟΜΟΝΜΩ	Luke 6:9 (1314.B.26.L)	ΕΣΤΗ ΕΙΠΕΝΔΕΟΙΣΠΡΟΣ ** ΔΥΤΟΥΣΕΠΕΡΩΤΩΜΔΣ ΕΙ ΕΖΕΣΤΙΤΩΣΔΒΒΑΤΩ
Luke 2:25 (1307.C.24.R)	ΕΥΛΑΒΗΣΠΡΟΣΔΕΧΟ ΜΕΝΟΣΠΑΡΑΚΛΗΣΙΝ ** ΤΟΥΙΣΡΑΗΠΥΚΕΔΙΠΝΕΥ	Luke 6:10-11 (1314.B.36.L)	ΚΑΤΕΣΤΑΘΗΗΧΕΙΡΔΥ ** ΤΟΥΔΥΤΟΙΔΕΕΠΑΗΣΘΗ ΣΑΝΑΝΟΙΑΣΚΑΙΔΙΕΔΑ
Luke 2:33 (1308.A.11.L)	ΣΟΥΙΣΡΑΗΠΥΚΕΔΙΗΝΟ ** ΠΑΤΗΡΔΥΤΟΥΚΑΙΗΜΗ ΤΗΡΘΔΥΜΔΖΟΝΤΕΣΕ	Luke 6:23 (1315.A.23.L)	ΚΑΤΑΤΔΔΥΤΑΓΑΡΕΠΟΙ ** ΟΥΝΤΟΙΣΠΡΟΦΗΤΑΙΣ ΟΙΠΑΤΕΡΕΣΔΥΤΩΝ
Luke 2:43 (1308.B.27.L)	ΙΕΡΟΥΣΑΛΗΠΑΡΚΑΙΟΥΚΕ ** ΓΝΩΣΑΝΟΙΓΟΝΕΙΣΔΥΤΟΥ ΝΟΜΙΣΑΝΤΕΣΔΕΔΥΤΟ	Luke 6:32 (1315.B.17.L)	ΜΟΙΩΣ ΚΑΙΕΙΔΓΑΠΑΤΕ ** ΤΟΥΣΑΓΑΠΩΝΤΑΣΥΜΔΣ ΠΟΙΔΥΜΙΝΧΑΡΙΣΕΣΤΙ
Luke 3:5a (1309.A.22.L)	ΤΑΠΕΙΝΩΘΗΣΕΤΑΙΚΑΙ ** ΕΣΤΑΙΤΑΣΚΟΧΙΔΕΙΣΕΥ ΘΕΙΔΣΚΑΙΔΙΤΡΑΧΕΙΔΙ	Luke 6:40 (1315.C.23.R)	ΤΟΝΔΙΔΑΣΚΑΛΟΝΚΑΤΗΡ ΤΙΣΜΕΝΟΔΕΠΔΣΕΣΤΑΙ ** ΩΣΟΔΙΔΑΣΚΑΛΟΣΔΥΤΟΥ
Luke 3:5b (1309.A.23.L)	ΕΣΤΑΙΤΑΣΚΟΧΙΔΕΙΣΕΥ ** ΘΕΙΔΣΚΑΙΔΙΤΡΑΧΕΙΔΙ ΕΙΣΟΔΟΥΣΧΕΙΔΣΚΑΙΟ	Luke 7:11 (1316.C.27.L)	ΠΟΡΕΥΟΝΤΟΔΥΤΩΟΙ ** ΜΑΘΗΤΑΙΔΥΤΟΥΚΑΙΟ ΧΛΟΣΠΟΛΥΣΩΣΔΕΗΓΓΙ
Luke 3:15 (1309.B.30.L)	ΤΟΙΣΟΨΩΝΟΙΣΥΜΩ ** ΠΡΟΣΔΟΚΩΝΤΟΣΔΕΤΟΥ ΛΔΟΥΚΑΙΔΙΔΑΛΟΓΙΖΟΜΕ	Luke 7:42 (1318.A.28.L)	ΦΟΤΕΡΙΟΣΕΧΑΡΙΣΑΤΟ ** ΤΙΣΟΥΝΔΥΤΩΝΠΛΕΙ ΟΝΑΓΓΛΗΣΕΙΔΥΤΟΝ
Luke 4:7 (1310.C.21.L)	ΔΝΘΕΛΩΔΙΔΩΜΙΔΥΤΗ ** ΣΥΟΥΝΕΔΝΠΡΟΣΚΥΝΗ ΣΗΣΕΝΩΠΙΟΝΕΜΟΥΕ	Luke 8:15 (1319.A.27.L)	ΕΙΣΙΝΟΙΤΙΝΕΣΕΝΚΑΡ ** ΔΙΔΚΑΛΗΚΑΙΔΑΓΑΘΑ ΚΟΥΣΑΝΤΕΣΤΟΝΛΟΓΟ
Luke 4:8 (1310.C.25.L)	ΔΠΟΚΡΙΘΕΙΣΔΥΤΩΕΙ ** ΠΕΝΙΣΓΕΓΡΑΠΤΑΙΚΝ ΤΟΝΘΝΣΟΥΠΡΟΣΚΥ	Luke 8:23 (1319.B.30.L)	ΕΙΣΤΗΝΑΙΜΝΗΔΝΕΜΟΥ ** ΚΑΙΣΥΝΕΠΛΗΡΟΥΝΤΟ ΚΑΙΕΚΙΝΔΥΝΕΥΟΝΠΡΟΣ
Luke 4:10-11 (1310.C.39.L)	ΣΟΥΤΟΥΔΙΔΦΥΛΔΖΔΙ ** ΣΕΚΑΙΟΤΙΕΠΙΧΕΙΡΩ ΔΡΟΥΣΙΣΕΜΗΠΟΤΕΠΡΟΣ	Luke 8:26 (1319.C.7.R)	ΥΔΔΤΙΚΑΙΚΑΤΕΠΛΕΥ ΣΑΝΕΙΣΤΗΝΧΩΡΑΝΤΩ ΓΕΡΑΧΗΝΩΝΗΤΙΣΕΣΤΙΝ **

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Luke 8:46 (1320.B.41.L)	ΒΟΥΣΙΝ ΟΔΕΙΤ̄ΣΕΙΠΕΝ •• ΗΨΔΥΤΟΜΟΥΤΙΣΕΓΩ ΓΑΡΕΓΝΩΝΔΥΝΑΜΙΝΕ	Luke 10:21 (1324.B.35.L)	ΤΗΩΡΩΗΓΑΛΛΙΔΑΤΟΤΩ •• ΠΝΕΥΜΑΤΙ ΤΩΔΓΙΩΚΑΙ ΕΙΠΕΝΕΣΟΜΟΛΟΓΟΥΜΑΙ
Luke 8:54 (1320.C.35.L)	ΕΙΔΟΝΤΕΣΟΤΙΔΠΕΘΑΝΕ <sup>-</sup> •• ΔΥΤΟΣΔΕΚΡΑΤΗΣΑΔ ΤΗΣΧΕΙΡΟΣΔΥΤΗΣΕΦΩ	Luke 10:22 (1324.C.3.L)	ΝΕΤΟΕΜΠΡΟΣΘΕΝΣΟΥ •• ΠΑΝΤΑΜΟΙΠΑΡΕΔΟΘΗ ΥΠΟΤΟΥΠΑΤΡΟΣΜΟΥΚΑΙ
Luke 9:4-5 (1321.A.22.L)	ΤΕΕΚΕΙΜΕΝΕΤΕΚΑΙΕ •• ΚΕΙΘΕΝΕΞΕΡΧΕΣΘΕΚΑΙ ΟΣΟΙΔΝΜΗΔΕΧΩΝΤΑΙ	Luke 11:2 (1325.B.41.L)	ΟΤΑΝΠΡΟΣΕΥΧΗΣΘΕ •• ΛΕΓΕΤΕΠΑΤΕΡΑΓΙΑΣΘΗ ΤΩΤΟΟΝΟΜΑΣΟΥΕΛΘΕ
Luke 9:23 (1322.A.9.L)	ΤΩΤΟΝΣΤΑΥΡΟΝΔΥ •• ΤΟΥΚΑΘΗΜΕΡΑΝΚΑΙΔ ΚΟΛΟΥΘΕΙΤΩΜΟΙΟΣ	Luke 11:53 (1327.C.23.R)	ΝΩΣΕΝΕΧΕΙΝΚΑΙΔΠΟ ΣΤΟΜΑΤΙΖΕΙΝΔΥΤΟΝ ΠΕΡΙΠΛΕΙΟΝΩΝΕΝΕ <sup>-</sup> ••
Luke 9:39-40 (1322.C.20.L)	ΠΟΧΩΡΕΙΔΠΔΥΤΟΥΣΥ <sup>-</sup> •• ΤΡΕΙΒΟΝΔΥΤΟΝΚΑΙΕΔΕ ΗΘΗΝΤΩΝΜΑΘΗΤΩΝ	Luke 12:11 (1328.B.9.L)	ΚΑΙΤΑΔΑΡΧΑΚΚΑΙΤΑΔ •• ΕΞΟΥΣΙΑΣΜΗΜΕΡΙΜΗ ΣΗΤΕΠΩΣΗΤΙΔΠΟΧΟ
Luke 9:44 (1323.A.4.L)	ΘΗΤΑΔΥΤΟΥΘΕΣΘΕ •• ΥΜΕΙΣΕΙΣΤΑΩΤΑΥΜΩ <sup>-</sup> ΤΟΥΣΧΟΓΟΥΣΤΟΥΤΟΥΣ	Luke 12:15 (1328.B.25.L)	ΤΟΥΣΟΡΑΤΕΚΑΙΦΥΛΑΔ •• ΣΕΣΘΕΔΠΟΠΑΧΣΠΛΕ ΟΝΕΣΙΑΣΟΤΙΟΥΚΕΝΤΩ
Luke 9:48-49 (1323.A.32.L)	ΥΜΙΝΥΠΑΡΧΩΝΟΥΤΟΣ •• ΕΣΤΙΝΜΕΓΑΣ ΔΠΟΚΡΙ ΘΕΙΣΔΕΙΩΔΝΗΣΕΙΠΕΝ	Luke 12:31 (1329.A.17.L)	ΖΗΤΕΙΤΕΤΗΝΒΑΣΙΛΕΙ •• ΔΝΔΥΤΟΥΚΑΙΤΑΥΤΑ ΠΡΟΣΤΕΘΗΣΕΤΑΙΥΜΙ <sup>-</sup>
Luke 9:53 (1323.B.15.L)	ΤΟΝΟΤΙΤΟΠΡΟΣΩΠΟΝ •• ΔΥΤΟΥΗΝΠΟΡΕΥΟΜΕ ΝΟΝΕΙΣΙΕΡΟΥΣΑΛΗΜ	Luke 12:49 (1329.C.29.R)	ΒΑΛΕΙΝΕΠΙΤΗΝΓΗΝΚΑΙ •• ΤΙΘΕΧΩΕΙΗΔΗΔΝΗΦΘΗ ΒΑΠΤΙΣΜΑΔΕΕΧΩΒΑ ••
Luke 9:54-55 (1323.B.22.L)	ΠΟΤΟΥΟΥΡΑΝΟΥΚΑΙΔ •• ΝΑΧΩΣΑΙΔΥΤΟΥΣΣΤΡΑ ΦΕΙΣΔΕΕΠΕΤΕΙΜΗΣΕ <sup>-</sup>	Luke 12:53 (1329.C.42.R)	ΚΑΙΔΥΟΕΠΙΤΡΙΣΙΝΔΙ •• ΔΜΕΡΙΣΘΝΣΟΝΤΑΙΠΑ ΤΗΡΕΠΙΥΙΩΚΑΙΥΙΟΣΕ ••
Luke 10:1 (1323.C.18.R)	ΞΕΝΟΚ̄ΣΕΤΕΡΟΥΣΕΒΔΟ •• ΜΗΚΟΝΤΑΔΥΟΚΑΙΔΠΕ ΣΤΕΙΛΕΝΔΝΔΔΥΟΔΥΟ ••	Luke 13:8-9 (1330.C.1.L)	ΠΕΡΙΔΥΤΗΝΚΑΙΠΑΛΩ •• ΚΟΠΡΙΑΚΑΝΜΕΝΠΟΙΗ ΣΗΚΑΡΠΟΝΕΙΣΤΟΜΕΧ
Luke 10:17 (1324.B.13.L)	ΥΠΕΣΤΡΕΨΑΝΔΕΟΙΕΒΔΟ •• ΜΗΚΟΝΤΑΔΥΟΜΕΤΑΧΑ ΡΑΣΛΕΓΟΝΤΕΣΚ̄ΕΚΑΙΤΑ	Luke 13:11 (1330.C.11.L)	ΚΑΙΗΝΣΥΓΚΥΠΤΟΥΣΑ •• ΚΑΙΜΗΔΥΝΑΜΕΝΗΑΝΑ ΚΥΨΑΙΕΙΣΤΟΠΑΝΤΕ



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<p>Luke 13:30 (1331.B.27.L)</p>	<p>ΕΝΤΗΒΑCΙΛΕΙΔΤΟΥΘΥ                  ** ΚΑΙ ΙΔΟΥ ΕΙCΙΝ ΕCΧΑΤΟΙ                  ΟΙ ΕCΟΝΤΑ ΙΠΡΩΤΟΙ ΚΑΙ</p>	<p>Luke 17:6a (1336.A.15.L)</p>	<p>ΠΙCΤΙΝ ΩCΚΟΚΚΟΝCΙ                  ** ΝΑ ΠΕΩCΕ ΧΕΓΕΤΕ ΔΝ                  ΤΗCΥΚΑΜΕΙΝΩΤΑΥΤΗ</p>
<p>Luke 14:14 (1332.B.10.L)</p>	<p>CΟΙ ΔΝΤΑ ΠΟΔΟΘΗCΕΤΑΙ                  ** ΓΑΡ CΟΙ ΕΝΤΗΒΑCΤΑCΕΙ                  ΤΩΝ ΔΙΚΑΙΩΝ ΔΚΟΥ</p>	<p>Luke 17:6b (1336.A.17.L)</p>	<p>ΤΗCΥΚΑΜΕΙΝΩΤΑΥΤΗ                  ** ΕΚΡΙΖΩΘΗΤΙ ΚΑΙ ΦΥ                  ΤΕΥΘΗΤΙ ΕΝΤΗΘΑΔΑC</p>
<p>Luke 14:15 (1332.B.15.L)</p>	<p>ΠΕΝΑΥΤΩΜΑΚΑΡΙΟC                  ** ΟCΤΙ CΦΑΓΕΤΑΙ ΔΑΡΤΟΝ                  ΕΝΤΗΒΑCΙΛΕΙΔΤΟΥΘΥ</p>	<p>Luke 17:7 (1336.A.22.L)</p>	<p>ΔΟΥΧΟΝ ΕΧΩΝ ΔΡΟΤΡΙ                  ** ΩΝΤΑ ΗΠΟΙΜΑΙΝΟΝΤΑ                  ΟCΕΙC ΕΛΘΟΝΤΙ ΕΚΤΟΥ</p>
<p>Luke 14:24 (1332.C.20.L)</p>	<p>ΚΕΚΧΗΜΕΝΩΝ ΓΕΥCΕΤΑΙ                  ** ΜΟΥΤΟΥ ΔΕΙΠΝΟΥ                  CΥΝΕΠΟΡΕΥΟΝΤΟ ΔΕ ΔΥ</p>	<p>Luke 17:17-18 (1336.B.27.L)</p>	<p>ΚΑ ΕΚΑΘΑΡΙCΘΗCΑΝ ΟΙ ΔΕ                  ** ΕΝΝΕΑΠΟΥΟΥ ΧΕΥΡΕΘΗ                  CΑΝΥΠΟCΤΡΕΨΑΝΤΕC</p>
<p>Luke 15:22 (1334.A.15.L)</p>	<p>ΠΡΟCΤΟΥC ΔΟΥΛΟΥC ΔΥ                  ** ΤΟΥΤΑ ΧΥΕΖΕΝ ΕΓΚΑΤΕ                  CΤΟ ΧΗΝΤΗΝ ΠΡΩΤΗΝ</p>	<p>Luke 17:35 (1337.A.18.R)</p>	<p>ΕCΟΝΤΑ ΙΔΥΟΔΛΗΘΟΥ                  CΑΙ ΕΠΙ ΤΟ ΔΥΤΟΗΜΙΑ                  ΠΑΡΑΛΗΜΦΘΗCΕΤΑΙ **</p>
<p>Luke 15:30 (1334.B.15.L)</p>	<p>CΟΥΟΥΤΟC ΟΚΑΤΑΦΑ                  ** ΓΩΝCΟΥΤΟΝ ΒΙΟΝ ΜΕΤΑ                  ΠΟΡΝΩΝ ΗΛΘΕΝ ΕΟΥCΑC</p>	<p>Luke 17:37 (1337.A.24.R)</p>	<p>ΟΔ ΕΕΙ ΠΕΝΑΥΤΟΙC ΟΠΟΥ                  ΤΟCΩΜΑ ΕΚΕΙ ΚΑΙ ΟΙ ΔΕ ΤΟΙ                  ΕΠΙCΥΝΑΧΕΗCΟΝΤΑΙ **</p>
<p>Luke 16:14 (1335.A.18.L)</p>	<p>ΚΑΙ ΜΑΜΩΝΑ ΗΚΟΥΟΝ                  ** ΔΕ ΤΑΥΤΑ ΠΑΝΤΑ ΟΙ ΦΑ                  ΡΕΙCΑΙΟΙ ΦΙΛΑΡΓΥΡΟΙ</p>	<p>Luke 18:14 (1337.C.10.R)</p>	<p>ΝΟCΕΙCΤΟΝ ΟΙ ΚΟΝΕΔΥ                  ΤΟΥ ΠΑΡΕΚΕΙΝΟΝ ΟΤΙ                  ΠΑCΟΥΨΩΝΕΔΥΤΟΝΤΑ **</p>
<p>Luke 16:21 (1335.B.14.L)</p>	<p>ΤΡΑΠΕΖΗCΤΟΥ ΠΛΟΥ                  ** CΙΟΥ ΔΑΔΑ ΚΑΙ ΟΙ ΚΥΝΕC                  ΕΡΧΟΜΕΝΟΙ ΕΠΕΛΕΙΧΟ</p>	<p>Luke 18:25 (1338.A.19.L)</p>	<p>ΔΤΡΗΜΑΤΟC ΒΕΧΟΝΗC                  ** ΕΙC ΕΛΘΕΙΝ ΗΠΛΟΥCΙΟΝ                  ΕΙCΤΗΝ ΒΑCΙΛΕΙΑΝ ΤΟΥ</p>
<p>Luke 16:22-23 (1335.B.23.L)</p>	<p>ΔΕ ΚΑΙ Ο ΠΛΟΥCΙΟC ΚΑΙ Ε                  ** ΤΑΦΗ ΚΑΙ ΕΝΤΩ ΔΔΗΕ                  ΠΑΡΑCΤΟΥCΟΦΘΑΛΜΟΥC</p>	<p>Luke 19:7 (1338.C.33.L)</p>	<p>ΖΟΝ ΧΕΓΟΝΤΕC ΟΤΙ ΠΑ                  ** ΡΑΔΜΑΡΤΩΧΩ ΔΑΝΔΡΙΕΙ                  CΗΧΘΕΝ ΚΑΤΑΧΥCΑΙCΤΑ</p>
<p>Luke 16:26 (1335.C.4.R)</p>	<p>ΜΕΤΑ ΖΥΗΜΩΝ ΚΑΙ ΥΜΩ                  ΧΑCΜΑ ΜΕΓΔΕCΤΗΡΙΚΤΑΙ **                  ΟΠΩC ΟΙ ΘΕΛΟΝΤΕC ΔΙΑ</p>	<p>Luke 19:17 (1339.A.42.L)</p>	<p>ΠΡΟCΗΡΓΑCΑΤΟ ΜΝΑC                  ** ΚΑΙ ΕΙ ΠΕΝΑΥΤΩ ΕΥΓΕ                  ΔΓΑΘΕ ΔΟΥΧΕΟΤΙ ΕΝΕ</p>
<p>Luke 17:4 (1336.A.8.L)</p>	<p>ΤΗC ΗΙC CΕΚΑΙ ΕΠΤΑΚΙC                  ** ΕΠΙCΤΡΕΨΗ ΠΡΟC CΕΛΕ                  ΓΩΝ ΜΕΤΑ ΝΟΩ ΔΦΗ</p>	<p>Luke 19:33 (1339.C.25.R)</p>	<p>ΤΟΙC ΧΥΟΝΤΩΝ ΔΕ ΔΥΤΩ                  ΤΟΝ ΠΩΧΟΝ ΕΙΠΑΝ ΟΙ ΚΥ                  ΡΙΟΙ ΔΥΤΟΥ ΠΡΟC ΔΥΤΟΥC **</p>

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Luke 19:37 (1339.C.42.L+R)	ΔΠΑΝΤΟΠΛΗΘΟΣ ΤΩΝ •• ΜΑΘΗΤΩΝ ΧΑΙΡΟΝΤΕΣ •• ΔΙΝΕΙΝ ΤΟΝ ὄΝΦΩΝ ΗΜΕ	John 1:42 (1351.A.6.R)	ΠΕΝΣΥΕΙΣΙ ΜΩΝΟΥΙΟΣ ΙΩΑΝΟΥΣΥΚΧΗΘΗΧΗ •• ΚΗΦΑ ΣΟΕΡΜΗΝΕΥΕ
Luke 20:36-37 (1341.C.9.R)	ΣΙΝ ὄΥΤΗ ΣΑΝΑ ΣΤΑ ΣΕΩΣ ΥΙΟΙ ΟΝΤΕΣ ΟΤΙ ΔΕ ΕΓΕΙ •• ΡΟΝΤΑ ΙΟΙΝΕΚΡΟΙΚΑΙ ΜΩ	John 1:44 (1351.A.15.L)	ΔΕΟΦΙΛΙΠΠΟΣ ΔΠΟΒΗΘ •• ΣΑΙ ΔΔΕΚΤΗΣ ΠΟΛΕΩΣ ΔΝΔΡΕΟΥ ΚΑΙ ΠΕΤΡΟΥ
Luke 21:9-10 (1342.B.10.L)	ΠΡΩΤΟΝ ΔΛΛΟΥΚΕΥΘΕ •• ὨΣΤΟΤΕΛΟC ΤΟΤΕΕ ΛΕΓΕΝ ΔΥΤΟΙ ΣΕΓΕΡΘΗ	John 2:14-15 (1351.C.34.R)	ΚΕΡΜΑΤΙCΤΑC ΚΑΘΗΜΕ ΝΟΥC ΚΑΙ ΠΟΙΗCΑC ΦΡΑ •• ΓΕΛΛΙΟΝΕΚCΧΟΙΝΙΩΝ
Luke 21:17 (1342.C.2.L)	ΚΑΙ ΕCΕCΘΕ ΜΕΙC ΟΥΜΕ •• ΝΟΙ ΥΠΟΠΑΝΤΩΝ ΔΙΔΑ ΤΟΟΝΟΜΑ ΜΟΥ ΚΑΙ ΘΡΙΞ	John 2:24 (1352.A.40.L)	ΠΙCΤΕΥΕΝ ΔΥΤΟΝ ΔΥΤΟΙC •• ΔΙΔΑΤΟ ΔΥΤΟΝ ΓΙΝΩCΚΕΙ ΠΑΝΤΑC ΚΑΙ ΟΤΙ ΟΥΧ ΡΕΙ
Luke 21:19 (1342.C.7.L)	ΥΠΟΜΟΝΗ ΜΩΝ ΚΤΗ •• CΕCΘΕΤΑC ΨΥΧΑC ΜΩ ΟΤΑΝ ΔΕΙΔΗΤΕ ΚΥΚΛΟΥ	John 3:12 (1352.C.20.L)	ΠΙΓΕΙ ΔΕ ΙΠΟΝΥΜΙΝ ΚΑΙ •• ΟΥ ΠΙCΤΕΥΕΤΕ ΠΩC Ε ΔΝΕΙ ΠΩ ΜΙΝ ΤΑ ΕΠΟΥ
Luke 21:25 (1342.C.41.L)	CΥΝΟΧΗ ΘΩΝ ΕΝ ΔΠΟ •• ΡΙ ΔΗΧΟΥCΘΑ ΔΑ CΘΗC ΚΑΙ CΑΛΟΥ ΔΠΟΨΥΧΟΝ	John 3:31 (1353.B.26.L)	ΧΟΜΕΝΟC ΕΠΑΝΩ ΠΑΝΤΩ •• ΕCΤΙΝ ὩΝ ΕΚΤΗCΤΗC ΕΚΤΗC ΓΗC ΕCΤΙΝ ΚΑΙ ΕΚ
Luke 22:58 (1345.B.11.L) See note #4	ΤΩΝ ΕΙ ΟΔΕ ΠΕΤΡΟC Ε •• ΦΗΝ ὉΡΩ ΠΕΟΥ ΚΕΙΜΙ ΚΑΙ ΔΙΔΑCΤΑC ΗCΩC ΕΙΩ	John 5:2a (1355.B.40.L)	CΟΛΥΜΑ ΕCΤΙΝ Δ ΕΕΝΤΟΙC •• ΙΕΡΟC CΟΛΥΜΟΙC ΕΠΙ ΤΗ ΠΡΟΒΑΤΙΚΗ ΚΟΛΥΜΒΗ
Luke 23:23-24 (1346.B.40.L)	ΚΑΤΙC ΧΟΥΝ ΔΙΦΩΝ ΔΙ •• ΔΥΤΩΝ ΚΑΙ ΠΕΙΛΑΤΟC ΕΠΕΚΡΕΙΝΕΝ ΓΕΝΕCΘΑΙ	John 5:2b (1355.C.1.L)	ΘΡΑΝ ΕΠΙ ΛΕΓΟΜΕΝΗ •• ΒΡΑΙCΤΙΒΗΘC ΔΙΔΑ ΠΕΝ ΤΕCΤΟ ΔCΕΧΟΥC ΔΕΝΤΑΥ
Luke 23:46 (1347.B.8.L)	ΟΤ̄C ΕΙΠΕΝ ΠΑΤΕΡ ΕΙC ΧΕΙ •• ΡΑ C CΟΥ ΠΑΡΑΤΙΘΕΜΑΙ ΤΟ ΠΝΕΥΜΑ ΜΟΥ ΤΟΥΤΟ	John 5:25 (1356.B.24.L)	ΔΚΟΥC ΟΥCΙΝ ΤΗC ΦΩ •• ΝΗCΤΟΥ ΥΙΟΥ ΤΟΥ ΘΥ ΚΑΙ ΟΙ ΔΚΟΥC ΔΝΤΕC ΖΗ
Luke 24:47 (1349.B.19.L)	ΕΙC ΠΑΝΤΑ ΤΑ ΕΘΝΑ Ρ •• ΣΔΜΕΝΟΙ ΔΠΟΙΕΡΟΥC Δ ΧΗΜΥ ΜΕΙC ΜΑΡΤΥΡΕC	John 6:11a (1357.C.1.R)	ΟΤ̄C ΚΑΙ ΕΥΧΑΡΙCΤΗCΑC ΔΙΕΔΩΚΕΝ ΤΟΙC ΔΝ ΔΚΕΙ •• ΜΕΝΟΙC ΟΜΟΙΩC ΚΑΙ ΕΚΤΩ
John 1:27-28 (1350.B.18.R)	ΤΟΝ ΙΜΑΝΤΑ ΤΟΥ ΥΠΟΔΗ •• ΜΑΤΟCΤΑΥΤΑ ΕΝ ΒΗΘΑ •• ΝΙ ΔΕ ΓΕΝΕΤΟ ΠΕΡΑΝ ΤΟΥ	John 6:11b (1357.C.3.L)	ΜΕΝΟΙC ΟΜΟΙΩC ΚΑΙ ΕΚΤΩ •• ΟΨΑΡΙΩΝ ΟC ΟΝ ΗΘΕΛΟΝ ΩC Δ ΕΕΝΕ ΠΛΗCΘΗC ΔΝ



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John 6:41 (1358.C.25.L)	ΤΟΥΤΙ ΕΙΠΕΝ ΕΓΩ ΕΙΜΙ ** ΔΡΤΟΣΟΚΑΤΑΒΑΣΕΚΤΟΥ ΟΥΡΑΝΟΥΚΑΙ ΕΛΕΓΟΝ	John 8:39 (1362.C.6.L)	ΙΣΕΙΤΕΚΝΑΤΟΥΔΒΡΑΔΜ ** ΕΣΤΕΤΑΕΡΓΑΤΟΥΔΒΡΑΔΜ ΠΟΙΕΙΤΕΝΥΝΔΕΖΗΤΕΙ
John 6:42-43 (1358.C.32.L) See note #5	ΛΕΓΕΙΟΤΙ ΕΚΤΟΥΟΥΡΑ ** ΝΟΥΚΑΤΑΒΕΒΗΚΑΔΠΕ ΚΡΙΘΗΙΣΚΑΙ ΕΙΠΕΝΑΥΤΟΙΣ	John 8:57 (1363.B.15.L)	ΟΥΝΟΙΟΥΔΔΙΟΙΠΡΟΣ ** ΔΥΤΟΝΠΕΝΤΗΚΟΝΤΑ ΕΤΗΟΥΠΩΕΧΕΙΣΚΑΙΔ
John 7:16-17 (1360.B.13.L)	ΧΗΟΥΚΕΣΤΙΝΕΜΗΔΑΛΛΑ ** ΤΟΥΠΕΜΨΑΝΤΟΣΜΕΕ ΔΝΤΙΣΘΕΛΗΤΟΘΕΛΗΜΑ	John 9:8 (1363.C.15.R)	ΤΕΣΔΥΤΟΝΤΟΠΡΟΤΕΡΟ <sup>-</sup> ΟΤΙΠΡΟΣΑΙΤΗΣΗΝΕΧΕ ΓΟΝΟΥΧΟΥΤΟΣΕΣΤΙΝ **
John 7:26 (1360.C.14.L)	ΔΥΤΩΛΕΓΟΥΣΙΝΜΗΠΟ ** ΤΕΔΑΛΗΘΩΣΕΓΝΩΣΑΝΟΙ ΔΡΧΟΝΤΕΣΟΤΙΟΥΤΟΣ	John 9:41-10:1 (1365.A.8.L)	ΤΕΟΤΙΒΛΕΠΟΜΕΝΗΔΜΑΡ ** ΤΙΔΥΜΩΝΜΕΝΕΙΔΜΗΝ ΔΜΗΝΥΜΙΝΛΕΓΩΜΗ
John 7:29 (1360.C.28.L)	ΟΝΥΜΕΙΣΟΥΚΟΙΔΑΤΕΕΓΩ ** ΟΙΔΑΔΥΤΟΝΟΤΙΠΑΡΑΥΤΟΥ ΕΙΜΙΚΑΚΕΙΝΟΣΜΕΔΠΕ	John 10:14 (1365.B.29.L)	ΛΟΣΚΑΙΓΕΙΝΩΣΚΩΤΑΕ ** ΜΑΚΑΙΓΕΙΝΩΣΚΟΥΣΙΜΕ ΤΑΕΜΑΚΑΘΩΣΓΕΙΝΩΣΚΕΙ
John 7:39a (1361.A.38.L)	ΠΙΣΤΕΥΣΑΝΤΕΣΕΙΣΑΥΤΟ <sup>-</sup> ** ΟΥΠΩΓΑΡΗΝΠΝΕΥΜΑΔ ΓΙΟΝΔΕΔΟΜΕΝΟΝΟΤΙΙΣ	John 10:16 (1365.B.39.L)	ΤΗΣΦΩΝΗΣΜΟΥΔΚΟΥΣΟΥ ** ΣΙΝΚΑΙΓΕΝΗΣΟΝΤΑΙΜΙΔ ΠΟΙΜΝΗΙΣΠΟΙΜΝΗΔΙΔ
John 7:39b-40 (1361.A.40.L)	ΓΙΟΝΔΕΔΟΜΕΝΟΝΟΤΙΙΣ ** ΟΥΠΩΕΔΟΞΑΣΘΗΕΚΤΟΥ ΟΧΛΟΥΟΥΝΑΚΟΥΣΑΝΤΕΣ	John 10:26 (1365.C.39.R)	ΕΤΕΟΤΙΟΥΚΕΣΤΕΕΚΤΩ <sup>-</sup> ΠΡΟΒΑΤΩΝΤΩΝΕΜΩΝ ** ΤΑΠΡΟΒΑΤΑΤΑΕΜΑΤΗΣ
John 7:52a (1361.C.1.R)	ΣΥΕΚΤΗΣΓΑΛΕΙΛΑΙΔΣΕΙ ΕΡΑΥΝΗΣΟΝΚΑΙΙΔΕΟΤΙ ** ΕΚΤΗΣΓΑΛΕΙΛΑΙΔΣΠΡΟ	John 10:29 (1366.A.7.L)	ΔΥΤΑΕΚΤΗΣΧΕΙΡΟΣΜΟΥ ** ΟΠΑΤΗΡΜΟΥΟΔΕΔΩΚΕ <sup>-</sup> ΜΟΙΠΑΝΤΩΝΜΕΙΖΟΝΕ
John 7:52b (1361.C.3.R)	ΕΚΤΗΣΓΑΛΕΙΛΑΙΔΣΠΡΟ ΦΗΤΗΣΟΥΚΕΓΕΙΡΕΤΑΙ ** ΠΑΛΙΝΟΥΝΑΥΤΟΙΣΕΛΑΛΗ	John 11:19 (1367.A.12.L)	ΙΟΥΔΑΙΩΝΕΛΗΛΥΘΕΙΣΑ <sup>-</sup> ** ΠΡΟΣΤΗΝΜΑΡΘΑΝΚΑΙ ΜΑΡΙΔΜΙΝΑΓΡΑΜΥΘΗ
John 8:25 (1362.A.31.L)	ΣΥΤΙΣΕΙ ΕΙΠΕΝΑΥΤΟΙΣ ** ΙΣΤΗΝΑΡΧΗΝΟΤΙΚΑΙΛΑ ΛΩΥΜΙΝΠΟΛΛΑΕΧΩΠΕ	John 11:29 (1367.B.7.L)	ΕΚΕΙΝΗΔΕΩΣΗΚΟΥΣΕ <sup>-</sup> ** ΗΓΕΡΘΗΤΑΧΥΚΑΙΗΡΧΕ ΤΟΠΡΟΣΔΥΤΟΝΟΥΠΩ
John 8:36-37 (1362.B.35.L)	ΕΛΕΥΘΕΡΩΣΟΝΤΩΣΕ ** ΛΕΥΘΕΡΟΙΕΣΕΘΕΟΙΔΑΟ ΤΙΣΠΕΡΜΑΔΒΡΑΔΜΕΣΤΕ	John 12:7a (1368.C.15.L)	ΛΟΜΕΝΑΕΒΑΣΤΑΖΕΝΕΙ ** ΠΕΝΟΥΝΟΙΣΔΦΕΣΔΥΤΗ <sup>-</sup> ΙΝΔΕΙΣΤΗΝΗΜΕΡΑΝΤΟΥ

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John 12:7b-8 (1368.C.18.L)	ΕΝΤΑΦΙΔΣΜΟΥΜΟΥΤΗ ** ΡΗΧΔΥΤΟΤΟΥΣΠΤΩ ΧΟΥΣΓΔΡΜΑΝΤΟΤΕΕΧΕ	John 19:3 (1377.C.38.L)	ΠΕΡΙΕΒΑΛΟΝΔΥΤΟΝΚΑΙ ** ΗΡΧΟΝΤΟΠΡΟΣΔΥΤΟΝ ΚΑΙ ΕΛΕΓΟΝΧΑΙΡΕΘΒΑΔΙ
John 12:19 (1369.A.31.L)	ΛΕΙΤΕΟΥΔΕΝΙΔΕΟΚΟΚ ** ΜΟΣΟΠΙCΩΔΥΤΟΥΔΠΗΛ ΘΕΝ ΗCΔΝΔΕΕΛΛΗΝΕC	John 19:17 (1378.B.34.L)	ΤΟΝΙΝΚΑΙΒΑCΤΑΖΩ <sup>~</sup> ** ΔΥΤΩΤΟΝCΤΑΥΡΟΝΕ ΖΗΛΘΕΝΕΙCΤΟΝΛΕΓΟ
John 12:32 (1369.C.5.R)	ΥΨΘΩΕΚΤΗCΓΗCΠΔ <sup>~</sup> ΤΑCΕΠΥΚΕΥCΩΠΡΟCΕΜΔΥ ** ΤΟΝΤΟΥΤΟΔΕΕΛΕΓΕΝ	John 20:7 (1379.C.39.R)	ΘΘΟΝΙΩΝΚΕΙΜΕΝΟΝΔΛ ΛΑΧΩΡΙCΕΝΤΕΤΥΧΙΓΜΕ ** ΝΟΝΕΙCΕΝΔΤΟΠΟΝΤΟ
John 12:35 (1369.C.18.R)	ΕΙΠΕΝΟΥΝΔΥΤΟΙCΟΤ <sup>~</sup> ΕΤΙΜΕΙΚΡΟΝΧΡΟΝΟΝΤΟ ** ΦΩCΕΝΥΜΙΝΕCΤΙΝΠΕ	John 20:18 (1380.B.7.L)	ΛΗΝΗΑΓΓΕΛΛΟΥCΑΤΟΙC ** ΜΔΘΗΤΑΙCΟΤΙΕΩΡΑΚΑ ΤΟΝΚ <sup>~</sup> ΝΚΑΙΤΑΥΤΑΕΙΠΕ <sup>~</sup>
John 12:47 (1370.A.32.L)	ΔΝΤΙCΜΟΥΔΚΟΥCΗΤΩ <sup>~</sup> ** ΡΗΜΑΤΩΝΚΑΙΜΗΦΥΛΑ ΖΗΕΓΩΟΥΚΡΕΙΝΩΔΥΤΟ <sup>~</sup>	John 21:15 (1381.B.28.L)	CΙΜΩΝΙΠΕΤΡΩΟΤ <sup>~</sup> CΙΜΩ <sup>~</sup> ** ΙΩΔΝΟΥΔΓΑΠΔCΜΕΠΛΕ ΟΝΤΟΥΤΩΝΛΕΓΕΙΔΥΤΩ
John 13:23-24 (1371.A.36.L)	ΕΝΤΩΚΟΛΠΩΤΟΥΓ <sup>~</sup> ΥΟΝ ** ΗΓΔΛΑΤ <sup>~</sup> CΝΕΥΕΙΟΥΝΤΟΥ ΤΩCΙΜΩΝΠΕΤΡΟCΚΑΙ	John 21:22 (1381.C.26.R)	ΓΥΚΕΟΥΤΟCΔΕΤΙ ΛΕΓΕΙ ΔΥΤΩΟΤ <sup>~</sup> CΕΔΝΔΥΤΟΝΘΕ ** ΛΩΜΕΝΕΙΝΕΩCΕΡΧΟΜΑΙ
John 13:26-27 (1371.B.7.L)	ΔΩCΙΙΟΥΔΔCΙΜΩΝΟCΙ ** CΚΑΡΙΩΤΟΥΚΑΙΜΕΤΑΤΟ ΨΩΜΙΟΝΤΟΤΕΕΙCΗΛΘΕ <sup>~</sup>	(1382.A.~33.L)	No text See note #6
John 13:38-14:1 (1371.C.17.R)	ΦΩΝΗCΗΕCΟΥΔΡΗΝCΗ ΜΕΤΡΙCΜΗΤΑΡΔCΕCΕCΩ ** ΥΜΩΝΗΚΑΡΔΙΔΠΙCΤΕΥ		
John 14:13 (1372.A.31.L)	ΠΑΤΕΡΑΠΟΡΕΥΟΜΑΙΚΑΙ ** ΟΤΙΔΝΑΙΤΗΤΑΙΕΝΤΩ ΟΝΟΜΑΤΙΜΟΥΤΟΥΤΟ		
John 14:24 (1372.B.41.L)	ΜΕΤΟΥCΛΟΓΟΥCΜΟΥ ** ΟΥΤΗΡΕΙΚΑΙΟΛΟΓΟCΟ <sup>~</sup> ΔΚΟΥΕΤΕΟΥΚΕCΤΙΝΕΜΟC		
John 15:20 (1373.C.3.R)	ΟΚΟCΜΟCΜΗΜΟΝΕΥ ΕΤΕΤΟΥΛΟΓΟΥΟΥΕΓΩ ** ΕΙΠΟΝΥΜΙΝΟΥΚΕCΤΙΝ		



## Gospels

**Note 1:** This is clearly an umlaut, though the dots are to the left of the sigla marking the quotation (“>”).

**Note 2:** This is an umlaut as well, but the page had picked up some of the stain/damage from the opposite page. The indistinct appearance of the umlaut is probably due to that. The umlaut here does not appear to be retraced though the text is.

**Note 3:** The umlaut here is very small, and the dots are very close together.

**Note 4:** The umlaut here is quite faded. It appears to be unretraced.

**Note 5:** The umlaut here is very faint, and it is to the left of the column. It has bled over to the opposite page to 1359.A.32.R.

**Note 6:** The umlaut is in the empty space at the end of the column. It is clearly an umlaut (not an imprint, not bleed through), but it marks no extant text. This umlaut will be discussed in some detail in Chapter 4.

## Gospels

**Rejected Umlauts:** Marks that appear to be umlauts but most likely are not which have not already been discussed in Chapter 3.

1236.A.29.L - Imprint from 1237.C.30.R

1244.A.29.L - Imprint from 1245.C.30.R

1256.A.7.L - Imprint from 1257.C.7.R

1272.A.26.L - Imprint from 1273.C.28.R

1277.C.19.R - Imprint from 1276.A.19.L

1294.A.11.L - Imprint from 1295.C.12.R

1296.A.33.L - Imprint from 1297.C.33.R

1309.B.27.R - Imprint from 1308.B.27.L

1311.A.39.R - Imprint from 1310.C.39.L

1322.B.15.R - Imprint from 1323.B.15.L

1324.C.22.R – These dots are oversized and irregularly spaced. It is positioned between the lines, and the right dot is higher than the left.

1334.B.23.R - Bleedover from 1335.B.21.L

1337.C.15.R - Imprint from 1336.A.15.L

1338.A.42.L - Imprint from 1339.C.42.R

1348.B.19.R - Imprint from 1349.B.19.L

1360.C.40.R - Imprint from 1361.A.40.L

1380.A.26.L - Bleedover from 1381.C.26.R Too high, and it is perfectly centered at C.26.



Acts and Catholic Epistles

Acts 1:4  
(1382.B.16.L) ΤΑ ΠΕΡΙ ΤΗΣ ΒΑΣΙΛΕΙΑΣ ΤΟΥ ΘΥ  
\*\* ΚΑΙ ΣΥΝΑΛΙΖΟΜΕΝΟΣ ΠΑ  
ΡΗΓΓΕΙ ΛΕΝΑΥΤΟΙΣ ΑΠΟ

Acts 1:13  
(1382.C.30.L) ΗΣΑΝ ΚΑΤΑΜΕΝΟΝΤΕΣ  
\*\* ΟΤΕ ΠΕΤΡΟΣ ΚΑΙ ΙΩΑΝΝΗΣ  
ΚΑΙ ΙΔΚΩΒΟΣ ΚΑΙ ΔΑΝΑΡΕ

Acts 1:14  
(1382.C.39.L) ΚΑΡΤΕΡΟΥΝΤΕΣ ΟΜΟΘΥ  
\*\* ΜΑΔΟΝΤΗ ΠΡΟΣΕΥΧΗΣΥ  
ΓΥΝΑΙΞΙΝ ΚΑΙ ΜΑΡΙΑΜΤΗ

Acts 1:15  
(1383.A.4.L) ΣΩΤΩΝ ΔΕ ΛΕΦΩΝ ΕΙΠΕ  
\*\* ΗΝΤΕ Ο ΧΛΟC ΟΝΟΜΑΤΩ  
ΕΠΙ ΤΟ ΔΥΤΩC ΕΚΑΤΟΝ

Acts 1:16  
(1383.A.8.L) ΕΔΕΙ ΠΑΡΩΘΗΝΑΙ ΤΗΝ  
\*\* ΓΡΑΦΗΝ ΠΡΟΕΙΠΕΝ ΤΟ  
ΠΝΕΥΜΑ ΤΟ ΔΓΙΟΝ ΔΙΔΟΤΟ

Acts 1:26  
(1383.B.18.L) ΚΑΙ ΕΔΩΚΑΝ ΚΛΗΡΟΥC  
\*\* ΔΥΤΟΙC ΚΑΙ ΕΠΕCΕΝΟ ΚΛΗ  
ΡΟC ΕΠΙ ΜΑΘΘΙΑΝ ΚΑΙ CΥΓ

Acts 2:7  
(1383.C.11.R) ΤΟ ΔΕ ΚΑΙ ΕΘΔΥΜΑΖΟΝ ΛΕ  
ΓΟΝΤΕC ΟΥΧ ΙΔΟΥC ΔΡΑΝ \*\*  
ΤΕC ΟΥΤΟΙ ΕΙCΙΝ ΟΙ ΛΑΛΟΥ

Acts 2:24  
(1384.B.14.L) ΘΕCΑΝ ΕCΤΗC ΕΛΥCΑCΤΑC  
\*\* ΩΔΕΙΝ ΔΙΔΟΤΟΥ ΘΑΝΑΤΟΥ  
ΚΑΘΟΤΙ ΟΥΚ ΗΝ ΔΥΝΑΤΟ

Acts 2:30  
(1384.C.4.L) CΕΝΑΥΤΩ ΘΕCΕΚΚΑΡΠΟΥ  
\*\* ΤΗC ΟCΦΟΥC ΑΥΤΟΥ ΚΑ  
ΘΙCΑΙ ΕΠΙ ΤΟΝ ΘΡΟΝΟΝ

Acts 2:31  
(1384.C.9.L) ΩCΤΟΥ ΧΥΟΤΙ ΟΥΤΕ ΕΓ  
\*\* ΚΑΤΕΛΕΙΦΘΕΝ ΕΙC ΔΗΝ  
ΟΥΔ ΕΝCΑΡΣΑΥΤΟΥ ΕΙΔΕ

Acts 2:43-44  
(1385.A.29.L) CΗΜΕΙ ΔΙΔΩΤΩΝ ΔΠΟCΤΟ  
\*\* ΧΩΝ ΕΓΕΙΝΕΤΟ ΓΑΝΤΕC  
ΔΘΟΙ ΠΙCΤΕΥCΑΝΤΕC Ε

Acts 2:47-3:1  
(1385.B.7.L) ΖΟΜΕΝΟΥC ΚΑΘΗΜΕΡΑ-  
\*\* ΕΠΙ ΤΟ ΔΥΤΟ ΠΕΤΡΟC  
ΔΕ ΚΑΙ ΙΩΑΝΝΗΣ ΚΑΝΕΒΑΙ

Acts 3:3  
(1385.B.24.L) ΝΑΙ ΕΙCΤΟΙ ΕΡΟΝΗΡΩΤΑ  
\*\* ΕΛΕΗΜΟCΥΝΗΝ ΔΒΕΙΝ  
ΔΤΕΝΙCΑC ΔΕ ΠΕΤΡΟC ΕΙC

Acts 3:10-11  
(1385.C.15.R) CΕΩC ΕΠΙ ΤΩCΥΜΒΕΒΗ  
ΚΟΤΙ ΔΥΤΩΚΡΑΤΟΥΝΤΟC \*\*  
ΔΕ ΔΥΤΟΥ ΤΟΝ ΠΕΤΡΟΝ

Acts 3:12  
(1385.C.27.R) ΤΙ ΔΤΕΝΙ ΖΕΤΕ ΩCΙ ΔΙΔ  
ΔΥΝΑΜΕΙ Η ΕΥCΕΒΕΙ ΔΠΕ \*\*  
ΠΟΙΗΚΟCΙΝ ΤΟΥ ΠΕΡΙ ΠΑ

Acts 3:21  
(1386.A.33.L) ΩΝ ΕΛΔΑΧΕΝ Ο ΘΕC ΔΙΔ  
\*\* CΤΟΜΑ ΤΟ CΤΩΝ ΔΓΙΩΝ  
ΔΠΑΙΩΝΟC ΑΥΤΟΥ ΠΡΟ

Acts 3:22  
(1386.A.35.L) ΔΠΑΙΩΝΟC ΑΥΤΟΥ ΠΡΟ  
\*\* ΦΗΤΩΝ ΜΩΥCΗC ΜΕΝ  
ΕΙΠΕΝΟΤΙ ΡΠΟΦΗΤΗΝ

Acts 4:8-9  
(1386.C.18.L) ΧΟΝΤΕC ΤΟΥ ΛΑΟΥ ΚΑΙ  
\*\* ΠΡΕCΒΥΤΕΡΟΙ ΕΙ ΗΜΕΙC  
CΗΜΕΡΟΝ ΔΝΑΚΡΙΝΟΜΕ

Acts 4:10  
(1386.C.25.L) ΤΙ ΤΩ ΛΑΩΙ CΡΑΗΛΟΤΙ  
\*\* ΕΝ ΤΩ ΟΝΟΜΑΤΙ ΙΥΧΥΤΟΥ  
ΝΑΖΩΡΑΙΟΥ ΟΝΥΜΕΙC Ε

Acts 4:17  
(1387.A.24.R) ΔΝΕΜΗΘΗ ΕΙC ΤΟΝ ΛΑΟΝ  
ΔΠΕΙ ΛΗCΩΜΕΘΑ ΔΥΤΟΙC \*\*  
ΜΗΚΕΤΙ ΛΑΛΕΙΝ ΕΠΙ ΤΩ

Acts 4:24  
(1387.B.16.L) ΔΟΝΗΡΑΝ ΦΩΝΗΝ ΠΡΟC  
\*\* ΤΟΝ ΘΕΟΝ ΚΑΙ ΕΙΠΑΝ ΔΕ CΠΟ  
ΤΑCΥΟΠΟΙΗCΑC ΤΟΝ ΟΥ

Acts 4:27  
(1387.B.31.L) ΧΥ ΑΥΤΟΥ CΥΝΗΧΘΗCΑ  
\*\* ΓΑΡ ΕΠΑΛΛΗΘΕΙC ΕΝ ΤΗ ΠΟ  
ΛΕΙ ΤΑΥΤΗ ΕΠΙ ΤΟΝ ΔΓΙΟ

Acts and Catholic Epistles

Acts 4:35-36 (1387.C.35.R)	ΚΑΘΟΤΙ ΔΝΤΙ CΧΡΕΙΑ ΔΝΕΙ ΧΕΝ ΙΩΧΗΦΔΕΟΕΠΙΚΛΗ ** ΘΕΙ CΒΑΡΝΑΒΔCΔΠΟΤΩΝ	Acts 7:30-31 (1391.C.8.R)	ΟΡΟΥCCE ΙΝΑΔΓΓΕΛΟCΕΝ ΦΛΟΓΙ ΠΥΡΟCΒΑΤΟΥΟΔΕ ** ΜΩΥCΗC ΙΔΩΝΕΘΑΥΜΑ
Acts 5:3 (1388.A.13.L)	ΕΙ ΠΕΝΔΕΟΠΕΤΡΟCΔΝΔ ** ΝΙ ΔΔΙΔΤΙ ΕΠΑΗΡΩCΕΝ ΟCΔΤΑΝΔCΤΗΝΚΑΡΑΙΔ	Acts 7:37-38 (1392.A.6.L)	ΤΩΝΔΔΕΛΦΩΝΥΜΩΝ ** ΩCΕΜΕΟΥΤΟCΕCΤΙΝΟ ΓΕΝΟΜΕΝΟCΕΝΤΗΕΚΚΛΗ
Acts 5:14 (1388.B.28.L)	ΔΥΤΟΥCΟΛΔΟCΜΑΛΛΟ ** ΔΕΠΡΟCΕΤΙΘΕΝΤΟΠΙCΤΕΥ ΟΝΤΕCΤΩΚΩΠΛΗΘΗ	Acts 7:48 (1392.B.27.L)	ΧΟΥΨΙCΤΟCΕΝΧΕΙΡΟ ** ΤΟΙΗΤΟΙCΚΑΤΟΙΚΕΙΚΑ ΘΩCΟΠΡΟΦΗΤΗCΛΕΓΕΙ
Acts 5:15 (1388.B.36.L)	ΙΝΑΕΡΧΟΜΕΝΟΥΠΕΤΡΟΥ ** ΚΑΝΗCΚΙΔΕΠΙCΚΙΔCΕΙ ΤΙΝΙΔΥΤΩΝCΥΝΗΡΧΕ	Acts 7:55 (1392.C.20.L) See note #2	ΕΙΔΕΝΔΟΖΑΝΘΥΚΑΙ ΤΗ ** ΕCΤΩΤΑΕΚΔΕΞΙΩΝΤΟΥ ΘΥΚΑΙ ΕΙΠΕΝΙΔΟΥΘΕΩ
Acts 5:28 (1389.A.20.R)	ΛΕΓΩΝΠΑΡΑΓΓΕΛΙΑΔΠΑ ΡΗΓΓΕΙΛΑΜΕΝΥΜΙΝΜΗ ** ΔΙΔΑCΚΕΙΝΕΠΙΤΩΟΝΟ	Acts 8:10 (1393.B.12.L)	ΟΥΤΟCΕCΤΙΝΗΔΥΝΑΜΙC ** ΤΟΥΘΥΗΚΑΛΟΥΜΕΝΗΜΕ ΓΑΛΗΠΡΟCΕΙΧΟΝΔΕΔΥ
Acts 5:34 (1389.B.12.L)	CΕΝΕΞΩΒΡΑΧΥΤΟΥCΑΝ ** ΘΡΩΠΟΥCΠΟΙΗCΑΙΕΙΠΕΝ ΤΕΠΡΟCΔΥΤΟΥCΑΝΔΡΕC	Acts 8:16 (1393.B.39.L)	ΠΝΕΥΜΑΔΓΙΟΝΟΥΔΕΠΩ ** ΓΑΡΗΝΕΠΟΥΔΕΝΙΔΥΤΩ ΕΠΙΠΕΠΤΩΚΟCΜΟΝΟΝ
Acts 5:37 (1389.B.30.L)	ΜΕΡΑΙCΤΗCΔΠΟΓΡΑΦΗC ** ΚΑΙΔΠΕCΤΗCΕΛΔΟΝΟΠΙ CΩΔΥΤΟΥΚΑΚΕΙΝΟCΑΠΩ	Acts 8:36-38 (1394.B.19.L)	ΤΙΚΩΛΥΕΙΜΕΒΑΠΤΙCΘΗ ** ΝΑΙΚΑΙΕΚΕΛΕΥCΕCΤΗ ΝΑΙΤΟΔΡΜΑΚΑΙΚΑΤΕΒΗ
Acts 6:2 (1389.C.28.R)	ΤΟΠΛΗΘΟCΤΩΝΜΑΘΗΤΩ ΕΙΠΑΝΟΥΚΑΡΕCΤΟΝΕCΤΙ ** ΗΜΑCΚΑΤΑΛΕΙΨΑΝΤΑC	Acts 9:4 (1394.C.13.L)	ΚΟΥCΕΝΦΩΝΗΝΛΕΓΟΥ ** CΑΝΔΥΤΩCΑΟΥΧΑΟΥΧ ΤΙΜΕΔΙΩΚΕΙCΕΙΠΕΝΔΕ
Acts 6:10 (1390.A.32.L)	CΤΗΝΑΙΤΗCΟΦΙΔΚΑΙ ** ΤΩΠΝΕΥΜΑΤΙΩΕΛΑΛΕΙ ΤΟΤΕΥΠΕΒΑΛΟΝΑΝΔΡΑC	Acts 9:8 (1394.C.28.L)	ΤΩΝΟΦΘΑΛΜΩΝΑΥΤΟΥ ** ΟΥΔΕΝΕΒΛΕΠΕΝΧΕΙΡΑΓΩ ΓΟΥΝΤΕCΔΕΔΥΤΟΝΕΙC
Acts 6:13 (1390.B.6.L)	ΟΥΠΑΥΕΤΑΙΛΑΛΩΝΡΗ ** ΜΑΤΑΚΑΤΑΤΟΥΤΟΠΟΥ ΤΟΥΔΓΙΟΥΤΟΤΟΥΚΑΙ	Acts 9:23 (1395.B.23.L)	ΔΕΕΠΛΗΡΟΥΝΤΟΗΜΕΡΑΙ ** ΙΚΑΝΑΙCΥΝΕΒΟΥΧΕΥCΑ ΤΟΟΙΟΥΔΑΙΟΙΔΝΕΧΕΙΝ
Acts 7:8 (1390.C.21.L)	ΤΩΔΙΔΘΗΚΗΝΠΕΡΙΤΟ ** ΜΗCΚΑΙΟΥΤΩCΕΓΕΝ ΝΗCΕΝΤΟΝΙCΑΔΚΚΑΙΠΕ	Acts 9:28 (1395.C.7.R)	ΤΟΕΝΤΩΝΟΜΑΤΙ ΙΥΚΑΙ ΗΝΜΕΤΑΥΤΩΝΕΙCΠΟΡΕΥ ** ΟΜΕΝΟCΚΑΙΕΚΠΟΡΕΥΟ



Acts and Catholic Epistles

Acts 9:29 (1395.C.14.R)	ΠΡΟΣΤΟΥΣΕΛΛΗΝΙΣΤΑΣ ΟΙΔΕΕΠΕΧΕΙΡΟΥΝΑΝΕΛΕΙ΄ ΔΥΤΟΝΕΠΙΓΝΟΝΤΕΣΔΕ	Acts 10:32 (1397.B.39.L)	ΖΕΤΔΙΕΝΟΙΚΙΔΣΙΜΩΝΟΣ •• ΒΥΡΣΕΩΣΠΑΡΑΘΑΛΑΣΣΑ΄ ΕΖΑΥΤΗΣΟΥΝΕΠΕΜΨΑ
Acts 9:30–31 (1395.C.19.R)	ΕΞΔΠΕΣΤΕΙΛΑΝΑΥΤΟΝ ΕΙΣΤΑΡΣΟΝ ΗΜΕΝΟΥ΄ ΕΚΚΛΗΣΙΑΚΑΘΟΧΗΣΤΗΣ	Acts 10:35–36 (1397.C.13.R)	ΔΙΚΑΙΟΣΥΝΗΝΔΕΚΤΟΣ ΔΥΤΩΕΣΤΙΝΤΟΝΛΟΓΟ΄ ΔΠΕΣΤΕΙΛΕΝΤΟΙΣΥΙΟΣ
Acts 9:32 (1395.C.29.R) See note #3	ΕΓΕΝΕΤΟΔΕΠΕΤΡΟΝΔΙ ΕΡΧΟΜΕΝΟΝΔΙΔΠΑΝΤΩ΄ ΚΑΤΕΛΘΕΙΝΚΑΙΠΡΟΣΤΟΥΣ	Acts 10:37 (1397.C.20.R)	ΚΑΘΟΧΗΣΤΗΣΙΟΥΔΑΙΔΣ ΑΡΞΑΜΕΝΟΣΑΠΟΤΗΣΓΑ ΛΕΙΛΑΙΔΣΜΕΤΑΤΟΒΑΠΤΙ
Acts 9:38a (1396.A.19.L)	ΕΝΑΥΤΗΔΠΕΣΤΕΙΛΑΝ •• ΔΥΟΔΝΔΡΑΣΠΡΟΣΑΥΤΟ΄ ΠΑΡΑΚΑΛΟΥΝΤΕΣΜΗΟ	Acts 10:38 (1397.C.23.R)	ΣΜΑΟΕΚΗΡΥΞΕΝΙΩΑΝΝΑΔΣ ΙΝΤΟΝΔΠΟΝΑΖΑΡΕΘΩΣ ΕΧΡΕΙΣΕΝΑΥΤΟΝΟΘ̄ΣΠ̄ΝΙ
Acts 9:38b (1396.A.21.L)	ΠΑΡΑΚΑΛΟΥΝΤΕΣΜΗΟ •• ΚΝΗΣΧΔΙΕΛΘΕΙΝΕΩΣ ΗΜΩΝΑΝΑΣΤΑΣΔΕΠΕ	Acts 11:5 (1398.B.17.L)	ΟΡΑΜΑΚΑΤΑΒΔΙΝΟΝΚΕΥ •• ΟΣΤΙΩΣΟΘΟΝΗΜΕΓΑΛΗ ΤΕΣΣΑΡΣΙΝΑΡΧΑΙΣΚΑΘΕΙ
Acts 9:39 (1396.A.30.L)	ΧΙΤΩΝΑΣΚΑΙΙΜΑΤΙΔΟ •• ΣΔΕΠΟΙΕΙΜΕΤΑΥΤΩΝ ΟΥΣΑΗΔΟΡΚΑΣΕΚΒΑΛΩ΄	Acts 11:19 (1398.C.39.L)	ΤΕΣΑΠΟΤΗΣΘΛΕΙΨΕΩΣ •• ΤΗΣΓΕΝΟΜΕΝΗΣΕΠΙΣΤΕ ΦΑΝΩΔΙΗΛΘΟΝΕΩΣΦΟΙ
Acts 10:4 (1396.B.26.L)	ΤΩΚΑΙΕΜΦΟΒΟΣΓΕΝΟ •• ΜΕΝΟΣΕΙΠΕΝΤΙΕΣΤΙΝ ΚΕΕΙΠΕΝΔΕΑΥΤΩΔΙΠΡΟΣ	Acts 11:25–26 (1399.A.30.R) See note #4	ΤΑΡΣΟΝΑΝΔΙΤΗΣΔΙΣΑΥ ΛΟΝΚΑΙΕΥΡΩΝΗΓΑΓΕΝ ΕΙΣΑΝΤΙΟΧΕΙΑΔΝΕΓΕΝΕ
Acts 10:6–7 (1396.B.38.L)	ΣΕΙΩΕΣΤΙΝΟΙΚΙΑΓΛΑΡΑΘΑ •• ΛΑΣΣΑΝΩΣΔΕΔΠΗΛΘΕΝ ΟΔΓΓΕΧΟΣΟΧΑΛΩΝΑΥΤΩ	Acts 12:3 (1399.B.28.L)	ΤΟΣΥΛΛΑΒΕΙΝΚΑΙΠΕΤΡΟ΄ •• ΗΣΑΝΔΕΗΜΕΡΑΙΤΩΝΑΖΥ ΜΩΝΟΝΚΑΙΠΙΔΣΑΣΕΘΕ
Acts 10:11 (1396.C.17.L)	ΚΑΙΚΑΤΑΒΔΙΝΟΝΣΚΕΥΟΣ •• ΤΙΩΣΟΘΟΝΗΜΕΓΑΛΗΝ ΤΕΣΣΑΡΣΙΝΑΡΧΑΙΣΚΑΘΕΙ	Acts 12:22 (1400.B.20.L)	ΑΥΤΟΥΣΟΔΕΔΗΜΟΣΕΠΕ •• ΦΩΝΕΙΘΥΦΩΝΗΚΑΙΟΥ ΚΑΝΘΡΩΠΟΥΠΑΡΑΧΡΗ
Acts 10:21 (1397.A.15.L)	ΤΑΒΑΣΔΕΠΕΤΡΟΣΠΡΟΣ •• ΤΟΥΣΑΝΔΡΑΣΕΙΠΕΝΙΔΟΥ ΕΓΩΕΙΜΙΟΝΖΗΤΕΙΤΕΤΙΣ	Acts 12:25 (1400.B.30.L)	ΑΡΑΝΑΒΑΣΔΕΚΑΙΖΑΥΛΟΣ •• ΥΠΕΣΤΡΕΨΑΝΕΙΣΙΕΡΟΥ ΣΑΛΗΜΠΑΡΩΣΑΝΤΕΣ
Acts 10:30 (1397.B.25.L)	ΗΜΕΡΑΣΜΕΧΡΙΤΑΥΤΗΣ •• ΤΗΣΩΡΑΣΗΜΗΝΤΗΝΕΝΔ ΤΗΝΠΡΟΣΕΥΧΟΜΕΝΟΣ	Acts 13:16–17 (1401.B.2.L)	ΟΙΦΟΒΟΥΜΕΝΟΙΤΟΝΘ̄Ν •• ΔΚΟΥΣΑΤΕΟΘΣΤΟΥΧΑΟΥ ΤΟΥΙΣΡΗΕΞΕΛΕΞΑΤΟ

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Acts 13:19 (1401.B.14.L)	ΕΘΗΗΠΤΔΕΝΓΗΧΑΝΔΑ <sup>-</sup> •• ΚΑΤΕΚΛΗΡΟΝΟΜΗCΕΝΤΗ <sup>-</sup> ΓΗΝΔΥΤΩΝΩCΕΤΕCΙΤΕ	Acts 14:25 (1403.C.15.L)	CΔΝΤΕCΕΝΠΕΡΓΗΤΟΝ •• ΛΟΓΟΝΚΑΤΕΒΗCΑΝΕΙC ΔΤΤΑΛΙΔΝΚΑΚΕΙΘΕΝΕΙC
Acts 13:23-24 (1401.B.35.L)	ΚΑΤΕΠΑΓΓΕΛΙΑΔΗΓΔΓΕΝ •• ΤΩΙCΡΑΗΛΑCΩΤΗΡΑΙΝΠΡΟ ΚΗΡΥΞΑΝΤΟCΙΩΔΑΝΝΟΥ	Acts 15:2 (1403.C.35.R)	ΟΥΔΥΝΑCΘΕCΩΘΗΝΔΙ ΓΕΝΟΜΕΝΗCΔΕCΤΑCΕΩC •• ΚΑΙΖΗΤΗCΕΩCΟΥΚΟΛΙ
Acts 13:33a (1401.C.38.R)	ΝΗΝΟΤΙΤΑΥΤΗΝΘΕC ΕΚΠΕΠΛΗΡΩΚΕΝΤΟΙC •• ΤΕΚΝΟΙCΗΜΩΝΑΝΑCΤΗ	Acts 15:33 (1405.A.34.L)	ΔΔΕΛΦΩΝΠΡΟCΤΟΥCΑ •• ΠΟCΤΕΙΛΑΝΤΑCΑΥΤΟΥC ΠΑΥΛΟCΔΕΚΑΙΒΑΡΝΑΒΑC
Acts 13:33b (1401.C.40.R)	ΤΕΚΝΟΙCΗΜΩΝΑΝΑCΤΗ CΑCΤΙΝΩCΚΑΙΕΝΤΩΨΑΛ •• ΜΩΓΕΓΡΑΙΤΑΙΤΩΔΕΥ	Acts 15:37 (1405.B.6.L)	ΓΟΝΤΟΥΚΥΠΡΩCΕΧΟΥCΙ <sup>-</sup> •• ΒΑΡΝΑΒΑCΔΕΕΒΟΥΧΕΤΟ CΥΜΠΑΡΑΔΒΕΙΝΚΑΙΤΟ <sup>-</sup>
Acts 13:33c (1401.C.41 R)	CΑCΙΝΩCΚΑΙΕΝΤΩΨΑΛ ΜΩΓΕΓΡΑΙΤΑΙΤΩΔΕΥ •• ΤΕΡΩΥΙΟCΜΟΥΕΙCΥΕΓΩ	Acts 16:1 (1405.B.33.L)	ΜΟΘΕΟCΥΙΟCΓΥΝΑΙΚΟC •• ΙΟΥΔΑΙΔCΠΙCΤΗCΠΑΤΡΟC ΔΕΕΛΛΗΝΟCΟCΕΜΑΡΤΥ
Acts 13:42 (1402.A.38 L)	ΔΝΤΙCΕΚΔΙΗΓΗΤΑΙΥΜΙ <sup>-</sup> •• ΕΞΙΟΝΤΩΝΔΕΔΥΤΩΝ ΕΙCΤΟΜΕΤΑΞΥCΑΒΒΑΤΟ <sup>-</sup>	Acts 16:13 (1406.A.10.L)	ΕΞΩΤΗCΠΥΛΗCΠΑΡΑΠΟ •• ΤΑΜΟΝΟΥΕΝΟΜΙΖΟΜΕ <sup>-</sup> ΠΡΟCΕΥΧΗΝΕΙΝΔΙΚΑΙΚΑ
Acts 13:45 (1402.B.16.L)	CΑΝΖΗΛΟΥΚΑΙΔΝΤΕΧΕ •• ΓΟΝΤΟΙCΥΠΟΠΑΥΛΟΥ ΛΑΛΟΥΜΕΝΟΙCΒΛΑCΦΗ	Acts 16:16 (1406.A.32.L)	CΚΗΝΤΙΝΑΕΧΟΥCΑΝ •• ΠΙΝΕΥΜΑΤΥΘΩΝΔΥΠΑΝ ΤΗCΑΙΗΜΙΝΗΤΙCΕΡΓΑCΙ
Acts 13:48-49 (1402.B.38.L)	ΤΕΤΑΓΜΕΝΟΙΕΙCΖΩΗΝ •• ΔΙΩΝΙΑΝΔΙΕΦΕΡΕΤΟ ΔΕΟΛΟΓΟCΤΟΥΚΥΔΙΟΧΗC	Acts 17:4 (1407.B.16.L)	ΚΑΗΡΩΘΗCΑΝΤΩΠΑΥΛΩ •• ΚΑΙCΕΙΛΑΤΩΝΤΕCΕΒΟ ΜΕΝΩΝΕΛΛΗΝΩΝΠΑΗ
Acts 14:6-7 (1403.A.3.L)	ΚΑΙΔΕΡΒΗΝΚΑΙΤΗΝΠΕ •• ΡΙΧΩΡΟΝΚΑΚΕΙΕΥΔΓΓΕ ΛΙΖΟΜΕΝΟΙΗCΔΝΚΑΙ	Acts 17:5 (1407.B.20.R)	ΤΩΝΠΡΩΤΩΝΟΥΚΟΛΙΓΔΙ ΖΗΛΩCΑΝΤΕCΔΕΟΙΙΟΥ •• ΔΔΙΟΙΚΑΙΠΡΟCΛΑΒΟΜΕ
Acts 14:13-14 (1403.A.33.L)	ΕΝΕΓΚΑCΣΥΝΤΟΙCΟΧΛΟΙC •• ΗΘΕΛΕΝΘΥΕΙΝ ΔΚΟΥCΑ <sup>-</sup> ΤΕCΔΕΟΙΔΠΟCΤΟΧΟΙΒΑΡ	Acts 17:10 (1407.C.9.R)	ΤΟΝΤΕΠΑΥΛΟΝΚΑΙΤΟΝ CΕΙΛΑΝΕΙCΒΕΡΟΙΔΝΟΙΤΙ •• ΝΕCΠΑΡΑΓΕΝΟΜΕΝΟΙΕΙC
Acts 14:18 (1403.B.21.L)	ΠΑΥCΑΝΤΟΥCΟΧΛΟΥC •• ΤΟΥΜΗΘΥΕΙΝΔΥΤΟΙC ΕΠΗΛΘΑΝΔΕΔΠΟΔΝΤΙΟ	Acts 17:13a (1407.C.28.R)	ΙΟΥΔΑΙΟΙΟΤΙΚΑΙΕΝΤΗ ΒΕΡΟΙΔΚΑΤΗΓΓΕΧΗΠΟ •• ΤΟΥΠΑΥΛΟΥΟΛΟΓΟCΤΟΥ



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Acts 17:13b (1407.C.30.R)	ΤΟΥ ΠΑΥΛΟΥ Ο ΟΛΟΓΟΣ ΤΟΥ ΘΥ ΗΛΘΟΝ ΚΑΚΕΙΝΑ ΛΕΥ ** ΟΝΤΕΣ ΚΑΙ ΤΑΡΑΧΟΝΤΕΣ	Acts 20:1 (1411.C.32.R)	ΨΑΜΕΝ ΟΣΟ ΠΑΥΛΟΣ ΤΟΥΣ ΜΑΘΗΤΑΣ ΚΑΙ ΠΑΡΑΚΑΛΕ ** ΣΑ ΣΑ Σ ΠΑ ΣΑ ΜΕΝΟΣ ΕΞ ΗΛ
Acts 17:14 (1407.C.35.R)	ΣΔ ΠΕΣΤΕΙ ΛΑΝΟΙ ΔΔ ΕΛΦΟΙ ΠΟΡΕΥΕΣΘΑΙ ΕΩΣ ΕΠΙ ΤΗΝ ** ΘΑΛΑΣΣΑΝ ΥΠΕΜΕΙΝΑΝ	Acts 20:4 (1412.A.6.L)	ΠΕΤΟ ΔΕ ΔΥ ΤΩ ΣΩ ΠΑ ΤΡΟΣ ** ΠΥΡΡΟΥ ΒΕΡΟΙ ΔΙΟ ΘΕΣ ΣΑ ΛΟΝΕΙ ΚΕΩΝ ΔΕ ΔΡΙ
Acts 17:23 (1408.B.9.L)	ΓΕΓΡΑΠΤΟ Δ ΓΝΩΣΤΩ ΘΩ ** ΟΟΥΝ Δ ΓΝΟΟΥΝΤΕ ΣΕΥ ΣΕΒΕΙ ΤΕ ΤΟΥ ΤΟ ΕΓΩ ΚΑ	Acts 20:14 (1412.B.20.L)	ΕΙΝ ΩΣ Δ ΕΣΥ ΝΕΒΑ ΛΛΕ ** ΗΜΙΝ ΕΙΣ ΤΗΝ Δ ΣΣΟΝ ΔΝΑ ΛΑΒΟΝΤΕΣ ΑΥΤΟΝ ΗΛΘΟ
Acts 17:26 (1408.B.23.L)	ΤΑ ΠΑΝΤΑ ΕΠΟΙΗΣΕΝΤΕ ** ΕΞ ΕΝΟΣ ΠΑΝΕΘΝΟΣ ΔΝ ΘΡΩΓΩΝ ΚΑΤΟΙΚΕΙΝΕ	Acts 20:15 (1412.B.27.L)	ΤΗ Δ Ε ΕΤΕΡΑ ΠΑΡΕΒΑΛΟ ** ΜΕΝΕΙ ΣΣΑ ΜΟΝ ΤΗ Δ ΕΕ ΧΟΜΕΝ Η ΗΛΘΟ ΜΕΝΕΙ ΣΜΙ
Acts 17:29 (1408.C.1.L)	ΜΙΖΕΙΝ ΧΡΥΣΩ Η ΡΓΥΡΩ ** Η ΧΙΘΩ ΧΑΡΑ ΓΜΑΤΙ ΤΕ ΧΝΗΣ ΚΑΙ ΕΝΘΥΜΗΣ ΕΩΣ ΔΝΘΡΩ	Acts 20:24 (1412.C.32.L)	ΘΛΕΙ ΨΕΙ Σ ΜΕ ΜΕΝΟΥ ΣΙ ** ΔΛΛΟΥ Δ ΕΝΟΣ ΛΟΓΟΥ ΠΟΙ ΟΥΜΑΙ ΤΗΝ ΨΥΧΗΝ ΤΙ
Acts 18:5 (1409.A.10.L)	ΟΤΙ ΜΟΘΕΟΣ ΣΥΝΕΙΧΕ ΤΟ ** ΤΩ ΛΟΓΩ Ο ΠΑΥΛΟΣ ΔΙΔ ΜΑΡΤΥΡΟΜΕΝΟΣ ΤΟΙ ΣΙ	Acts 20:28 (1413.A.17.L)	ΔΝ ΤΟΥ ΘΥ ΗΝ ΠΕΡΙ ΠΟΙ ** ΗΣΑ ΤΟ ΔΙΔ ΤΟΥ ΔΙΜΑ ΤΟΣ ΤΟΥ ΔΙΔΙΟΥ ΟΤΙ ΕΓΩ ΙΔΑ
Acts 18:7 (1409.A.23.L)	ΕΚΕΙ ΘΕΝ ΗΛΘΕΝ ΕΙΣ ΟΙΚΙ ** ΔΝΤΙΝ ΟΣΟΝ ΟΜΑΤΙ ΤΙ ΤΙ ΟΥΙΟΥ ΣΤΟΥ ΣΕΒΟΜΕΝΟΥ	Acts 20:29 (1413.A.21.L)	ΤΑ ΤΗΝ Δ ΦΙΣΙΝ ΜΟΥ ** ΛΥΚΟΙ ΒΑΡΕΙΣ ΕΙΣΥΜΑ Σ ΜΗ ΦΕΙΔΟΜΕΝΟΙ ΤΟΥ
Acts 18:16 (1409.B.25.L)	ΟΥ ΒΟΥΛΟΜΑΙ ΕΙΝΑΙ ΚΑΙ Δ ** ΠΗΛΑ ΣΕΝΑΥ ΤΟΥ ΣΑ ΠΟ ΤΟΥ ΒΗΜΑ ΤΟΣ ΕΠΙ ΛΑΒΟΜΕ	Acts 21:21 (1414.B.18.L)	ΥΣΕΩ ΣΤΟΥ ΣΚΑ ΤΑ Τ Δ Ε ** ΘΝ Η ΠΑΝΤΑ ΣΙΟΥ Δ ΔΙΟΥ Σ ΛΕΓΩΝ ΜΗ ΠΕΡΙ ΤΕ ΜΝΕΙ
Acts 18:21a (1409.C.8.R)	ΛΑ Δ ΠΟΤΑ Σ Δ ΜΕΝΟΣ ΚΑΙ ΕΠΙΩΝ ΠΑ ΛΙΝΑ ΝΑ ΚΑ ΜΨΩ ** ΠΡΟΣΥΜΑ ΣΤΟΥ ΘΥ ΘΕΛΟΝ	Acts 21:39 (1415.B.4.L)	ΔΝΘΡΩ ΠΟΣ ΜΕΝΕΙ ΜΙ ΙΟΥ ** Δ ΔΙΟ ΣΤΑ ΡΣΕΥ ΣΤΗΣ ΚΙ ΛΙΚΙ Δ ΣΟΥ ΚΑ Σ Η ΜΟΥ ΠΟ
Acts 18:21b (1409.C.10.R)	ΠΡΟΣΥΜΑ ΣΤΟΥ ΘΥ ΘΕΛΟΝ ΤΟΣ ΔΝ Η ΧΘΗ ΠΟΤΗΣΕ ** ΦΕΣΟΥ ΚΑΙ ΚΑ ΤΕ ΧΩΝ	Acts 22:9 (1415.C.22.R)	ΚΕΙ ΣΟΙ Δ ΕΣΥ ΝΕ ΜΟΙ ΟΝ ΤΕ ΣΤΟ ΜΕΝ ΦΩ ΣΕ ΘΕ Δ ** ΣΑΝ ΤΟ ΤΗ Ν Δ Ε ΦΩ Ν Η Ν
Acts 19:11 (1410.B.17.L) See note #5	Δ ΔΙΟΥ ΣΤΕ ΚΑ ΕΛΛΗΝΑΣ ** ΔΥΝΑΜΕΙ Σ ΤΕ ΟΥ ΤΑ Σ ΤΥ ΧΟΥ ΣΑ Σ ΟΘ Σ ΕΠΟΙ ΕΙ ΔΙ Δ	Acts 22:12a (1415.C.37.R) See note #6	ΘΟΝΕΙ Σ Δ ΜΑ Σ ΚΟΝ Δ ΝΑ ΝΙ Δ Σ Δ ΕΤΙ ΣΑΝ Η ΡΕΥ ΛΑ Β Η Σ ** ΚΑ ΤΑ Τ ΟΝ Ν Ο Μ Ο Ν Μ Α Ρ

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Acts 22:12b (1415.C.40.R)	ΤΥΡΟΥΜΕΝΟCΥΠΟΤΑΝ ΤΩΝΤΩΝΚΑΤΟΙΚΟΥΝ ** ΤΩΝΙΟΥΔΑΙΩΝΕΛΘΩΝ	Acts 24:14 (1418.C.39.L)	ΛΑΤΡΕΥΩΤΩΠΑΤΡΩ ** ΩΘΩΠΙCΤΕΥΩΝΤΟΙC ΚΑΤΑΝΟΜΟΝΚΑΙΤΟΙC
Acts 22:20 (1416.A.39.L)	ΦΕCΤΩCΚΑΙCΥΝΕΥΔΟ ** ΚΩΝΚΑΙΦΥΛΑCΩΝ ΤΑΙΜΑΤΙΔΤΩΝΑΝΑΙΡΟΥ	Acts 24:20-21 (1419.A.26.L)	CΤΑΝΤΟCΜΟΥΕΠΙΤΟΥ ** CΥΝΕΔΡΙΟΥΗΠΕΡΙΜΙΑC ΤΑΥΤΗCΦΩΝΗCΗCΕΚΕ
Acts 22:24 (1416.B.16.L)	ΕΙCΤΗΝΠΑΡΕΜΒΟΛΗΝ ** ΕΙΠΑCΜΑCΤΙΖΙΝΑΝΕΤΑ ΖΕCΘΑΙΔΥΤΟΝΙΝΑΕΠΙ	Acts 24:26 (1419.B.20.L)	ΚΑΙΕΛΠΙΖΩΝΟΤΙΧΡΗ ** ΜΑΤΑΔΟΘΗCΕΤΑΙΥΠΟΤΟΥ ΠΑΥΛΟΥΔΙΟΚΑΙΠΥΚΝΟ
Acts 22:30 (1416.C.8.L)	ΡΙΟΝΒΟΥΧΟΜΕΝΟCΓΝΩ ** ΝΑΙΤΟΑCΦΑΛΕCΤΟΤΙΚΑ ΤΗΓΟΡΕΙΤΑΙΥΠΟΤΩΝΙ	Acts 25:2 (1419.B.36.L)	ΔΠΟΚΑΙCΑΡΕΙΔCΕΝΕΦΑ ** ΝΙCΑΝΤΕΑΥΤΩΟΙΔΡΧΙ ΕΡΕΙCΚΑΙΟΙΠΡΩΤΟΙΤΩ
Acts 23:3 (1416.C.27.L)	ΔΥΤΟΝΕΙΠΕΝΤΥΠΤΕΙΝ ** CΕΜΕΛΛΕΙΟΘCΤΟΙΧΕΚΕ ΚΟΝΙΔΜΕΝΕΚΑΙCΥΚΑΘΗ	Acts 25:18 (1420.B.13.L)	ΤΗΓΟΡΟΙΟΥΔΕΜΙΔΝΑΙ ** ΤΙΔΝΕΦΕΡΟΝΩΝΕΓΩ ΥΠΕΝΟΟΥΝΠΟΝΗΡΩΝ
Acts 23:9 (1417.A.23.L)	ΜΕΝΕΝΤΩΔΝΘΡΩΠΩΤΟΥ ** ΤΩΕΙΔΕΠΝΕΥΜΑΕΧΑΧΗ CΕΝΑΥΤΩΗΑΓΓΕΛΟCΠΟΧ	Acts 25:24 (1420.C.12.L)	ΠΛΗΘΟCΤΩΝΙΟΥΔΑΙΩ ** ΕΝΕΤΥΧΕΝΜΟΙΕΝΤΕΙΕ ΡΟCΟΛΥΜΟΙCΚΑΙΕΝΘΑΔΕ
Acts 23:15 (1417.B.16.L)	ΟΥΝΥΜΕΙCΕΜΦΑΝΙCΑ ** ΤΕΤΩΧΕΙΛΙΑΡΧΩCΥΝΤΩ CΥΝΕΔΡΙΩΠΩCΚΑΤΑ	Acts 26:17 (1421.B.32.L)	ΩΝΤΕΟΦΘΗCΟΜΑΙCΟΙ ** ΕΞΔΙΡΟΥΜΕΝΟCCEΕΚΤΟΥ ΛΑΟΥΚΑΙΕΚΤΩΝΕΘΝΩ
Acts 23:22 (1417.C.30.R)	ΓΕΙΛΑCΜΗΔΕΝΙΕΚΛΑΧΗ CΑΙΟΤΙΤΑΥΤΑΕΝΕΦΑ ** ΝΙCΑCΠΡΟCΜΕ ΚΑΙΠΡΟC	Acts 26:26 (1422.A.4.L)	ΤΩΝΟΥΠΕΙΘΟΜΑΙΟΥΘΕ ** ΟΥΓΑΡΕCΤΙΝΕΝΓΩΝΙΑ ΠΕΠΡΑΥΜΕΝΟΝΤΟΥΤΟ
Acts 24:5 (1418.B.38.L)	ΓΑΡΤΟΝΑΝΔΡΑΤΟΥΤΟΝ ** ΛΟΙΜΟΝΚΑΙΚΕΙΝΟΥΝ ΤΑCΤΑCΕΙCΠΑCΙΤΟΙCΙ	Acts 27:5 (1422.B.22.L)	CΑΝΤΕCΚΑΤΗΧΘΟΜΕΝ ** ΕΙCΜΥΡΡΑΤΗCΧΥΚΙΑC ΚΑΚΕΙΕΥΡΩΝΟΕΚΑΤΟ
Acts 24:6-8 (1418.C.4.L)	CΕΝΒΕΒΗΧΩCΑΙΟΝΚΑΙ ** ΕΚΡΑΤΗCΑΜΕΝΠΑΡΟΥ ΔΥΝΗCΗΑΥΤΟCΑΝΑΚΡΙ	Acts 27:8-9 (1422.B.40.L)	ΜΕΝΑCΩΕΓΓΥCΗΝΠΟΛΙC ** ΛΑCΕΑΙΚΑΝΟΥΔΕΧΡΟΝΟΥ ΔΙΑΓΕΝΟΜΕΝΟΥΚΑΙΟΝ
Acts 24:13 (1418.C.32.L)	ΚΑΤΑΤΗΝΠΟΛΙΝΟΥΔΕ ** ΠΑΡΑCΤΗCΑΙΔΥΝΑΝΤΑΙ CΟΙΠΕΡΙΩΝΝΥΝΕΙΚΑ	Acts 27:9 (1422.C.3.L)	ΤΗΝΗCΤΕΙΔΝΗΔΗΠΑ ** ΡΕΧΗΛΥΘΕΝΑΙΠΑΡΗΝΕΙ ΟΠΑΥΛΟCΧΕΓΩΝΑΥΤΟΙC



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Acts 27:13 (1422.C.29.L)	ΣΑΝΤΕΣΤΗΣΠΡΟΘΕΣΕ ** ΩΣΚΕΚΡΑΤΗΚΕΝΑΙΔΡΑΨ ΤΕΣΑССΟΝΠΑΡΕΛΕΓΟΝ	Jas 1:22 (1426.C.11.L)	ΔΕΠΟΙΗΤΑΙΛΟΓΟΥΚΑΙ ** ΜΗΔΚΡΟΔΤΑΙΜΟΝΟΝ ΠΑΡΑΛΟΓΙΖΟΜΕΝΟΙΕΔΥ
Acts 27:16 (1422.C.42.L)	ΔΡΑΜΟΥΝΤΕΣΚΑΛΟΥ ** ΜΕΝΟΝΚΑΥΔΑΙΟΧΥΣΑ ΜΕΝΜΟΛΙΣΠΕΡΙΚΡΑΤΕΙΟ	Jas 1:26 (1426.C.32.L)	ΕΣΤΑΙΕΙΤΙΟΔΟΚΕΙ ** ΘΡΗΣΚΟΣΕΙΝΑΙΜΗΧΑ ΛΙΝΩΝΓΛΩΣΣΑΝΑΤΟΥ
Acts 27:19 (1423.A.14.L)	ΤΗΔΥΤΟΧΕΙΡΕΣΤΗΝΣΚΕΥ ** ΗΝΤΟΥΠΛΟΙΟΥΕΡΕΙΨΑΨ ΜΗΤΕΔΕΗΛΙΟΥΜΗΤΕ	Jas 2:5 (1427.A.27.L)	ΤΟΥΣΠΤΩΧΟΥΣΤΩΚΟ ** ΣΜΩΠΛΟΥΣΙΟΥΣΕΝΠΙ ΣΤΕΙΚΑΙΚΑΧΗΡΟΝΟΜΟΥΣ
Acts 27:22 (1423.A.31.L)	ΚΑΙΤΗΝΖΗΜΙΔΝΚΑΙΤΑ ** ΝΥΝΠΑΡΑΙΝΩΥΜΑΣΕΥ ΘΥΜΕΙΝΑΠΟΒΟΛΗΓΑΡ	Jas 2:18 (1427.C.2.R)	ΕΧΕΙΣΚΑΓΩΕΡΓΑΕΧΩ ΔΕΙΣΟΝΜΟΙΤΗΝΠΙΣΤΙΨ ΣΟΥΧΩΡΙΣΤΩΝΕΡΓΩΝ **
Acts 27:27 (1423.B.12.L)	ΤΗΣΝΥΚΤΟΣΥΠΕΝΟΟΥΨ ** ΟΙΝΔΥΤΑΙΠΡΟΣΑΧΕΙΝ ΤΙΝΔΥΤΟΙΟΧΩΡΑΝΚΑΙ	Jas 2:23-24 (1427.C.27.R)	ΟΣΥΝΗΝΚΑΙΦΙΛΟΣΘΨ ΕΚΛΗΘΗ ΟΡΑΤΑΕΙΟΤΙΕ ΣΕΡΓΩΝΑΙΚΑΙΟΥΤΑΙΔΝ **
Acts 27:33-34 (1423.C.7.R) See note #7	ΤΕΜΗΘΕΝΠΡΟΣΛΑΒΟΜΕ ΝΟΙΔΙΟΚΑΙΠΑΡΑΚΑΛΩ ** ΥΜΑΣΜΕΤΑΛΛΑΒΕΙΝΤΡΟ	Jas 3:2-3 (1428.A.7.L)	ΓΩΓΗΣΑΙΚΑΙΟΛΟΝΤΟ ** ΣΟΜΑ ΕΙΔΕΤΩΝΙΠΠΩΨ ΤΟΥΣΧΑΛΙΝΟΥΣΕΙΣΤΑ
Acts 28:1 (1424.A.26.L)	ΔΙΔΩΘΕΝΤΕΣΤΟΤΕΕ ** ΠΕΓΝΩΜΕΝΟΤΙΜΕΛΙΤΗ ΗΝΗСОСКАΛΕΙΤΑΙ	Jas 3:5 (1428.A.23.L)	ΕΣΤΙΝΚΑΙΜΕΓΑΛΔΔΥ ** ΧΕΙΙΔΟΥΗΛΙΚΟΝΠΥΡ ΗΛΙΚΗΝΥΧΗΝΔΝΑΠΤΕΙ
Acts 28:6 (1424.B.13.L)	ΠΡΟΣΕΔΟΚΩΝΔΥΤΟΝ ** ΜΕΛΛΕΙΝΠΙΜΠΡΑΣΘΑΙ ΗΚΑΤΑΠΙΠΤΕΙΝΑΦΝΩΨ	Jas 3:6 (1428.A.26.L)	ΚΑΙΗΓΛΩΣΣΑΠΥΡΟΚΟ ** ΣΜΟСТΗΣΑΔΙΚΙΑСНГΛΩС САКАΘΙСТАΤΑΙΕΝΤΟΙС
Acts 28:11 (1424.C.7.L)	СΩΔΛΕΖΑΝΔΡΙΝΩΠΑΡΑ ** СΗΜΩΔΙΟСΚΟΥΡΟΙСКАΙ КАΤΑΧΘΕΝΤΕΣΕΙССΥΡΑ	Jas 3:7 (1428.A.36.L)	ΚΑΙΠΕΤΕΙΝΩΝΕΡΠΕ ** ΤΩΝΤΕΚΑΙΕΝΑΛΙΩΝ ΔΑΜΑΖΕΤΑΙΚΑΙΔΕΔΑ
Acts 28:16 (1424.C.29.L)	ΕΛΔΒΕΘΑΡΟС ΟΤΕΔΕ ** ΕΙСΗΛΘΟΜΕΝΕΙСΡΩΜΗΨ ΕΠΕΤΡΑΠΗΤΩΠΑΥΛΩ	Jas 3:12a (1428.B.16.L)	ΚΡΟΝΜΗΔΥΝΑΤΑΙΔΔΕΛ ** ΦΟΙΜΟΥСΥКНЕΛΔΙΔС ΠΟΙНСΑΙΗΔΜΡΕΛОССΥ
Jas 1:19 (1426.B.38.L)	ΔΥΤΟΥΚΤΙСΜΑΤΩΝ ** ΙСΤΕΔΔΕΛΦΟΙΜΟΥΔΓΑ ΠΗΤΟΙЕСΤΩΔΕΠАСΑΝ	Jas 3:12b (1428.B.18.L)	ΠΟΙНСΑΙΗΔΜΡΕΛОССΥ ** ΚΑΟΥΤΕΔΛΥΚΟΝΓΛΥΚΥ ΠΟΙНСΑΙΥΔΩΡ ТΙССО

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Jas 3:15 (1428.B.31.L)	ΚΕΣΤΙΝΔΥΤΗΗΣΟΦΙΔ •• ΔΝΩΘΕΝΚΑΤΕΡΧΟΜΕ ΝΗΔΑΔΕΠΙΓΕΙΟΣΨΥ	Jas 5:16 (1430.A.1.L)	ΛΟΓΕΙΣΘΕΟΥΝΔΑΛΛΗΛΟΙΣ •• ΤΑΣΑΜΑΡΤΙΑΣΚΑΙΠΡΟ ΣΕΥΧΕΣΘΑΙΥΗΕΡΑΛΛΗΛΩ
Jas 3:17 (1428.B.41.L)	ΤΔΕΙΡΗΝΙΚΗΕΠΙ •• ΕΙΚΗΣΕΥΠΕΙΘΗΣΜΕ ΣΤΗΕΛΕΟΥΣΚΑΙΚΑΡΠΩ	Jas 5:20 (1430.A.23.L)	ΤΩΛΟΝΕΚΠΑΔΗΝΣΟΔΟΥ •• ΔΥΤΟΥΣΩΣΕΙΨΥΧΗΝ ΕΚΘΑΝΑΤΟΥΔΥΤΟΥΚΑΙ
Jas 4:4 (1428.C.22.L)	ΜΩΝΔΑΠΑΝΗΣΗΤΕΜΟΙ •• ΧΑΛΙΔΕΣΟΥΚΟΙΔΔΤΕ ΟΤΙΗΦΙΧΙΔΤΟΥΚΟΣΜ	1 Pet 1:12 (1430.C.23.L)	ΣΤΑΛΕΝΤΙΔΠΟΥΡΑΝΟΥ •• ΕΙΣΑΕΠΙΘΥΜΟΥΣΙΝΔΓ ΓΕΛΟΙΠΑΡΑΚΥΨΑΙΔΙΟ
Jas 4:11 (1429.A.17.L)	ΝΕΙΝΟΜΟΝΕΙΔΕΝΟΜΟ •• ΚΡΕΙΝΕΙΣΟΥΚΕΙΠΟΙΗ ΤΑΣΝΟΜΟΥΔΑΔΚΡΙΤΗΣ	1 Pet 1:17 (1430.C.42.L)	ΓΩΔΓΙΟΣΚΑΙΕΙΠΑΤΕΡΑ •• ΕΠΙΚΑΛΕΙΣΘΕΤΟΝΑΠΡΟ ΣΩΠΟΛΗΜΠΤΩΣΚΡΙ
Jas 4:12 (1429.A.22.L)	ΝΟΣΣΩΣΚΑΙΚΑΙΔΠΟΛΕ •• ΣΑΙΣΥΔΕΤΙΣΕΙΟΚΡΙΝΩ ΤΟΝΠΛΗΣΙΟΝΔΓΕΝΥΝ	1 Pet 1:22 (1431.A.26.L)	ΥΜΩΝΗΓΝΙΚΟΤΕΣΕΝ •• ΤΗΥΠΑΚΟΗΤΗΣΑΛΗΘΕΙ ΔΣΕΙΣΦΙΛΑΔΕΛΦΙΑΝ
Jas 4:13a (1429.A.24.L) See note #8	ΤΟΝΠΛΗΣΙΟΝΔΓΕΝΥΝ •• ΟΙΛΕΓΟΝΤΕΣΣΗΜΕΡΟΝ ΗΔΥΡΙΟΝΠΟΡΕΥΣΟΜΕ	1 Pet 1:24 (1431.A.37.L)	ΩΣΧΟΡΤΟΣΚΑΙΠΑΣΑ •• ΔΟΣΔΔΥΤΗΣΩΣΑΝΘΟΣ ΧΟΡΤΟΥΕΖΗΡΑΝΘΟ
Jas 4:13b (1429.A.28.L)	ΧΙΝΚΑΙΠΟΙΗΣΟΜΕΝΕ •• ΚΕΙΕΝΙΔΥΤΟΝΚΑΙΕΜ ΠΟΡΕΥΣΟΜΕΘΑΚΑΙΚΕΡ	1 Pet 2:2 (1431.B.10.L)	ΔΕΠΙΠΟΘΗΣΑΤΕΙΝΑ •• ΕΝΔΥΤΩΔΥΣΗΘΗΤΕΕΙΣ ΣΩΤΗΡΙΑΝΕΙΕΙΕΥΣΑ
Jas 5:3 (1429.B.18.L)	ΚΑΣΥΜΩΝΩΣΠΥΡΕΘΑΥ •• ΡΙΣΑΤΕΕΝΕΣΧΑΤΑΙΧΗ ΜΕΡΑΙΣΙΔΟΥΟΜΙΣΘΟΣ	1 Pet 2:4 (1431.B.17.L) See note #9	ΔΟΚΙΜΑΣΜΕΝΟΝΠΑΡΑ •• ΔΕΘΩΕΚΛΕΚΤΟΝΕΝΤΙ ΜΟΝΚΑΙΔΥΤΟΙΩΣΧΙΘΟΙ
Jas 5:5-6 (1429.B.31.L)	ΤΑΣΚΑΡΔΙΑΣΥΜΩΝΕΝΗ •• ΜΕΡΑΣΦΑΓΗΣΚΑΤΕΔΙ ΚΑΣΑΤΕΕΦΟΝΕΥΣΑΤΕ	1 Pet 2:5a (1431.B.20.L)	ΖΩΝΤΕΣΟΙΚΟΔΟΜΕΙΣΘΕ •• ΟΙΚΟΣΠΝΕΥΜΑΤΙΚΟΣ ΕΙΣΙΕΡΑΤΕΥΜΑΔΓΙΟΝ
Jas 5:7 (1429.B.40.L)	ΚΑΡΠΟΝΤΗΣΓΗΣΜΑΚΡΟ •• ΘΥΜΩΝΕΠΑΥΤΩΕΩΣ ΔΑΒΗΠΡΟΙΜΟΝΚΑΙΟΨΙ	1 Pet 2:5b (1431.B.21.L)	ΟΙΚΟΣΠΝΕΥΜΑΤΙΚΟΣ •• ΕΙΣΙΕΡΑΤΕΥΜΑΔΓΙΟΝ ΔΝΕΝΕΓΚΑΙΠΝΕΥΜΑΤΙ
Jas 5:12-13 (1429.C.27.R)	ΤΟΥΟΥΙΝΔΜΗΥΠΟΚΡΙ ΣΙΝΠΕΣΗΤΕ ΚΑΚΟΠΑ •• ΘΕΙΤΙΣΕΝΥΜΙΝΠΡΟΣΕΥ	1 Pet 2:18-19 (1432.A.10.L)	ΚΑΙΕΠΙΕΙΚΕΣΙΔΑΔΑΚΑΙ •• ΤΟΙΣΚΟΚΟΛΟΙΣΤΟΥΤΟ ΓΑΡΧΑΡΙΣΕΙΔΙΑΣΥΝΙΔΗ



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1 Pet 2:23–24 (1432.A.35.L)	ΔΟΥΔΕΤΩΚΡΕΙΝΟΝΤΙ •• ΔΙΚΑΙΩΣΟCΤΑCΑΜΑΡ ΤΙΑCΥΜΩΝΑΥΤΟCΔΝΗ	1 Pet 4:16 (1433.C.33.R)	ΔΙCΧΥΝΕCΘΩΔΟΞΑΖΕ ΤΩΔΕΤΟΝΕΝΕΤΩΟΝΟ ΜΑΤΙΤΟΥΤΩΟΤΙΚΑΙ	••
1 Pet 3:7 (1432.C.2.L)	ΚΑΙCΥΝΚΛΗΡΟΝΟΜΟΙC •• ΧΑΡΙΤΟCΖΩΗCΕΙCΤΟ ΜΗΕΓΚΟΠΤΕCΘΑΙΤΑΙC	1 Pet 5:2 (1434.A.18.L)	ΔΝΑΓΚΑCΤΩCΑΛΛΑΕ •• ΚΟΥCΙΩCΜΗΔΕΔΙCΧΡΟ ΚΕΡΔΩCΑΛΛΑΠΡΟΘΥ	
1 Pet 3:8 (1432.C.5.L)	ΠΡΟCΕΥΧΑΙCΥΜΩΝ •• ΤΟΔΕΤΕΛΟCΠΑΝΤΕCΟ ΜΟΦΡΟΝΕCΣΥΜΠΑΘΕΙC	1 Pet 5:6 (1434.A.36.L)	ΙΝΑΥΜΑCΥΨΩCΗΕΝ •• ΚΑΙΡΩΠΑCΑΝΤΗΝΜΕ ΡΙΜΝΑΝΥΜΩΝΕΠΙΡΕΙ	
1 Pet 3:15 (1432.C.38.L)	ΤΩΝΜΗΦΟΒΗΘΗΤΕ •• ΚΝΔΕΤΟΝΧΝΑΓΙΑCΑ ΤΕΕΝΤΑΙCΚΑΡΑΙΑΙCΥ	1 Pet 5:10 (1434.B.13.L)	ΟΛΙΓΟΝΠΑΘΟΝΤΑCΑΥ •• ΤΟCΚΑΤΑΡΤΙCΕΙCΤΗΡΙ ΖΕΙCΘΕΝΩCΕΙΔΥΤΩ	
1 Pet 3:16 (1433.A.6.L)	ΔΓΔΘΗΝΙΝΑΕΝΩΚΑΤΑ •• ΛΑΛΕΙCΘΕΚΑΤΑΙCΧΥ ΘΩCΙΝΟΙΕΠΗΡΕΔΖΟΝ	1 Pet 5:13 (1434.B.25.L)	ΑCΠΑΖΕΤΑΙΥΜΑCΗΕ •• ΒΑΒΥΛΩΝΙCΥΝΕΚΛΕ ΚΤΗΚΑΙΜΑΡΚΟCΟΥΙΟC	
1 Pet 3:22 (1433.A.38.L)	ΩCΙΥΧΥΟCΕCΤΙΝΕΝΔΕ •• ΖΙΑΘΥΠΟΡΕΥΘΕΙCΕΙC ΟΥΡΑΝΟΝΥΠΟΤΑΓΕΝ	2 Pet 1:10 (1435.A.10.L)	ΜΑΛΛΟΝΑΔΕΛΦΟΙCΠΟΥ •• ΔΑCΑΤΕΒΕΒΔΙΑΝΥΜΩ ΤΗΝΚΧΗCΙΝΚΑΙΕΚΧΟ	
1 Pet 4:1 (1433.B.1.L)	ΩΝ ΧΥΟΥΝΠΑΘΟΝΤΟC •• CΑΡΚΙΚΑΙΥΜΕΙCΤΗΝΑΥ ΤΗΝΕΝΝΟΙΑΝΟΠΛΙCΑ	2 Pet 1:11–12 (1435.A.20.L)	ΗΜΩΝΚΑΙCΩΤΗΡΟC •• ΙΥΧΥΔΙΟΜΕΛΛΗCΩΑ ΕΙΥΜΑCΥΠΟΜΙΜΝΗ	
1 Pet 4:3 (1433.B.10.L)	CΑΙΧΡΟΝΟΝΑΡΚΕΤΟC •• ΓΑΡΟΠΑΡΕΧΛΥΘΩC ΧΡΟΝΟCΤΟΒΟΥΛΗΜΑΤΩ	2 Pet 1:16 (1435.B.2.L)	ΤΗΝΤΟΥΚΥΗΜΩΝΙΥ •• ΧΥΔΥΝΑΜΙΝΚΑΙΠΑΡΟΥ CΙΑΝΑΛΛΕΠΟΠΤΑΙΓΕ	
1 Pet 4:8 (1433.B.37.L)	ΕΚΤΕΝΗΕΧΟΝΤΕCΟΤΙ •• ΔΓΔΠΗΚΑΛΥΠΤΕΙΠΑΗ ΘΟCΑΜΑΡΤΙΩΝΦΙΛΟΞΕ	2 Pet 2:2 (1435.C.8.R)	ΕΞΑΚΟΛΟΥΘΗCΟΥCΙΝ ΔΥΤΩΝΤΑΙCΑCΕΛΓΕΙ ΔΙCΔΙΟΥCΗΟΔΟCΤΗC	••
1 Pet 4:14a (1433.C.23.R)	ΕΙΟΝΕΙΔΙΖΕCΘΕΕΝΟΝΟ ΜΑΤΙΧΥΜΑΚΑΡΙΟΙΟΤΙ ΤΟΤΗCΔΟΞΗCΚΑΙΤΟΤΟΥ	2 Pet 2:4 (1435.C.21.R)	ΖΟΦΟΥΤΑΡΤΑΡΩCΑC ΠΑΡΕΔΩΚΕΝΕΙCΚΡΙCΙ ΤΗΡΟΥΜΕΝΟΥCΚΑΙΑΡ	••
1 Pet 4:14b (1433.C.25.R)	ΤΟΤΗCΔΟΞΗCΚΑΙΤΟΤΟΥ ΘΥΠΝΕΥΜΑΕΦΥΜΑC ΔΝΑΠΑΥΕΤΑΙΜΗΓΑΡ	2 Pet 2:5 (1435.C.24.R)	ΧΑΙΟΥΚΟCΜΟΥΟΥΚΕΦΕΙ CΑΤΟΑΛΛΑΔΟΓΔΟΟΝΝΩ ΕΔΙΚΑΙΟΥCΥΝΗCΚΗΡΥ	••

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2 Pet 2:13 (1436.A.31.L)	ΜΟΙ ΕΝΤΡΥΦΩΝΤΕΣ •• ΕΝΤΑΙΣΑΓΓΛΙΑΙΣΑΥΤΩ ΣΥΝΕΥΧΟΥΜΕΝΟΙ	1 John 2:12 (1438.B.36.L)	ΥΜΙΝ ΤΕΚΝΙΑ ΔΟΤΙ ΔΕ ΦΕ •• ΩΝΤΑΙ ΥΜΙΝ ΔΙΑ ΜΑΡΤΙ ΔΙΑ ΔΙΑ ΤΟ ΟΝΟΜΑ ΔΥΤΟΥ
2 Pet 2:17 (1436.B.16.L)	ΜΕΝ ΔΙ ΟΙΣ Ο ΖΟΦΟΣ ΤΟΥ •• ΣΚΟΤΟΥ ΣΤΕΤΗΡΗΤΑΙ ΥΠΕΡ ΟΚΑΓΑΡΜΑΤΑ ΙΟΤΗ	1 John 2:13 (1438.B.38.L)	ΔΙΑ ΔΙΑ ΤΟ ΟΝΟΜΑ ΔΥΤΟΥ •• ΓΡΑΦΩ ΥΜΙΝ ΠΑΤΕΡΕΣ ΟΤΙ ΕΓΝΩΚΑΤΕ ΤΟΝ Α
2 Pet 2:18 (1436.B.21.L)	ΜΙ ΔΙΣΣΑΡΚΟ ΣΑ ΣΕΛΓΕΙ •• ΔΙΣ ΤΟΥ ΣΟΧΙΓΩ ΣΑ ΠΟ ΦΕΥΓΟΝΤΑ ΣΤΟΥ ΣΕΝ	1 John 2:23 (1439.A.17.L)	ΕΧΕΙ Ο ΟΜΟΛΟΓΩΝΤΟ •• ΥΙΟΝ ΚΑΙ ΤΟΝ ΠΑΤΕΡΑ ΕΧΕΙ ΥΜΕΙΣ ΟΗΚΟΥΣΑ
2 Pet 3:3a (1436.C.23.L) See note #10	ΤΕ ΣΟΤΙ ΕΛΕΥΣΟΝΤΑΙ •• ΕΠΕ ΣΧΑΤΩΝ ΤΩΝ ΗΜΕ ΡΩΝ ΕΝ ΕΜΠΙΣΤΙΜΟΝΗ	1 John 3:1 (1439.B.12.L)	ΥΜΙΝ Ο ΠΑΤΗΡ ΙΝΑ ΤΕ ΚΝΑ •• ΘΥΚΛΗΘΩ ΜΕΝ ΚΑΙ ΕΣΜΕ ΔΙΑ ΤΟΥΤΟ ΟΚΟ ΣΜΟ Σ
2 Pet 3:3b (1436.C.25.L)	ΡΩΝ ΕΝ ΕΜΠΙΣΤΙΜΟΝΗ •• ΕΜΠΙΣΤΙΑ ΚΑΤΑ ΤΑ ΙΔΙΑ ΣΕ ΠΙΘΥΜΙΑ ΣΑΥΤΩ	1 John 3:16 (1440.A.8.L)	ΕΓΝΩΚΑΜΕΝ ΤΗΝ ΑΓΑ •• ΠΗΝ ΟΤΙ ΕΚΕΙΝΟ ΣΥ ΠΕΡ ΗΜΩΝ ΤΗΝ ΨΥΧΗΝ ΑΥ
2 Pet 3:10 (1437.A.20.L)	ΝΟΙ ΔΝΧΩΡΗ ΣΑΙ Η ΣΕΙ •• ΔΕ Η ΜΕΡΑ ΚΥΩ ΣΚΛΕ ΠΤΗ Σ ΕΝ Η ΟΙΟΥ ΡΑ ΝΟΙ ΡΟΙ ΖΗ	1 John 4:3 (1440.B.26.L) See note #11	ΘΕΝ ΔΙ ΕΚ ΤΟΥ ΘΥ Ε ΣΤΙΝ •• ΚΑΙ ΠΑΝ ΠΝΕΥΜΑ ΟΜΗ ΟΜΟΛΟΓΕΙ ΤΟΝ ΪΝΕΚΤΟΥ
2 Pet 3:17 (1437.B.24.L)	ΦΥΛΑ ΣΣΕ ΣΘΕΙΝ ΔΜΗΤΗ •• ΤΩΝ ΔΘΕ ΣΜΩΝ ΠΛΑΝΗ ΣΥΝ ΑΠΑΧΘΕΝΤΕ ΣΕΚ	1 John 4:11 (1440.C.31.L)	ΤΩΝ ΔΜΑΡΤΙΩΝ ΗΜΩ •• ΔΓΑ ΠΗΤΟΙ ΕΙ ΟΥ ΤΩ ΣΟ ΘΗ ΓΑ ΠΗ ΣΕΝ ΗΜΑ ΣΚ
1 John 1:3 (1437.C.19.R)	ΤΕ ΜΕΘ ΗΜΩΝ ΚΑΙ Η ΚΟΙ ΝΩΝ ΙΔΔΕ ΗΜΕΤΕΡΑ •• ΜΕΤΑ ΤΟΥ ΠΑΤΡΟ ΣΚΑΙ	1 John 4:16 (1441.A.14.L)	ΜΕΝ ΚΑΙ ΠΕ ΠΙ ΣΤΕΥ ΚΑ •• ΜΕΝ ΤΗΝ ΑΓΑ ΠΗ ΗΝ Ε ΧΕΙ Ο Θ ΣΕΝ ΗΜΙΝ Ο Θ ΣΑ
1 John 1:4 (1437.C.23.R)	ΪΥΧΥ ΚΑΙ ΤΑΥΤΑ ΓΡΑΦΟ ΜΕΝ ΗΜΕΙ ΣΙΝ ΔΗ ΧΑΡΑ •• ΗΜΩΝ Η ΠΕ ΠΑΧΡΩ ΜΕ	1 John 5:7 (1441.B.37.L)	Ε ΣΤΙΝ Η ΔΗ ΘΕΙ ΔΟΤΙ •• ΤΡΕΙ ΣΕΙ ΣΙΝ ΟΙ ΜΑΡΤΥ ΡΟΥ ΤΕ ΣΤΟ ΠΝΕΥΜΑ ΚΑΙ
1 John 2:3-4 (1438.A.33.L)	ΕΝ ΤΟ ΛΑ ΣΑΥΤΟΥ ΤΗ •• ΡΩ ΜΕΝ Ο ΧΕ ΓΩΝ ΟΤΙ ΕΓΝΩΚΑ ΔΥ ΤΟΝ ΚΑΙ ΤΑ Σ	1 John 5:9 (1441.C.4.R)	ΣΤΙΝ Η ΜΑΡΤΥ ΡΙΑ ΤΟΥ ΘΥ ΟΤΙ ΜΕ ΜΑΡΤΥ ΡΗ ΚΕ •• ΠΕ ΡΙ ΤΟΥ ΥΙΟΥ ΔΥ ΤΟΥ
1 John 2:7 (1438.B.12.L)	ΛΗ ΠΑ ΛΔΙ ΔΕ ΣΤΙΝ Ο ΛΟ •• ΓΟ ΣΟ Η ΚΟΥ ΣΑ ΤΕ ΠΑ ΛΙΝ ΕΝ ΤΟ ΛΗΝ ΚΑΙ ΗΝ Η	1 John 5:10 (1441.C.6.R)	ΠΕ ΡΙ ΤΟΥ ΥΙΟΥ ΔΥ ΤΟΥ Ο ΠΙ ΣΤΕΥ Ω ΝΕΙ Σ ΤΟΝ ΥΙ •• ΟΝ ΤΟΥ ΘΥ Ε ΧΕΙ ΤΗΝ ΜΑΡ



Acts and Catholic Epistles

1 John 5:16 (1442.A.2.L) See note #12	ΘΑΝΑΤΟΝ ΕΣΤΙΝ ΑΜΑΡ •• ΤΙ ΔΕ ΠΡΟΣΘΑΝΑΤΟΝΟΥ ΠΕΡΙ ΕΚΕΙΝΗΣ ΧΕΓΩΙΝΑ	Jude 25b (1444.C.22.L)	ΜΟΝΩΘΩΣ ΩΤΗΡ ΙΗΜΩ •• ΔΙΔΙΥΧΥΤΟΥ ΚΥΗΜΩ ΔΟΞΑ ΜΕΓΑΛΩΣΥΝΗ
2 John 7 (1442.B.35.L)	ΠΕΡΙ ΠΑΤΗΤΕ ΟΤΙ ΠΟΛ •• ΧΟΙ ΠΑΝΟΙ ΕΣΗΛΘΟΝ ΕΙΣ ΤΟΝ ΚΟΣΜΟΝ ΟΙ ΜΗ	Jude 25c (1444.C.25.L)	ΚΡΑΤΟΣ ΚΑΙ ΕΞΟΥΣΙΑ •• ΠΡΟΠΑΝΤΟΣ ΤΟΥ ΔΙΩ ΝΟΣ ΚΑΙ ΝΥΝ ΚΑΙ ΕΙΣ ΠΑ
2 John 8a (1442.B.41.L)	ΚΑΙ ΟΑΝΤΙ ΧΡΕΙΣ ΤΟΣ •• ΒΛΕΠΕΤΕ ΕΔΥΤΟΥΣ Ι ΝΑ ΜΗ ΠΟΛΕΧΤΕ ΔΗΡ		
2 John 8b (1442.C.2.L)	ΓΑΡ ΟΜΕΘΑ ΔΑΛΛΑΜΙ ΣΘ •• ΠΛΗΡΗ ΠΟΛΑ ΒΗΤΕ ΠΑ Ο ΠΡΟΔΩΚΑΝ ΚΑΙ ΜΗΜΕ		
3 John 5 (1443.A.20.L)	ΕΡΓΑΣΧΕΙΣ ΤΟΥΣ ΔΕ ΕΛ •• ΦΟΥΣ ΚΑΙ ΤΟΥΤΟΣ ΕΝΟΥΣ ΟΙ ΕΜΑΡΤΥΡΗΣΑΝ ΤΟΥ		
Jude 1 (1443.C.3.R)	ΔΔΕΛΦΟΣ ΔΕΙΔΑΚΩ ΒΟΥ ΤΟΙΣ ΕΝΘΩΠΑΤΡΙ ΗΓΑ ΠΗΜΕΝΟΙΣ ΚΑΙ ΓΥΧΩΤΕ	••	
Jude 4 (1443.C.24.R)	ΚΑΙ ΤΟΝ ΜΟΝΟΝ ΔΕΣΙΟ ΤΗΝ ΚΑΙ ΚΝΗΜΩΝ ΙΝ ΧΝ ΔΡΝΟΥΜΕΝΟΙ ΥΠΟΜΝΗ	••	
Jude 5 (1443.C.28.R)	ΕΙΔΟΝΤΑΣ ΥΜΑΣ ΠΑΞ ΠΑΝΤΑ ΟΤΙ ΤΩΝ ΕΚ ΓΗΣ ΚΑΙ ΓΥΠΤΟΥΣ ΩΣ Δ	••	
Jude 16 (1444.B.24.L)	ΠΟΡΕΥΟΜΕΝΟΙ ΚΑΙ ΤΟ •• ΣΤΟΜΑ ΔΥΤΩΝ ΑΔΑΙ ΥΠΕΡΟΓΚΑΘΑΥΜΑΖΟΝ		
Jude 21-22 (1444.C.8.L)	ΚΥΗΜΩΝ ΙΥΧΥ ΕΙΣ Ω •• ΗΝ ΔΙΩΝ ΙΟΝ ΚΑΙ ΟΥΣ ΜΕ ΕΛΕΑΤΕ ΔΙΑΚΡΙΝΟΜΕ		
Jude 25a (1444.C.21.L)	ΜΟΥΣ ΕΝ ΔΓΑΛΛΙΑΣ ΕΙ •• ΜΟΝΩΘΩΣ ΩΤΗΡ ΙΗΜΩ ΔΙΔΙΥΧΥΤΟΥ ΚΥΗΜΩ		

## Acts and Catholic Epistles

**Note 1:** There is clearly an umlaut here, but there also appears to be a second, unretraced umlaut further out to the left. It is on the other side of the sigla for indicating an Old Testament quotation, and it is lower down on the page putting it between the two lines.

**Note 2:** This umlaut has the proper spacing and is “typically” centered on the line. The dots are larger as if smudged, but the color appears to be identical to other examples of unretraced ink on the same page.

**Note 3:** There appears to be three dots here. The third dot is smaller and appears to the upper right of the second (right-hand) dot and is most likely the “stutter” seen with some of the umlauts.

**Note 4:** The second dot of the umlaut is more of a stroke than a dot, forming a comma shape. This is probably the result of a smudge.

**Note 5:** There appear to be three dots here instead of two. The first two dots are small and close together, forming another almost “stutter” effect.

**Note 6:** The first dot is significantly higher than the second (at about “ten o’clock”). Both are centered on a line, and they appear to have been retraced.

**Note 7:** The ink of the umlaut here is faded, unretraced, and the dots look more like commas.

**Note 8:** This umlaut is dark, bold, retraced, centered on the line, but the first dot is much larger and there appears to be more than one stroke forming it.

**Note 9:** The umlaut here is dark, bold, retraced, and centered on the line, but the first dot is much longer than a normal dot, almost cigar shaped.

**Note 10:** One dot is smaller and appears to be a slightly different color than the other. Its color resembles the unretraced ink on the page.

**Note 11:** The first dot of this umlaut is very indistinct, but there is not anything on the back of the page or on the opposite side of the page that could explain this ink, and that spot on the page is heavily faded.

**Note 12:** The first dot of the umlaut here is more comma-shaped, but it is very strong and retraced.



## Acts and Catholic Epistles

**Rejected Umlauts:** Marks that appear to be umlauts but most likely are not which have not already been discussed in Chapter 3.

1384.B.8.R - Imprint from 1285.B.7.L

1386.C.10.L - The two dots are very faded, even more faded than the unretraced marks on the page, though they are typically centered and properly spaced. These marks may have been formed by picking up ink from the opposite page when the codex was closed.

1388.B.8.L - The first dot looks more like an ink streak than a dot, and the second "dot" is significantly lower than the first.

1394.A.19.L - Imprint from 1395.C.19.R

1400.B.34.L - There are three ink stains in a roughly triangular pattern, and the bottom two dots appear to the left of 1400.B.34. The dots are further apart than is typical, and the ink stain corresponds to a similar stain on the opposite page (1491.B.34). The color of the dots does not match the rest of the retraced ink on either page, and all other umlauts on both pages have been retraced.

1408.B.25.R - The two "dots" here were most likely caused by a stain from the umlaut across the page at 1409.B.25.L. The ink appears to be "stronger" on page 1409, and it would be unusual, though not unique, for a column to have dots marked to the left and to the right.

1418.L.26.R - Imprint from 1419.A.26.L

1441.B.35.R - It is to the right of column B (unusual), and there is an identical set of marks on the backside of the page.

Pauline Epistles

Rom 1:3 (1445.A.9.L)	ΥΙΟΥ ΔΥΤΟΥ ΤΟΥ ΓΕΝΟ •• ΜΕΝΟΥ ΕΚ ΣΠΕΡΜΑΤΟΣ ΔΔΥΕΙ Δ ΚΑΤΑ ΣΑΡΚΑ ΤΟΥ	Rom 3:27 (1448.A.30.L)	ΤΑ ΤΟΝ ΕΚ ΠΙΣΤΕΩΣ ΙΥ •• ΠΟΥ ΟΥΝ Η ΚΑΥΧΗΣΙΣ ΕΞ ΕΚΛΕΙΣΘΗ ΔΙΔΤΟΙΟΥ
Rom 1:17-18a (1445.B.35.L)	Ο ΔΕ ΔΙΚΑΙΟΣ ΕΚ ΠΙΣΤΕ •• ΨΟΖΗΣΕΤΑΙ ΔΠΟΚΑΛΥ ΠΤΕΤΑΙ ΓΑΡ ΡΟΓΗΘΥΔ	Rom 4:5-6 (1448.B.28.L)	Η ΠΙΣΤΙΣ ΔΥΤΟΥ ΕΙΣ ΔΙ •• ΚΑΙ ΟΣΥΝΗΚΑΘΑΠΕΡ ΚΑΙ ΔΔΥΕΙ ΔΛΕΓΕΙ ΤΟΝ
Rom 1:18b (1445.B.40.L)	ΔΝΘΡΩΠΩΝ ΤΩΝ ΤΗΝ •• ΔΛΗΘΕΙ ΔΝΕΝΑ ΔΙΚΙΑ ΚΑΤΕΧΟΝΤΩΝ ΔΙΟΤΙ	Rom 4:9 (1448.B.41.L)	ΟΥΝΟΥ ΤΟΣ ΕΠΙ ΤΗΝ ΠΕ •• ΡΙΤΟΜΗΝ ΚΑΙ ΕΠΙ ΤΗ ΔΚΡΟΥΣΤΙ ΔΝΛΕΓΟΜΕ
Rom 1:21-22 (1445.C.17.R)	ΕΣΚΟΤΙΣΘΗ ΔΣΥΝΕΤΟΣ •• ΔΥΤΩΝ ΚΑΡΔΙΑ ΦΑΚΟ ΤΕΣ ΕΙΝΑΙ ΣΟΦΟΙ ΕΜΩ	Rom 4:17 (1449.A.7.L)	ΛΩΝ ΕΘΝΩΝ ΤΕΘΕΙΚΑ •• ΣΕΚΑΤΕΝΑΝΤΙΟΥ ΕΠΙ ΣΤΕΥΣΕΝΘΥΤΟΥ ΖΩ
Rom 1:25 (1445.C.33.R)	ΝΕΣ ΜΕΤΗΛΛΑ ΔΖΑΝΤΗ •• ΔΛΗΘΕΙ ΔΝΤΟΥΘΥΕΝΤΩ ΨΕΥΔΕΙΚΑΙ ΕΣΕΒΑ ΣΘΗΣΑ	Rom 4:18-19 (1449.A.17.L)	ΕΙΡΗΜΕΝΟΝ ΟΥΤΩΣ Ε •• ΣΤΑΙ ΤΟΣ ΠΕΡΜΑ ΣΟΥ ΚΑΙ ΜΗ ΔΣΘΕΝΗΣ ΔΣΤΗ ΠΙ
Rom 1:26 (1446.A.1.L)	ΛΕΙΔΙΑ ΔΥΤΩΝ ΜΕΤΗΛΛΑ •• ΣΔΝΤΗΝ ΦΥΣΙΚΗΝ ΧΡΗ ΣΙΝ ΕΙΣ ΤΗΝ ΠΑΡΑΦΥΣΙ	Rom 4:22 (1449.A.32.L) See note #2	ΕΣΤΙΝ ΚΑΙ ΠΟΙΗΣΑΙ ΔΙΟ •• ΕΛΟΓΙΣΘΗ ΔΥΤΩ ΕΙΣ ΔΙ ΚΑΙ ΟΣΥΝΗΝΟΥ ΚΕΓΡΑ
Rom 1:32 (1446.A.37.L)	ΘΥΕΠΙΓΕΙΝΩΣ ΚΟΝΤΕΣ •• ΟΤΙ ΟΙ ΤΑ ΤΟΙ ΔΥΤΑ ΠΡΑ ΣΟΝΤΕΣ ΔΖΙΟΙ ΘΑΝΑΤΟΥ	Rom 4:23-24 (1449.A.35.L)	ΦΗ ΔΕ ΔΙ ΔΥΤΟΝ ΜΟΝΟΝ •• ΟΤΙ ΕΛΟΓΙΣΘΗ ΔΥΤΩ ΔΛ ΛΑ ΚΑΙ ΔΙ ΗΜΑ ΣΟΙ ΣΜΕΛ
Rom 2:5 (1446.B.28.L)	ΗΜΕΡΑ ΟΡΓΗΣ ΚΑΙ ΔΠΟ •• ΚΑΛΥΨΕΘΣ ΔΙΚΑΙΟΚΡΙ ΣΙΑ ΣΤΟΥΘΥΟΣ ΔΠΟΔΩ	Rom 5:2-3 (1449.B.11.L)	ΚΑΥΧΩΜΕΘΑ ΕΠΕΧΤΙ ΔΙ ΤΗΣ ΔΟΣΗΣ ΤΟΥΘΥ ΟΥ ΜΟ ΝΟΝ ΔΕ ΔΛΛΑ ΚΑΙ ΚΑΥΧΩ
Rom 2:17 (1446.C.37.L)	ΓΕΛΙΟΝ ΜΟΥ ΔΙΑ ΧΥ ΙΥ •• ΕΙ ΔΕ ΣΥΙΟΥ ΔΔΙΟΣ ΕΠΟ ΝΟΜΑ ΖΗΚΑΙ ΕΠΑΝΑΠΑΥ	Rom 5:7 (1449.B.27.L)	ΔΠΕΘΑΝΕΝ ΜΟΛΙ ΣΓΑΡΥ •• ΠΕΡ ΔΙΚΑΙΟΥΤΙ ΣΑΠΘΑ ΝΕΙΤΑΙ ΥΠΕΡ ΓΑΡ ΤΟΥΔ
Rom 2:23-24 (1447.A.21.L) See note #1	ΤΟΥΝΟΜΟΥ ΤΟΝΘΑΤΙ •• ΜΑΖΕΙΣ ΤΟ ΓΑΡ ΟΝΟΜΑ ΤΟΥΘΥ ΔΙ ΥΜΑ ΣΒΛΑ ΣΦΗ	Rom 5:13 (1449.C.19.R)	ΔΗΝΕΝ ΚΟΣΜΩ ΔΜΑΡΤΙ ΔΔΕ ΟΥΚ ΕΛΛΟΓΕΙΤΑΙ ΜΗ ΟΝ ΤΟΣ ΝΟΜΟΥ ΔΛΛΔΕ
Rom 3:8-9 (1447.C.3.R)	ΘΑΝΤΟΚΡΙΜΑ ΕΝ ΔΙΚΟ ΕΣΤΙΝ ΤΙΟΥΝ ΠΡΟΕΧΟ ΜΕΘΑΟΥ ΠΑΝΤΩ ΣΠΡΟ	Rom 5:19 (1450.A.22.L)	ΔΜΑΡΤΩΛΟΙ ΚΑΤΕΣΤΑ •• ΘΗΣΑΝΟΙ ΠΟΛΛΟΙΟΥΤΩΣ ΚΑΙ ΔΙΑ ΤΗΣ ΠΙΑΚΟΗΣ



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Rom 5:21 (1450.A.36.L)	ΔΙΔΙΚΑΙΟCΥΝΗCΕΙC •• ΖΩΗΝΔΙΩΝΙΟΝΔΙΔΥΨ ΙΥΤΟΥΚΥΗΜΩΝ ΤΙΟΥ	Rom 8:10 (1452.B.25.L)	ΜΑΝΕΚΡΟΝΔΙΔΑΜΑΡΤΙ •• ΔΝΤΟΔΕΠΝΕΥΜΑΖΩ ΗΔΙΔΙΚΑΙΟCΥΝΗΝΕΙ
Rom 6:2 (1450.A.41.L)	ΠΛΕΟΝΔCΗΜΗΓΕΝΟΙ •• ΤΟΟΙΤΙΝΕCΔΠΕΘΑΝΟ ΜΕΝΤΗΔΑΜΑΡΤΙΔΠΩC	Rom 8:20 (1452.C.29.L)	ΓΗΟΥΧΕΚΟΥCΔΔΛΛΑ •• ΔΙΔΤΟΝΥΠΟΤΑΖΑΝΤΑ ΕΦΕΛΠΙΔΙΟΤΙΚΑΙΔΥ
Rom 6:3 (1450.B.2.L)	ΕΤΙΖΗCΟΜΕΝΕΝΔΥΤΗ •• ΗΑΓΝΟΕΙΤΕΟΤΙΟCΟΙ ΕΒΔΠΤΙCΘΗΜΕΝΕΙCΧΝ	Rom 8:23 (1452.C.40.L)	ΔΕΙΝΕΙΔΧΡΙΤΟΥΝΥΝ •• ΟΥΜΟΝΟΝΔΕΑΛΛΑΚΑΙ ΔΟΥΤΟΙΤΗΝΑΠΑΡΧΗΝ
Rom 6:11 (1450.B.42.L)	ΔΜΑΡΤΙΔΖΩΝΤΑCΔΕ •• ΤΩΘΩΕΝΧΩΙΥ ΜΗΟΥΝΒΑCΙΧΕΥΕΤΩ	Rom 8:26 (1453.A.15.L)	CΥΝΑΝΤΙΛΑΜΒΑΝΕΤΑΙ •• ΤΗCΘΕΝΕΙΔΗΜΩΝΤΟ ΓΑΡΤΙΠΡΟCΕΥΖΩΜΕΘΑ
Rom 6:12 (1450.C.4.L)	ΤΩΥΜΩΝCΩΜΑΤΙΕΙC •• ΤΟΥΠΑΚΟΥΕΙΝΤΑΙCΕ ΠΙΘΥΜΙΑΙCΑΥΤΟΥΜΗ	Rom 8:28–29 (1453.A.30.L)	ΤΟΙCΚΑΤΑΠΡΟΘΕCΙΝ •• ΚΑΗΤΟΙCΟΥCΙΝΟΤΙΟΥC ΠΡΟΕΓΝΩΚΑΙΠΡΩΡΙ
Rom 7:2a (1451.A.30.L)	ΔΕΔΕΤΑΙΝΟΜΩΕΔΝΔΕ •• ΔΠΟΘΑΝΗΘΑΝΗΡΚΑ ΤΗΡΓΗΤΑΙΔΠΟΤΟΥΝΟ	Rom 8:32 (1453.B.4.L)	ΚΑΘΗΜΩΝΟCΓΕΤΟΥΙ •• ΔΙΟΥΥΙΟΥΟΥΚΕΦΕΙCΑ ΤΟΔΛΛΑΥΠΕΡΗΜΩΝΠΑ
Rom 7:2b–3 (1451.A.32.L)	ΤΗΡΓΗΤΑΙΔΠΟΤΟΥΝΟ •• ΜΟΥΤΟΥΔΝΑΡΟC ΔΡΑ ΟΥΝΖΩΝΤΟCΤΟΥΔΝ	Rom 8:35 (1453.B.17.L)	ΝΕΙΥΠΕΡΗΜΩΝ ΤΙC •• ΗΜΑCΧΩΡΙCΕΙΔΠΟΤΗC ΑΓΑΠΗCΤΟΥΘΥΤΗCΕ
Rom 7:4 (1451.B.6.L)	ΕΚΝΕΚΡΩΝΕΓΕΡΘΕΝΤΙ •• ΙΝΑΚΑΡΠΟΦΟΡΗCΩΜΕ ΤΩΘΩΟΤΕΓΑΡΗΜΕΝΕΝ	Rom 8:38–39 (1453.B.36.L)	ΟΥΤΕΜΕΛΛΟΝΤΑΟΥΤΕ •• ΔΥΝΑΜΕΙCΟΥΤΕΥΨΩ ΜΑΟΥΤΕΒΑΘΟCΟΥΤΕ
Rom 7:15 (1451.C.20.R)	ΤΗΝΔΑΜΑΡΤΙΑΝΟΓΑΡΚΑ ΤΕΡΓΑΖΟΜΑΙΟΥΓΕΙΝΩ •• CΚΩΟΥΓΑΡΘΕΛΧΩΤΟΥ	Rom 9:4 (1453.C.14.R) See note #3	ΙCΡΑΗΛΕΙΤΑΙΩΝΗΥΙΟ ΘΕCΙΑΚΑΙΗΔΟΞΑΚΑΙΗ •• ΔΙΑΘΗΚΗΚΑΙΗΝΟΜΟ
Rom 7:24–25 (1452.A.19.L)	ΜΑΤΟCΤΟΥΘΑΝΑΤΟΥ •• ΤΟΥΤΟΥ ΧΑΡΙCΤΩΘΩ ΔΙΑΙΥΧΥΤΟΥΚΥΗΜΩ	Rom 9:10 (1453.C.39.L)	ΚΑΙCΕΤΑΙΤΗCΑΡΡΑΥΙΟC •• ΟΥΜΟΝΟΝΔΕΑΛΛΑΚΑΙ ΡΕΒΕΚΚΑΕΖΕΝΟCΚΟΙΤΗ
Rom 8:5–6 (1452.B.6.L)	ΠΝΕΥΜΑΤΑΤΟΥΠΝΕΥ •• ΜΑΤΟCΤΟΓΑΡΦΡΟΝΗ ΜΑΤΗCΑΡΚΟCΘΑΝΑΤΟC	Rom 9:20 (1454.A.39.L)	ΝΟCΤΩΘΩΜΗΡΕΙΤΟ •• ΠΑCΜΑΤΩΠΑCΑΝΤΙ ΤΙΜΕΕΠΟΙΗCΑCΟΥΤΩC

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Rom 10:2-3a (1454.C.25.L)	ΘΥΕΧΟΥΣΙΝΑΛΛΟΥΚΑ •• ΤΕΠΙΓΝΩΣΙΝΑΓΝΟΟΥ ΤΕΣΓΑΡΤΗΝΤΟΥΘΥΔΙΚ	Rom 11:33 (1456.C.21.L)	ΕΛΕΗΧΗ ΩΒΑΘΟΣΠΛΟΥ •• ΤΟΥΚΑΙΣΟΦΙΑΣΚΑΙΓΝΩ ΣΕΩΣΘΥΩΣΑΝΕΞΕΡΔΥ
Rom 10:3b (1454.C.27.L)	ΤΕΣΓΑΡΤΗΝΤΟΥΘΥΔΙΚΑΙ •• ΟΣΥΝΗΝΚΑΙΤΗΝΙΔΙΑΝ ΖΗΤΟΥΝΤΕΣΤΗΣΑΙΤΗ	Rom 11:36 (1456.C.32.L)	ΔΙΑΥΤΟΥΚΑΙΕΙΣΑΥΤΟ •• ΤΑΠΑΝΤΑΔΥΤΩΗΔΟΞΑ ΕΙΣΤΟΥΣΑΙΩΝΑΣΑΜΗΝ
Rom 10:5 (1454.C.34.L)	ΤΩΠΙΣΤΕΥΟΝΤΙΜΩΥΣΗC •• ΓΑΡΓΡΑΦΕΙΤΗΝΔΙΚΑΙ ΟΣΥΝΗΝΤΗΝΕΚΝΟΜΟΥ	Rom 12:11 (1457.B.3.L)	ΡΟΙΤΩΠΝΕΥΜΑΤΙΖΕΟ •• ΤΕΣΤΩΚΩΔΟΥΛΕΥΟΝ ΤΕΣΤΗΛΠΙΔΙΧΑΙΡΟΝ
Rom 10:8 (1455.A.6.L)	ΝΑΓΑΓΕΙΝΑΛΛΑΤΙΛΕΓΕΙ •• ΕΓΥCΣΟΥΤΟΡΗΜΑΕ ΣΤΙΝΕΝΤΩCΤΟΜΑΤΙ	Rom 12:13 (1457.B.8.L)	ΠΡΟΣΚΑΡΤΕΡΟΥΝΤΕC •• ΤΑΙCΧΡΕΙΑΙCΤΩΝΑΓΙΩ ΚΟΙΝΩΝΟΥΝΤΕCΤΗΝ
Rom 10:16 (1455.B.3.L)	ΛΟΥΠΑΝΤΕCΥΠΗΚΟΥ •• ΣΑΝΤΩΕΥΑΓΓΕΛΙΩΗ ΣΑΙΔΑCΓΑΡΛΕΓΕΙΚΕΤΙC	Rom 12:17 (1457.B.24.L)	ΚΟΥΔΠΟΔΙΔΟΝΤΕCΠΡΟ •• ΝΟΟΥΜΕΝΟΙΚΑΚΑΕΝΩ ΠΙΟΝΠΑΝΤΩΝΑΝΘΡΩ
Rom 10:17-18 (1455.B.8.L)	ΚΟΗCΗΔΕΑΚΟΗΔΙΑΡΗ •• ΜΑΤΟCΧΥΑΛΛΑΔΕΓΩ ΜΗΟΥΚΗΚΟΥCΑΝΜΕ	Rom 12:20 (1457.B.36.L)	ΟΕΧΘΡΟCΣΟΥΨΩΜΙΖΕ •• ΔΥΤΟΝΕΑΝΔΙΨΑΠΟΤΙΖΕ ΔΥΤΟΝΤΟΥΤΟΓΑΡΠΟΙΩ
Rom 10:21-11:1 (1455.B.31.L) See note #4	ΛΑΟΝΔΠΕΙΘΟΥΝΤΑΚΑΙ •• ΔΝΤΙΛΕΓΟΝΤΑΛΕΓΩ ΟΥΝΜΗΔΙΩCΑΤΟΟΘC	Rom 13:1 (1457.C.4.R)	ΣΕCΘΩΟΥΓΑΡΕCΤΙΝΕCΟΥ CΙΑΕΙΜΗΥΠΟΘΥΔΙΔΕΟΥ •• CΑΙΥΠΟΘΥΤΕΤΑΔΓΜΕΝΑΙ
Rom 11:4-5 (1455.C.12.R)	ΟΙΤΙΝΕCΟΥΚΕΚΑΜΨΑ ΓΟΝΥΤΗΒΔΑΛΟΥΤΩC •• ΟΥΝΚΑΙΕΝΤΩΝΥΝΚΑΙ	Rom 13:2-3 (1457.C.11.R)	ΚΟΤΕCΕΔΥΤΟΙCΚΡΙΜΑ ΛΗΜΨΟΝΤΑΙΟΙΓΑΡΑΡΧΟ •• ΤΕCΟΥΚΕΙCΙΝΦΟΒΟCΤΩ
Rom 11:6 (1455.C.18.R)	ΕΠΕΙΗΧΑΡΙCΟΥΚΕΤΙ ΓΕΙΝΕΤΑΙΧΑΡΙCΕΙΔΕ •• ΕΞΕΡΓΩΝΟΥΚΕΤΙΧΑΡΙC	Rom 13:4-5 (1457.C.25.R)	ΓΗΝΤΩΤΟΚΑΚΟΝΠΡΑC CΟΝΤΙΔΙΟΔΝΑΓΚΗΥΠΟ •• ΤΑCCECΘΑΙΟΥΜΟΝΟΝ
Rom 11:13-14 (1456.A.18.L)	ΤΗΝΔΙΑΚΟΝΙΑΝΜΟΥ •• ΔΟΞΑΖΩΕΙΠΩCΠΑΡΑ ΖΗΛΩCΩΜΟΥΤΗΝCΑΡ	Rom 13:11 (1458.A.13.L)	ΜΑΟΥΝΝΟΜΟΥΗΑΓΑΠΗ •• ΚΑΙΤΟΥΤΟΕΙΔΟΝΤΕCΤΟ ΚΑΙΡΟΝΟΤΙΩΡΑΗΔΗΥ
Rom 11:32 (1456.C.18.L)	CΥΝΕΚΛΕΙCΕΝΓΑΡΘC •• ΤΟΥCΠΑΝΤΑCΕΙCΑΠΕΙ ΘΙΑΝΙΝΑΤΟΥCΠΑΝΤΑC	Rom 13:13 (1458.A.26.L)	ΕΥCΧΗΜΟΝΩCΠΕΡΙΠΑ •• ΤΗCΩΜΕΝΜΗΚΩΜΟΙC ΚΑΙΜΕΘΑΙCΜΗΚΟΙΤΑΙC



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Rom 14:6 (1458.B.17.L)	Κ̄Ω̄Ε̄Θ̄ῙΕ̄ῙΕ̄ῩΧ̄ᾹΡῙΣ̄Τ̄Ε̄Ῑ •• Γ̄ᾹΡ̄Τ̄Ω̄Θ̄Ω̄Κ̄ᾹῙΟ̄Μ̄Η̄Ε̄ Θ̄ῙΩ̄Ν̄Κ̄Ω̄ΟῩΚ̄Ε̄Θ̄ῙΕ̄Ῑ	Rom 15:17-18 (1459.C.13.R)	Ε̄Ν̄Χ̄Ω̄ῙῩΤ̄ᾹΠ̄Ρ̄Ο̄Σ̄Τ̄Ο̄Ν Θ̄Ν̄ΟῩΓ̄ᾹΡ̄Τ̄Ο̄Λ̄Μ̄Ω̄Τ̄ῙΛ̄Ᾱ •• Λ̄Ε̄ῙΝ̄Ω̄Ν̄ΟῩΚ̄ᾹΤ̄Ε̄ῙΡ̄Γ̄ᾹΣ̄Ᾱ
Rom 14:9 (1458.B.30.L)	Ε̄Σ̄Μ̄Ε̄Ν̄Ε̄ῙΣ̄Τ̄ΟῩΤ̄Ο̄Γ̄ᾹΡ̄ •• Χ̄̄Σ̄ᾹΠ̄Ε̄Θ̄ᾹΝ̄Ε̄Ν̄Κ̄ᾹῙΕ̄Ζ̄Η̄ Σ̄Ε̄Ν̄ῙΝ̄ᾹΚ̄ᾹῙΝ̄Ε̄Κ̄Ρ̄Ω̄Ν̄Κ̄ᾹῙ	Rom 15:21 (1459.C.32.R)	ΟῩΚ̄ᾹΝ̄Η̄Γ̄Ε̄Χ̄Η̄Π̄Ε̄ΡῙΔ̄Ῡ Τ̄ΟῩΚ̄ᾹῙΟ̄ῙΟῩΚ̄ᾹΚ̄Η̄Κ̄Ο̄Ᾱ •• Σ̄ῙΝ̄Σ̄ῩΝ̄Η̄Σ̄ΟῩΣ̄ῙΝ̄Δ̄ῙΟ̄Κ̄ᾹῙ
Rom 14:18 (1458.C.27.L)	Π̄Ν̄Ε̄ῩΜ̄ᾹΤ̄ῙΔ̄Γ̄ῙΩ̄Γ̄ᾹΡ̄ •• Ε̄Ν̄Τ̄ΟῩΤ̄Ω̄Δ̄ΟῩΛ̄Ε̄ῩΩ̄ Τ̄Ω̄Χ̄Ω̄Ε̄ῩΔ̄Ρ̄Ε̄Σ̄Τ̄Ο̄Σ̄Τ̄Ω̄	Rom 15:23-24 (1459.C.41.R)	Ε̄Λ̄Θ̄Ε̄ῙΝ̄Π̄Ρ̄Ο̄Σ̄ῩΜ̄ᾹΣ̄ᾹΠ̄Ο̄ ῙΚ̄ᾹΝ̄Ω̄Ν̄Ε̄Τ̄Ω̄Ν̄Ω̄Σ̄ᾹΝ̄ •• Π̄Ο̄Ρ̄Ε̄ῩΩ̄Μ̄ᾹῙΕ̄ῙΣ̄Τ̄Η̄Ν̄
Rom 14:19 (1458.C.33.L)	Μ̄Ε̄Ν̄Κ̄ᾹῙΤ̄ᾹΤ̄Η̄Σ̄Ο̄ῙΚ̄Ο̄ •• Δ̄Ο̄Μ̄Η̄Σ̄Τ̄Η̄Σ̄Ε̄ῙΣ̄ᾹΛ̄Λ̄Η̄ Λ̄ΟῩΣ̄Μ̄Η̄Ν̄Ε̄Κ̄Ε̄Ν̄Β̄Ρ̄Ω̄	Rom 15:29 (1460.A.29.L)	Π̄Ρ̄Ο̄Σ̄ῩΜ̄ᾹΣ̄Ε̄Ν̄Π̄Λ̄Η̄Ρ̄Ω̄ •• Μ̄ᾹΤ̄ῙΕ̄ῩΧ̄Ο̄Γ̄ῙΔ̄Σ̄Χ̄ῩΕ̄Λ̄Ε̄Ῡ Σ̄Ο̄Μ̄ᾹῙ Π̄ᾹΡ̄ᾹΚ̄ᾹΛ̄Ω̄
Rom 14:22 (1459.A.4.L)	Η̄Σ̄Θ̄Ε̄Ν̄Ε̄Ῑ Σ̄ῩΠ̄ῙΣ̄Τ̄ῙΝ̄ •• Η̄Ν̄Ε̄Χ̄Ε̄ῙΣ̄Κ̄ᾹΤ̄ᾹΣ̄Ε̄Θ̄ῩΤ̄Ο̄ Ε̄Χ̄Ε̄Ε̄Ν̄Ω̄Π̄ῙΟ̄Ν̄Τ̄ΟῩΘ̄Ῡ	Rom 15:30 (1460.A.33.L)	Μ̄Ω̄Ν̄ῙῩΧ̄ῩΚ̄ᾹῙΔ̄ῙΔ̄Τ̄Η̄Σ̄ •• Δ̄Γ̄Δ̄Π̄Η̄Σ̄Τ̄ΟῩΤ̄Ν̄Ε̄ῩΜ̄Ᾱ Τ̄Ο̄Σ̄Σ̄ῩΝ̄ᾹΓ̄Ω̄Ν̄ῙΣ̄ᾹΣ̄Θ̄ᾹῙ
Rom 15:2 (1459.A.18.L)	Ε̄Δ̄ῩΤ̄Ο̄ῙΣ̄ᾹΡ̄Ε̄Κ̄Κ̄Ε̄ῙΝ̄Ε̄ •• Κ̄ᾹΣ̄Τ̄Ο̄Σ̄Η̄Μ̄Ω̄Ν̄Τ̄Ω̄Π̄Λ̄Η̄ Σ̄ῙΟ̄Ν̄ᾹΡ̄Ε̄Κ̄Κ̄Ε̄Τ̄Ω̄Ε̄ῙΣ̄Τ̄Ο̄	Rom 15:31 (1460.A.40.L)	Τ̄Η̄ῙΟῩΔ̄ᾹῙΔ̄Κ̄ᾹῙΗ̄Δ̄Ω̄Ρ̄Ο̄ •• Φ̄Ο̄Ρ̄ῙΔ̄Μ̄ΟῩΗ̄Ν̄ῙΕ̄Ρ̄ΟῩ Σ̄ᾹΧ̄Η̄Μ̄Ε̄ῩΠ̄Ρ̄Ο̄Σ̄Δ̄Ε̄Κ̄Τ̄Ο̄Σ̄
Rom 15:3–4a (1459.A.26.L)	Τ̄Ω̄Ν̄Σ̄Ε̄Ε̄Π̄Ε̄Π̄Ε̄Σ̄ᾹΝ̄Ε̄Π̄Ε̄ •• Μ̄Ε̄Ο̄Σ̄ᾹΓ̄ᾹΡ̄Ε̄Γ̄Ρ̄ᾹΦ̄Η̄Π̄Ᾱ Τ̄ᾹΕ̄ῙΣ̄Τ̄Η̄Ν̄Η̄Μ̄Ε̄Τ̄Ε̄Ρ̄ᾹΝ̄	Rom 16:3 (1460.B.18.L)	Ε̄Μ̄ΟῩΔ̄ῩΤ̄ΟῩ •• Δ̄Σ̄Π̄ᾹΣ̄ᾹΣ̄Θ̄Ε̄Π̄Ρ̄Ε̄ῙΣ̄Κ̄ᾹΝ̄ Κ̄ᾹῙΔ̄Κ̄ῩᾹΝ̄Τ̄ΟῩΣ̄Σ̄ῩΝ̄
Rom 15:4b (1459.A.28.L)	Τ̄ᾹΕ̄ῙΣ̄Τ̄Η̄Ν̄Η̄Μ̄Ε̄Τ̄Ε̄Ρ̄ᾹΝ̄ •• Δ̄ῙΔ̄Δ̄Σ̄Κ̄ᾹΛ̄ῙΔ̄Ν̄Ε̄Γ̄Ρ̄ᾹΦ̄Η̄ ῙΝ̄Δ̄ῙΔ̄Τ̄Η̄Σ̄Σ̄ῩΠ̄Ο̄Μ̄Ο̄Ν̄Η̄Σ̄	Rom 16:5 (1460.B.32.L)	Ε̄Σ̄Τ̄ῙΝ̄ᾹΠ̄ᾹΡ̄Χ̄Η̄Τ̄Η̄Σ̄Ᾱ •• Σ̄ῙᾹΣ̄Ε̄ῙΣ̄Χ̄Ν̄ Δ̄Σ̄Π̄ᾹΣ̄ᾹΣ̄Θ̄Ε̄Μ̄ᾹΡ̄ῙΔ̄Ν̄Η̄
Rom 15:5–6 (1459.A.38.L)	Ν̄Ε̄ῙΝ̄Ε̄Ν̄ᾹΛ̄Λ̄Η̄Λ̄Ο̄ῙΣ̄Κ̄Ᾱ •• Τ̄ᾹΧ̄Ν̄ῙΝ̄ῙΝ̄ᾹΟ̄Μ̄Ο̄Θ̄ῩΜ̄Ᾱ Δ̄Ο̄Ν̄Ε̄Ν̄Ε̄Ν̄ῙΣ̄Τ̄Ο̄Μ̄ᾹΤ̄Ῑ	Rom 16:7 (1460.B.37.L)	Δ̄Σ̄Π̄ᾹΣ̄Θ̄Ε̄ᾹΝ̄Δ̄Ρ̄Ο̄Ν̄ῙΚ̄Ο̄ •• Κ̄ᾹῙῙΟῩΝ̄ῙΔ̄Ν̄Τ̄ΟῩΣ̄Σ̄ῩΓ̄ Γ̄Ε̄Ν̄Ε̄ῙΣ̄Μ̄ΟῩΚ̄ᾹῙΤ̄ΟῩΣ̄
Rom 15:13 (1459.B.32.L)	Ε̄Ν̄Τ̄Η̄Σ̄Π̄ῙΔ̄ῙΕ̄Ν̄Δ̄ῩΝ̄Ᾱ •• Μ̄Ε̄ῙΠ̄Ν̄Ε̄ῩΜ̄ᾹΤ̄Ο̄Σ̄ᾹΓ̄ῙΟῩ Π̄Ε̄Π̄Ε̄ῙΣ̄Μ̄ᾹῙΔ̄Ε̄Δ̄Ε̄Λ̄Φ̄Ο̄Ῑ	Rom 16:8 (1460.C.2.L)	Γ̄Ο̄Ν̄ᾹΝ̄Ε̄Ν̄Χ̄Ω̄ •• Δ̄Σ̄Π̄ᾹΣ̄ᾹΣ̄Θ̄Ε̄ᾹΜ̄Π̄Λ̄ῙΔ̄Τ̄Ο̄ Δ̄Γ̄Δ̄Π̄Η̄Τ̄Ο̄Ν̄Ε̄Ν̄Κ̄Ω̄
Rom 15:14 (1459.B.36.L)	Π̄Ε̄Ρ̄ῩΜ̄Ω̄Ν̄Ο̄Τ̄ῙΚ̄ᾹῙΔ̄ῩΤ̄Ο̄Ῑ •• Μ̄Ε̄Σ̄Τ̄Ο̄ῙΕ̄Σ̄Τ̄Ε̄Δ̄Γ̄Θ̄Ω̄Σ̄Ῡ Ν̄Η̄Σ̄Π̄Ε̄Π̄Λ̄Η̄Ρ̄Ω̄Μ̄Ε̄Ν̄Ο̄Ῑ	1 Cor 1:10–11 (1462.A.3.L)	Δ̄ῩΤ̄Ω̄Ν̄Ο̄ῙΚ̄ᾹῙΕ̄Ν̄Τ̄Η̄ᾹῩ •• Τ̄Η̄Γ̄Ν̄Ω̄Μ̄Η̄ Ε̄Δ̄Η̄Λ̄Ω̄Θ̄Η̄ Γ̄ᾹΡ̄Μ̄Ο̄ῙΠ̄Ε̄ΡῙῩΜ̄Ω̄Ν̄Ᾱ

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1 Cor 1:15 (1462.A.21.L) See note #5	ΕΙΠΗΟΤΙ ΕΙΣΤΟΕΜΟΝ •• ΟΝΟΜΑ ΕΒΑΠΤΙΣΘΗΤΕ ΕΒΑΠΤΙΣΑΔΕΚΑΙ ΤΟΝ	1 Cor 5:7 (1465.A.32.L)	ΔΖΥΜΟΙ ΚΑΙ ΓΑΡ ΤΟ ΠΑ •• ΣΧΑΗΜΩΝ ΕΤΥΘΗΧ̄ ΩΣΤΕ ΕΟΡΤΑΖΩΜΕΝ
1 Cor 3:2 (1463.B.16.L)	ΜΑ ΟΥ ΠΩ ΓΑΡ ΕΔΥΝΑΘΕ •• ΔΑΛΛΟΥ ΔΕΝ ΥΝΔΥΝΑΘΕ ΕΤΙ ΓΑΡ ΣΑΡΚΙΚΟΙ ΕΣΤΕ	1 Cor 6:12-13 (1465.C.33.R)	ΛΟΥ ΚΕ ΓΩ ΕΞΟΥΣΙΑ ΘΕ CΟΜΑΙ ΥΠΟ ΤΙΝΟΣ ΤΑ ΒΡΩ •• ΜΑ ΤΑ ΤΗ ΚΟΙΛΙΑ ΚΑΙ Η ΚΟΙ
1 Cor 3:3 (1463.B.19.L)	ΟΠΟΥ ΓΑΡ ΕΝΥΜΙΝ ΖΗ •• ΛΟC ΚΑΙ ΕΡΙCΟΥ ΧΙCΑΡ ΚΙΚΟΙ ΕCΤΕ ΚΑΙ ΚΑΤΑ	1 Cor 6:20a (1466.A.25.L)	ΚΕCΤΕ ΕΔΥΤΩ Η ΓΟ •• ΡΑ ΘΕ ΗΤΕ ΓΑΡ ΤΕΙ ΜΗC ΔΟΞΑCΑΤΕ ΔΗ ΤΟΝ Θ̄Ν
1 Cor 3:5a (1463.B.26.L)	ΟΥ ΚΑΝ ΘΡΩΠΟΙ ΕCΤΕ •• ΤΙ ΟΥ ΝΕCΤΙΝΑ ΠΟΛΛΩC ΤΙ ΔΕ ΕCΤΙΝ ΠΑΥΛΟC	1 Cor 6:20b (1466.A.26.L)	ΡΑ ΘΕ ΗΤΕ ΓΑΡ ΤΕΙ ΜΗC •• ΔΟΞΑCΑΤΕ ΔΗ ΤΟΝ Θ̄Ν ΕΝ ΤΩ CΩΜΑΤΙ ΥΜΩΝ
1 Cor 3:5b (1463.B.27.L)	ΤΙ ΟΥ ΝΕCΤΙΝΑ ΠΟΛΛΩC •• ΤΙ ΔΕ ΕCΤΙΝ ΠΑΥΛΟC ΔΙΔΑΚΟΝ ΟΙ ΔΙΩΝΕ ΠΙCΤΕΥ	1 Cor 7:3 (1466.A.36.L)	ΔΡΑ ΕΧΕΤΩ ΤΗ ΓΥΝΑΙ •• ΚΙ Ο ΔΝ ΗΡΤΗ ΝΟΦΕΙ ΧΗ ΔΠΟ ΔΙ ΔΟΤΩ ΜΟΙ ΩC
1 Cor 3:13 (1463.C.18.R)	ΕΡΓΟΝ ΦΑΝΕΡΟΝ ΓΕΝΗ CΕΤΑΙ Η ΓΑΡ Η ΜΕΡΑ ΔΗ ΧΩ •• CΕΙ ΟΤΙ ΕΝ ΠΥΡΙ ΔΠΟΚΑ	1 Cor 7:5 (1466.B.6.L)	ΠΡΟC ΚΑΙ ΡΟΝ ΙΝΑ CΧΟ •• ΛΑ CΗΤΕ ΤΗ ΠΡΟCΕΥΧΗ ΚΑΙ ΠΑΛΙΝ ΕΠΙ ΤΟ ΔΥΤΟ
1 Cor 3:22 (1464.A.19.L)	ΤΕ ΕΝ ΕCΤΩ ΤΑ ΕΙΤΕ ΜΕΛ •• ΛΟΝ ΤΑ ΓΑΝ ΤΑ ΗΜΩΝ ΗΜΕΙC ΔΕ ΧΥΧCΔΕ ΘΥ	1 Cor 7:32 (1467.B.1.L)	ΕΙΝΑΙ Ο ΑΓΑΜΟC ΜΕΡΙ •• ΜΝΑΤΑ ΤΟΥ ΚΥΠΩCΑΡΕ CΗΤΩ ΚΩ Ο ΔΕ ΓΑΜΗCΑC
1 Cor 4:6 (1464.B.8.L)	ΜΑC ΙΝΑ ΕΝ ΗΜΙΝ ΜΑΘΗ •• ΤΕ ΤΟ ΜΗ ΥΠΕΡ ΑΓΕΓΡΑ ΠΤΑΙ ΙΝΑ ΜΗ ΕΙCΥΠΕΡ	1 Cor 7:40 (1467.C.2.L)	ΕΝ ΚΩ ΜΑΚΑΡΙΩΤΕΡΑ ΔΕ •• ΕCΤΙΝ ΕΔΝΟΥΤΩC ΜΕΙΝΗ ΚΑΤΑ ΤΗ ΝΕΜΗΝ ΓΝΩΜΗ
1 Cor 4:8 (1464.B.18.L)	Η ΔΗ ΕΠΛΟΥΤΗCΑΤΕ ΧΩ •• ΡΙCΗΜΩΝ ΕΒΑCΙΛΕΥCΑ ΤΕ ΚΑΙ ΟΦΕΛΟΝ ΓΕ ΕΒΑ	1 Cor 8:2 (1467.C.11.R+R)	ΠΗ ΟΙ ΚΟΔΟΜΕΙ ΕΙΤΙC ΔΟ ΚΕΙ ΕΓΝΩΚΕΝ ΑΙΤΙ ΟΥ ΠΩ •• ΕΓΝΩΚΑ ΘΩC ΔΕΙ ΓΝΩΝΑΙ
1 Cor 4:16 (1464.C.17.L)	CΑ ΠΑΡΑΚΑΛΩ ΟΥΝ Υ •• ΜΑC ΜΕΙΜΗΤΑΙ ΜΟΥ ΓΕΙ ΝΕCΘΕ ΔΙΔΟΥΤΟ ΕΠΕΜ	1 Cor 8:4 (1467.C.19.R)	ΕΙ ΔΩΛΟΝ ΕΝ ΚΟCΜΩ ΚΑΙ ΟΤΙ ΟΥ ΔΕΙCΘΕΙΜΗ ΕΙC •• ΚΑΙ ΓΑΡ ΕΙ ΠΕΡΕΙCΙΝ ΛΕΓΟ
1 Cor 5:1 (1465.A.1.L+R)	ΤΟΙ ΔΥΤΗ ΠΟΡΝΕΙ ΔΗΤΙC •• ΟΥ ΔΕ ΕΝ ΤΟΙC ΕΘΝΕCΙΝ •• ΩCΤΕ ΓΥΝΑΙΚΑΤΙΝΑ ΤΟΥ	1 Cor 8:10 (1468.A.3.L)	CΘΕ ΝΕC ΙΝΕ ΔΝ ΓΑΡ ΤΙCΙ •• ΔΗ ΤΟΝ ΕΧΟΝΤΑ ΓΝΩCΙ ΕΝ ΕΙΔΩ ΛΙΩΚΑΤΑΚΕΙΜΕ



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1 Cor 9:6-7 (1468.B.3.L)	ΜΕΝΕΖΟΥΣΙΔΝΜΗΕΡΓΑ ** ΖΕΣΘΑΙΤΙΣΤΡΑΤΕΥΕ ΤΑΙΔΙΟΙΣΟΨΩΝΙΟΣΠΟ	1 Cor 11:28 (1471.A.38.L)	ΚΑΙΟΥΤΩΣΕΚΤΟΥΔΡ ** ΤΟΥΕΘΙΕΤΩΚΑΙΕΚΤΟΥ ΠΟΤΗΡΙΟΥΠΕΙΝΕΤΩ
1 Cor 9:22a (1468.C.41.L)	ΤΟΥΣΔΝΟΜΟΥΣΕΓΕΝΟ ** ΜΗΝΤΟΙΣΔΣΘΕΝΕΣΙΝ ΔΣΘΕΝΗΣΙΝΑΤΟΥΣΔΣΘΕ	1 Cor 12:3 (1471.B.30.L)	ΘΕΜΑΤΚΑΙΟΥΔΕΙΣΔΥ ** ΝΑΤΑΙΕΙΠΕΙΝΚΤΙΣΕΙΜΗ ΕΝΠΝΕΥΜΑΤΙΔΓΙΩΔΙ
1 Cor 9:22b (1469.A.3.L)	ΣΙΝΓΕΓΟΝΑΠΑΝΤΑΙΝΑ ** ΠΑΝΤΩΣΤΙΝΑΣΣΩΣΩ ΠΑΝΤΑΔΕΠΟΙΩΔΙΑΤΟ	1 Cor 12:27-28a (1472.A.42.L)	ΔΕΕΣΤΕΣΩΜΑΧΥΚΑΙ ** ΜΕΛΗΕΚΜΕΡΟΥΣΚΑΙΟΥΣ ΜΕΝΕΘΕΤΟΟΒΣΕΝΤΗ
1 Cor 10:7 (1469.B.12.L)	ΔΕΕΙΔΩΧΟΛΑΤΡΑΓΕΙ ** ΝΕΣΘΕΚΔΘΩΣΤΙΝΕΣΔΥ ΤΩΝΩΣΠΕΡΓΕΓΡΑΠΤΑΙ	1 Cor 12:28b-29 (1472.B.9.L)	ΚΥΒΕΡΝΗΣΕΙΣΓΕΝΗΓΛΩC ** ΣΩΝΜΗΠΑΝΤΕΣΔΠΟ ΣΤΟΛΟΙΜΗΠΑΝΤΕΣΠΡΟ
1 Cor 10:17-18 (1469.C.17.R)	ΠΑΝΤΕΣΕΚΤΟΥΕΝΟCΔΡ ΤΟΥΜΕΤΕΧΟΜΕΝ ΒΛΕ ** ΠΕΤΕΤΟΝΙΣΡΑΗΛΚΑΤΑ	1 Cor 13:4 (1472.B.42.L) See note #7	ΕΤΑΙΝΑΓΔΠΗΟΥΖΗΧΟΙ ** ΟΥΠΕΡΠΕΡΕΥΕΤΑΙΟΥ ΦΥΣΙΟΥΤΑΙΟΥΚΔCΧΗ
1 Cor 10:24-25 (1470.A.1.L)	ΔΥΤΟΥΖΗΤΕΙΤΩΑΛΛΑ ** ΤΟΤΟΥΕΤΕΡΟΥ ΠΑΝΤΟ ΕΝΜΑΚΕΛΛΩΠΩΛΟΥΜΕ	1 Cor 13:11 (1472.C.26.L)	ΟΤΕΕΓΕΝΟΜΗΝΔΝΗΡ ** ΚΑΤΗΡΓΗΚΑΤΑΤΟΥΝΗ ΠΙΟΥΒΛΕΠΟΜΕΝΓΑΡΑΡ
1 Cor 10:28-29 (1470.A.18.L)	ΝΥΣΑΝΤΑΚΑΙΤΗΝCΥ ** ΝΕΙΔΗCΙΝ CΥΝΕΙΔΗ CΙΝΔΕΛΕΓΩΟΥΧΙΤΗΝ	1 Cor 14:3 (1473.A.6.L)	ΘΡΩΠΟΙCΔΔΕΙΟΙΚΟΔΟ ** ΜΗΝΚΑΙΠΑΡΑΚΛΗCΙΝΚΑΙ ΠΑΡΑΜΥΘΙΔΝΟΑΔΩΝ
1 Cor 11:10 (1470.B.37.L)	ΤΟΥΤΟΟΦΕΙΛΕΙΗΓΥΝΗ ** ΕΖΟΥCΙΔΝΕΧΕΙΝΕΠΙΤΗC ΚΕΦΑΛΗCΑΙΔΤΟΥCΔΓ	1 Cor 14:5 (1473.A.17.L)	ΓΛΩCΣΑΙCΕΚΤΟCΕΙΜΗ ** ΔΙΕΡΜΗΝΕΥΗΙΝΔΗΚ ΚΛΗCΙΔΟΙΚΟΔΟΜΗΝΑΔΒΗ
1 Cor 11:14 (1470.C.8.L)	ΤΩΘΩΠΡΟCΕΥΧΕCΘΑΙ ** ΟΥΔΕΗΦΥCΙCΔΥΤΗΔΙ ΔΑCΚΕΙΥΜΑCΟΤΙΔΝΗΡ	1 Cor 14:10 (1473.B.2.L)	ΝΗΦΩΝΩΝΕΙCΙΝΕΝ ** ΚΟCΜΩΚΑΙΟΥΔΕΝΑΦΩ ΝΟΝΕΔΝΟΥΝΜΗΕΙΔΩ
1 Cor 11:22 (1471.A.4.L)	ΜΗΕΧΟΝΤΑC ΤΙΕΙΠΩ ** ΥΜΙΝΕΠΑΙΝΩΥΜΑCΕΝ ΤΟΥΤΩΟΥΚΕΠΑΙΝΩΕ	1 Cor 14:16 (1473.B.24.L)	ΛΩΚΑΙΤΩΝΟΙΕΠΕΙΕΔΝ ** ΕΥΛΟΓΗCΕΝΠΝΕΥΜΑΤΙ ΟΑΝΑΠΑΗΡΩΝΤΟΝΤΟ
1 Cor 11:27 (1471.A.32.L) See note #6	ΗΠΕΙΝΗΤΟΠΟΤΗΡΙΟΝ ** ΤΟΥΚΥΑΝΑΞΙΩCΕΝΟ ΧΟCΕCΤΑΙΤΟΥCΩΜΑ	1 Cor 14:18 (1473.B.34.L)	ΤΩΘΩΠΑΝΤΩΝΥΜΩΝ ** ΜΑΛΛΟΝΓΛΩCΣΑΙCΔΑΛΩ ΔΑΛΛΕΝΕΚΚΛΗCΙΔΕΕΛΩ

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1 Cor 14:33 (1474.A.20.L)	ΩΣΕΝΠ&C&ICT&ICEK •• ΚΛΗCICTΩΝ&ΓΙΩΝ ΔΙΓΥΝ&ΙΚΕCΕΝΤ&ICEK	1 Cor 16:19 (1476.C.35.L)	ΔCΠ&ZONT&IYMA&CE <sup>-</sup> •• ΚΩΠΟΛΛ&ΔΚΥΛ&CΚ&I ΠΡΙCΚ&CΥΝΤΗΚ&ΤΟΙ
1 Cor 15:5-6 (1474.B.23.L)	ΟΤΙΩΦΘΗΚΗΦ&ΕΙΤ&Α •• ΤΟΙCΔ&ΔΕΚ&ΕΠΕΙΤ&Ω ΦΘΗΕΠ&ΝΩΠΕΝΤ&ΚΟ	2 Cor 1:4 (1477.B.22.L)	CΕΩCΗCΠ&Ρ&Κ&ΑΛΟΥ •• ΜΕΘ&ΔΥΤΟΙΥΠΟΤΟΥ ΘΥΟΤΙΚ&ΘΩCΠΕΡΙCCEΥ
1 Cor 15:20 (1474.C.37.R)	ΝΕΙΔΕΧ&CΕΓΗΓΕΡΤ&ΙΕΚ ΝΕΚΡΩΝ&Π&ΡΧΗΤΩΝ •• ΚΕΚΟΙΜΗΜΕΝΩΝ ΕΠΕΙ	2 Cor 1:7 (1477.B.41.L)	ΝΟΙΕCΤΕΤΩΝΠ&ΘΗΜ&Α •• ΤΩΝΟΥΤΩCΚ&ΙΤΗC Π&Ρ&ΚΛΗCΕΩC ΟΥΓ&Ρ
1 Cor 15:26 (1475.A.18.L)	ΥΠΟΤΟΥCΠΟΔ&C&ΥΤΟΥ •• ΕCΧ&ΤΟCΕΧΘΡΟCΚ&Α Τ&ΡΓΕΙΤ&ΙΟΘ&Ν&ΤΟC	2 Cor 1:8 (1477.C.4.R)	ΘΛΙΨΕΩCΗΜΩΝΤΗC ΓΕΝΟΜΕΝΗCΕΝΤΗCΙ&Ι&Α •• ΟΤΙΚ&ΘΥΠΕΡΒΟΧΗΝΥ
1 Cor 15:32 (1475.B.3.L)	ΕΙΚ&Τ&Δ&ΝΘΡΩΠΟΝΕΘΗ •• ΡΙΟΜ&ΧΗC&ΔΕΝΕΦΕCΩ ΤΙΜΟΙΤΟΟΦΕΛΟCΕΙΝΕ	2 Cor 1:10 (1477.C.16.R)	ΝΕΚΡΟΥCΟCΕΚΤΗΛΙΚΟΥ ΤΟΥΘ&Ν&ΤΟΥΕΡΥC&ΤΟ •• ΗΜ&CΚ&ΙΡΥCΕΤ&ΙΕΙC
1 Cor 15:34 (1475.B.11.L)	ΜΕΙΛΙ&Ι&Κ&Κ&ΙΕΚΝΗΨ&Α •• Τ&Ε&Ι&Κ&ΙΩCΚ&ΙΜΗ&Μ&Ρ Τ&ΝΕΤ&Ε&ΓΝΩCΙ&Ν&Γ&Ρ	2 Cor 1:11 (1477.C.22.R)	ΜΩΝΤΗ&ΕΗCΕΙΝ&ΔΕΚ ΠΟΛΛΩΝΠΡΟCΩΠΩΝΤΟ •• ΕΙCΗΜ&CΧ&ΡΙCΜ&Δ&Ι&Δ
1 Cor 15:44 (1475.C.13.R)	Τ&ΙCΩΜ&ΠΝΕΥΜ&ΤΙΚΟ <sup>-</sup> ΕΙΕCΤΙΝCΩΜ&ΨΥΧΙΚΟ <sup>-</sup> •• ΕCΤΙΝ&Κ&ΙΠΝΕΥΜ&ΤΙ	2 Cor 1:20 (1478.A.30.L)	ΓΕΛΙ&Ι&ΘΥ&Ν&ΥΤΩΤΟ •• Ν&Ι ΔΙΟΚ&Ι&ΔΙ&ΔΥΤΟΥ ΤΟ&ΜΗΝΤΩΘΩΠΡΟCΔΟ
1 Cor 16:2 (1476.B.1.L)	ΗC&ΤΕΚ&Τ&ΜΙ&ΝC&Β •• Β&ΤΟΥΕΚ&CΤΟCΥΜΩ <sup>-</sup> Π&Ρ&Ε&ΥΤΩΤΙΘΕΤΩΘΗ	2 Cor 1:24-2:1 (1478.B.7.L)	ΥΜΩΝΤΗ&Γ&ΡΠΙCΤΕΙΕ •• CΤΗΚ&ΤΕΕΚΡΙΝ&Γ&Ρ ΕΜ&ΥΤΩΤΟΥΤΟΤΟΜΗ
1 Cor 16:9 (1476.B.31.L)	ΔΝΕΩΓΕΝΜΕΓ&ΛΗΚ&Ι •• ΕΝΕΡΓΗCΚ&Ι&ΝΤΙΚΕΙ ΜΕΝΟΙΠΟΛΛΟΙΕ&Ν&Ε	2 Cor 2:3 (1478.B.15.L)	Κ&ΙΕΓΡ&Ψ&ΤΟΥΤΟ&Υ •• ΤΟΙΝ&ΜΗΕΛΩΝ&ΥΠΗ <sup>-</sup> CΧ&ΑΦΩΝΕΔΕΙΜΕΧ&Ι
1 Cor 16:12 (1476.C.1.L)	ΠΕΡΙΔΕ&ΠΟΛΛΩΤΟΥ&Α •• ΔΕΛΦΟΥΠΟΛΛ&Π&ΡΕΚ&Α ΛΕC&ΔΥΤΟΝΙΝ&ΕΛΘΗ	2 Cor 2:4-5 (1478.B.27.L)	ΗΝΕΧΩΠΕΡΙC&ΟΤΕΡΩC •• ΕΙCΥΜ&CΕΙΔΕΤΙCΧΕΛΥ ΠΗΚΕΝΟΥΚΕΜΕΧΕΛΥ
1 Cor 16:15 (1476.C.14.L)	ΥΜ&C&ΔΔΕΛΦΟΙΟΙΔ&ΤΕ •• ΤΗΝΟΙΚΙ&ΝCΤΕΦ&Ν&Α ΟΤΙΕCΤΙΝ&Π&ΡΧΗΤΗC	2 Cor 2:10 (1478.C.4.L)	ΖΕCΘΕΚ&Γ&Κ&ΙΓ&ΡΕΓΩ •• ΟΚΕΧ&ΡΙCΜ&ΙΕΙΤΙΚΕ Χ&ΡΙCΜ&Ι&ΔΙΥΜ&CΕΝΠΡΟ



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2 Cor 2:17 (1478.C.34.L)	ΠΡΟΣΤΑΥΤΑΤΙΣΙΚΑΝΟΣ •• ΟΥΓΑΡΕΣΜΕΝΩΣΟΙΠΟΧ ΛΟΙΚΑΠΗΛΕΥΟΝΤΕΣΤΟ	2 Cor 8:19a (1483.B.19.L)	ΣΙΩΝΣΥΝΕΚΔΗΜΟΧ •• ΜΩΝΕΝΤΗΧΑΡΙΤΙΤΑΥ ΤΗΤΗΔΙΑΚΟΝΟΥΜΕΝΗ
2 Cor 3:1-2 (1479.A.2.L)	ΚΩΝΕΠΙΣΤΟΧΩΝΠΡΟΣ •• ΥΜΑΣΧΕΖΥΜΩΝΗΕΠΙ ΣΤΟΛΗΜΩΝΥΜΕΙΣΕ	2 Cor 8:19b (1483.B.22.L)	ΥΦΗΜΩΝΠΡΟΣΤΗΝΤΟΥ •• ΚΥΡΙΟΥΔΟΞΑΝΚΑΙΠΡΟΘΥ ΜΙΔΝΗΜΩΝΣΤΕΛΛΟ
2 Cor 3:3 (1479.A.12.L)	ΚΟΝΗΘΕΙΣΑΥΦΗΜΩΝ •• ΚΑΙΕΝΓΕΓΡΑΜΜΕΝΗΟΥ ΜΕΛΑΝΙΔΑΛΛΑΠΝΕΥΜΑ	2 Cor 8:20-21 (1483.B.28.L)	ΤΗΔΙΑΚΟΝΟΥΜΕΝΗΥ •• ΦΗΜΩΝΠΡΟΝΟΟΥΜΕ ΓΑΡΚΑΛΔΟΥΜΟΝΟΝΕ
2 Cor 3:16 (1479.B.39.L)	ΔΝΑΥΤΩΝΚΕΙΤΑΙΗΝΙ •• ΚΑΔΔΝΕΠΙΣΤΡΕΨΗΠΡΟΣ ΚΝΠΕΡΙΕΡΕΙΤΑΙΤΟΚΑ	2 Cor 9:4 (1483.C.33.R)	ΛΕΓΩΜΕΝΥΜΕΙΣΕΝΤΗ ΥΠΟΣΤΑΣΕΙΤΑΥΤΗ •• ΔΝΑΓΚΑΙΟΝΟΥΝΗΓΗΣΑ
2 Cor 4:4 (1479.C.34.R)	ΓΕΛΙΟΥΤΗΣΔΟΞΗΣΤΟΥ ΧΥΟΣΕΣΤΙΝΕΙΚΩΝΤΟΥ •• ΘΥΟΥΓΑΡΕΑΥΤΟΥΣΚΗ	2 Cor 9:10 (1484.A.26.L)	ΑΡΤΟΝΕΙΣΒΡΩΣΙΝΧΟ •• ΡΗΓΗΣΕΙΚΑΙΠΛΗΘΥΝΕΙ ΤΟΝΣΠΟΡΟΝΥΜΩΝΚΑΙ
2 Cor 4:14 (1480.A.36.L)	ΕΙΔΟΝΤΕΣΟΤΙΟΕΓΕΙΡΑΣ •• ΤΟΝΙΝΚΑΙΗΜΑΣΣΥΝΙΥ ΕΓΕΡΕΙΚΑΙΠΑΡΑΣΤΗΣΕΙ	2 Cor 10:7 (1484.C.9.L)	ΑΥΤΟΥΟΤΙΚΑΘΩΣΑΥ •• ΤΟΣΧΥΟΥΤΩΣΚΑΙΗΜΕΙΣ ΕΔΝΓΑΡΠΕΡΙΣΣΟΤΕΡΟ
2 Cor 6:3 (1481.B.6.L)	ΔΙΔΟΝΤΕΣΠΡΟΣΚΟΠΗΝ •• ΙΝΑΜΗΜΩΘΗΗΔΙΑΚΟΝΙ ΔΑΛΛΑΝΠΑΝΤΙΣΥΝΙΣΤΑ	2 Cor 10:10 (1484.C.20.L)	ΛΩΝΟΤΙΑΙΕΠΙΣΤΟΛΑΙ •• ΜΕΝΦΑΣΙΝΒΑΡΕΙΑΙΚΑΙ ΙΣΧΥΡΑΙΗΔΕΠΑΡΟΥΣΙΑ
2 Cor 6:16 (1481.C.21.R)	ΕΝΟΙΚΗΣΩΕΝΑΥΤΟΙΣΚΑΙ ΕΝΠΕΡΙΠΑΤΗΣΩΚΑΙΕ •• ΣΟΜΑΙΑΥΤΩΝΘΕΚΑΙΑΥ	2 Cor 11:21 (1485.C.34.R)	ΜΙΑΝΛΕΓΩΣΟΤΙΗ ΜΕΙΣΧΘΕΝΗΚΑΜΕΝ •• ΕΝΩΔΑΝΤΙΣΤΟΛΜΑΕ
2 Cor 7:16 (1482.C.10.L+R)	ΣΘΕΑΥΤΟΝΧΑΙΡΩΟΤΙ •• ΕΝΠΑΝΤΙΘΑΡΡΩΕΝΥ ΜΙΝ ΓΝΩΡΙΖΟΜΕΝ ••	2 Cor 11:23 (1485.C.41.R)	ΔΒΡΑΔΜΕΙΣΙΝΚΑΓΩ ΔΙΑΚΟΝΟΙΧΥΕΙΣΙΝΠΑ •• ΡΑΦΡΟΝΩΝΑΔΑΥΠΕΡ ••
2 Cor 8:4-5 (1482.C.30.R)	ΔΝΤΗΣΔΙΑΚΟΝΙΑΣΤΗΣ ΕΙΣΤΟΥΣΑΓΙΟΥΣΚΑΙΟΥ •• ΚΑΘΩΣΧΑΠΙΚΑΜΕΝΑΛ	2 Cor 12:9 (1486.C.8.L)	ΣΟΙΗΧΑΡΙΣΜΟΥΗΓΑΡ •• ΔΥΝΑΜΙΣΕΝΔΘΕΝΕΙΑ ΤΕΧΕΙΤΑΙΗΔΙΣΤΑΟΥΝ
2 Cor 8:18 (1483.B.12.L)	ΨΑΜΕΝΔΕΜΕΤΑΥΤΟΥ •• ΤΟΝΔΕΛΦΟΝΟΥΘΕ ΠΑΙΝΟΣΕΝΤΩΕΥΔΓΓΕ	2 Cor 12:10-11 (1486.C.20.L)	ΝΩΤΟΤΕΔΥΝΑΤΟΣΕΙ •• ΜΙΓΕΓΟΝΑΔΦΡΩΝΥΜΕΙΣ ΜΕΝΗΑΓΚΑΣΤΕΕΓΩ

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2 Cor 12:14 (1486.C.38.L)	ΤΗΝ ΔΙΚΙΔΝΤΑΥΤΗΝ •• ΙΔΟΥ ΤΡΙΤΟΝΤΑΥΤΟ ΕΤΟΙΜΩΣ ΕΧΩ ΕΛΘΕΙ	Gal 3:19 (1490.B.18.L)	ΘΗ ΧΡΙΣΤΟΣ ΕΛΘΗΤΟ •• ΣΠΕΡΜΑ ΩΣ ΕΠΗΓΓΕΛΤΑΙ ΔΙΑ ΤΑ ΓΕΙΟΝΤΑ ΔΙΔΩΝΤΕΣ
2 Cor 12:18-19 (1487.A.24.L)	ΟΥΤΟΙΣ ΔΥΤΟΙΣΙ ΧΡΕ •• ΣΙΝ ΠΑΛΙ ΔΟΚΕΙΤΕ ΟΤΙ ΥΜΙΝ ΑΠΟΛΟΓΟΥΜΕΘΑ	Gal 3:28 (1490.C.13.L)	ΟΝ ΚΑΙ ΘΗΛΥΠΑΝΤΕΣ •• ΓΑΡ ΥΜΕΙΣ ΕΙΣ ΕΣΤΕ ΕΝ ΧΩΡΙΥ ΕΙΔΕΥΜΕΙΣ ΧΥΑ
2 Cor 13:7 (1487.B.35.L)	ΣΜΕΝ Δ ΔΟΚΙΜΟΙ ΕΥΧΟ •• ΜΕΘΑ Δ ΕΠΡΟΣ ΤΟΝ ΘΝΗ ΠΟΙΗΣΑΙ ΥΜΑΣ ΚΑΚΟΝ	Gal 4:7-8 (1491.A.5.L)	ΔΕΥΙΟ ΚΑΙ ΚΑΧΗΡΟΝΟ •• ΜΟΣ ΔΙΔΘΥ ΔΑΛΛΑ ΤΟΤΕ ΜΕΝΟΥ ΚΕΙΔΟΝΤΕΣ ΘΝ
Gal 1:15 (1488.B.27.L)	ΚΩΝ ΜΟΥ ΠΑΡ Δ ΟΣ ΕΩ •• ΟΤΕ Δ ΕΕΥ Δ ΟΚ ΗΣ ΕΝΟ ΔΦΩΡΙΣ Δ ΣΜΕ ΕΚΚΟΙΛΙ	Gal 4:14a (1491.A.29.L)	ΤΕΡΟΝ ΚΑΙ ΤΟΝ ΠΕΙΡΑ ΣΜΟ •• ΥΜΩΝ ΕΝ ΤΗΣ ΔΡΚΙ ΜΟΥ ΟΥ ΚΕ ΖΟΥΘΕΝ ΗΣ ΔΤΕ
Gal 2:6 (1489.A.8.L)	ΜΕΙΝΗ ΠΡΟΣ ΥΜΑΣ ΔΠΟ •• ΔΕ ΤΩΝ Δ ΟΚΟΥΝΤΩΝ ΕΙΝΑΙ ΤΙ ΟΠΟΙΟΙ ΠΟΤΕ	Gal 4:14b-15 (1491.A.33.L)	ΛΩΣ Δ ΓΓΕΛΟΝ ΘΥ ΕΔΕ •• Σ Δ ΣΘ ΕΜΕ ΩΣ ΧΝΙΝ ΠΟΥ ΟΥ ΝΟΜΑΣ ΔΡΙ Σ ΜΟΣ ΥΜΩ
Gal 2:8 (1489.A.20.L)	ΤΡΟΣ ΤΗΣ ΠΕΡΙ ΤΟ ΜΗΣ •• ΟΓ ΔΡΕ ΝΕΡΓΗΣ Δ Σ ΠΕΤΡΩ ΕΙΣ ΑΠΟΣΤΟΛΗΝ ΤΗΣ	Gal 4:18 (1491.B.3.L)	Ν Δ ΔΥ ΤΟΥ Σ ΖΗΛΟΥ ΤΕ •• ΚΑΛΟΝ Δ Ε ΖΗΛΟΥ ΣΘΕ ΕΝ ΚΑΛΩ ΠΑΝΤΟΤΕ ΚΑΙ
Gal 2:13 (1489.B.7.L)	ΜΗΣ ΚΑΙ ΣΥΝΥΠΕΚΡΙΘΗ •• ΣΑΝ Δ ΥΤΩ ΙΧΟΙ ΠΟΙΟΥ Δ Δ ΙΟΙΩ ΣΤΕ ΚΑΙ ΒΑΡΝΑ	Gal 4:30 (1491.C.17.R)	ΠΑΙΔΙΣ Κ Η Σ ΜΕΤΑ ΤΟΥ ΥΙΟΥ ΤΗΣ ΕΛΕΥΘΕΡΑΣ •• ΔΙΟ Δ Δ ΕΛΦΟΙ ΟΥ ΚΕ ΣΜΕ
Gal 2:14 (1489.B.14.L)	ΘΕΙΔΑΝ ΤΟΥ ΕΥΑΓΓΕΛΙΟΥ •• ΕΙΠΟΝ ΤΩ ΚΗΦ Δ ΕΜ ΠΡΟ ΣΘΕΝ ΠΑΝΤΩΝ ΕΙΣΥΙΟΥ	Gal 5:8 (1492.A.5.L)	ΛΗΘΕΙ Δ ΜΗ ΠΕΙΘΕΣΘΑΙ •• Η ΠΕΙΣ ΜΟΝ Η ΟΥ ΚΕ ΚΤΟΥ ΚΑΛΟΥΝΤΟΣ ΥΜΑΣ ΜΕΙ
Gal 3:2 (1489.C.17.R)	ΤΟΥΤΟ ΜΟΝΟΝ ΘΕΛΩ ΜΑΣ ΘΕΙΝΑ ΦΥΜΩΝ ΕΣ ΕΡΓΩ ΝΟΜΟΥ ΤΟ ΠΝΕΥΜΑ ΕΛΔ ••	Gal 6:2 (1492.C.3.L)	ΡΗΒΑΣΤΑ ΖΕΤΕ ΚΑΙ ΟΥΤΩΣ •• ΔΝΑ ΠΑΧΗΡΩΣ ΕΤΕ ΤΟΝ ΝΟ ΜΟΝ ΤΟΥ ΧΥ ΕΙΓΑΡ Δ ΟΚΕΙ
Gal 3:6 (1489.C.30.R)	Η ΕΣ Δ ΚΟ Η Σ ΠΙΣ ΤΕ ΩΣ ΚΑΘΩΣ Δ ΒΡΑ Δ ΜΕ ΠΙΣ ΤΕ Υ Σ ΕΝ ΤΩ ΘΩ ΚΑΙ ΕΛΟΓΙ ••	Gal 6:12 (1492.C.41.L)	ΝΑ Γ ΚΑ ΖΟΥ ΣΙΝ ΥΜΑΣ ΠΕ •• ΡΙΤΕ ΜΝΕ ΣΘΑΙ ΜΟΝΟΝ Ι ΝΑ ΤΩ Σ ΤΑ Υ ΡΩ ΤΟΥ ΧΥ
Gal 3:17 (1490.B.5.L)	ΚΥΡΩ ΜΕΝ ΗΝ ΥΠΟ ΤΟΥ •• ΘΥ Ο ΜΕΤΑ ΤΕ ΤΡΑΚΟΣΙ Δ ΚΑΙ ΤΡΙΔΚΟΝΤΑ ΕΤΗ ΓΕ	Eph 1:3-4 (1493.B.12.L)	ΜΑΤΙ Κ Η Ν ΤΟΙΣ ΕΠΟΥ •• ΡΑΝ ΙΟΙΣ ΕΝ ΧΩ ΚΑΘΩΣ ΕΣ ΕΛΕΞΑ ΤΟ ΗΜΑΣ ΕΝ ΔΥ



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Eph 1:6-7 (1493.B.25.L)	<p>ΗΣΕΧΑΡΙΤΩΣΕΝΗΜ&amp;C            ** ΕΝΤΩΗΓ&amp;ΠΗΜΕΝΩΕΝ            ΩΕΧΟΜΕΝΤΗΝ&amp;ΠΟ</p>	Eph 4:17 (1496.B.10.R)	<p>ΜΗΝΕΔΥΤΟΥΕΝ&amp;Γ&amp;ΠΗ            ΤΟΥΤΟΟΥΝΛΕΓΩΚ&amp;ΙΜ&amp;Ρ **            ΤΥΡΟΜ&amp;ΙΕΝΚΩΜΗΚΕΤΙ</p>
Eph 2:1-2 (1494.A.33.L)	<p>Κ&amp;ΙΤ&amp;ΙΣΕΠΙΘΥΜΙ&amp;ΙC            ** ΥΜΩΝΕΝ&amp;ΙCΠΟΤΕΠΕ            ΡΙΕΠ&amp;ΤΗC&amp;ΤΕΚ&amp;Τ&amp;ΤΟ</p>	Eph 4:19 (1496.B.22.L)	<p>CΙΝΤΗCΚ&amp;Ρ&amp;Ι&amp;C&amp;ΥΤΩ            ** ΟΙΤΙΝΕC&amp;ΠΗ&amp;ΓΗΚΟΤΕC            ΕΔΥΤΟΥCΠ&amp;ΡΕΔΩΚ&amp;Ν</p>
Eph 2:8 (1494.B.26.L)	<p>ΤΙΕΦΗΜ&amp;CΕΝΧΩΙΥ            ** ΤΗΓ&amp;ΡΧ&amp;ΡΙΤΙΕCΤΕCΕ            CΩCΜΕΝΟΙ&amp;Ι&amp;ΠΙCΤΕΩC</p>	Eph 5:9 (1497.A.28.L) See note #8	<p>ΤΟCΠΕΡΙΠ&amp;ΤΕΙΤΕΟ&amp;Ρ            ** Κ&amp;ΡΠΟCΤΟΥΦΩΤΟCΕ            Π&amp;CΗ&amp;Γ&amp;ΘΩCΥΝΗΚ&amp;Ι</p>
Eph 2:17 (1494.C.29.L)	<p>ΘΩΝΕΥΗΓΓΕΛΙ&amp;C&amp;ΤΟΕΙ            ** ΡΗΝΗΥΜΙΝΤΟΙCΜ&amp;Κ&amp;Ρ&amp;Τ            Κ&amp;ΙΕΙΡΗΝΗΝΤΟΙCΕΓΓΥC</p>	Eph 5:19 (1497.B.19.L)	<p>ΘΕΕΝΠΝΕΥΜ&amp;ΤΙ&amp;Λ&amp;ΛΟΥ            ** ΤΕCΕΔΥΤΟΙCΕΝΨ&amp;ΛΜΟΙC            Κ&amp;ΙΥΜΝΟΙCΚ&amp;ΙΩ&amp;Δ&amp;ΙC</p>
Eph 3:6 (1495.A.32.L)	<p>Κ&amp;ΙCΥΜΜΕΤΟΧ&amp;ΤΗC            ** ΕΠ&amp;ΓΓΕΛΙ&amp;CΕΝΧΩΙΥ            ΔΙ&amp;ΤΟΥΕΥ&amp;ΓΓΕΛΙΟΥ</p>	Eph 5:27 (1497.C.6.R)	<p>ΕΝΡΗΜ&amp;ΤΙΙΝ&amp;Π&amp;Ρ&amp;CΤΗ            CΗ&amp;ΥΤΟCΕ&amp;ΥΤΩΕΝΔΟ **            ΖΟΝΤΗΝΕΚΚ&amp;ΧΗCΙ&amp;Ν</p>
Eph 3:8a (1495.A.40.L)	<p>ΔΥΝ&amp;ΜΕΩC&amp;ΥΤΟΥΕ            ** ΜΟΙΤΩΕ&amp;Χ&amp;ΙCΤΟΤΕ            ΡΩΤ&amp;ΝΤΩΝ&amp;ΓΙΩΝΕ</p>	Eph 6:2-3 (1498.A.3.L) See note #9	<p>ΕΝΤΟΧΗΡΩΤΗΕΝΕ            ** Π&amp;ΓΓΕΛΙΑΙΝ&amp;ΕΥCΟΙΓΕ            ΝΗΤ&amp;ΙΚ&amp;ΙΕCΗΜ&amp;ΚΡΟ</p>
Eph 3:8b-9a (1495.B.4.L)	<p>ΔCΤΟΝΠΛΟΥΤΟCΤΟΥ            ** ΧΥΚ&amp;ΙΦΩΤΙC&amp;ΙΠ&amp;ΝΤ&amp;C            ΤΙCΗΟΙΚΟΝΟΜΙ&amp;ΤΟΥ</p>	Eph 6:7 (1498.A.21.L)	<p>ΨΥΧΗCΜΕΤ&amp;ΕΥΝΟΙ&amp;C            ** ΔΟΥ&amp;ΕΥΟΝΤΕCΩCΤΩ            ΚΩΚ&amp;ΙΟΥΚ&amp;ΝΘΡΩΠΩ</p>
Eph 3:9b-10 (1495.B.9.L)	<p>ΔΙΩΝΩΝΕΝΤΩΘΩΤΩ            ** Τ&amp;Π&amp;ΝΤ&amp;ΚΤΙC&amp;ΝΤΙΝ&amp;            ΓΝΩΡΙCΘΗΝΥΝΤ&amp;ΙC&amp;Ρ</p>	Eph 6:12 (1498.B.5.R)	<p>CΙ&amp;CΠΡΟCΤΟΥCΚΟCΜΟ            ΚΡ&amp;ΤΟΡ&amp;CΤΟΥCΚΟΤΟΥC **            ΤΟΥΤΟΥΠΡΟCΤ&amp;ΠΝΕΥ</p>
Eph 3:13 (1495.B.25.L)	<p>ΕΝΤ&amp;ΙCΘ&amp;ΧΙΨΕCΙΝΜΟΥ            ** ΥΠΕΡΥΜΩΝΗΤΙCΕCΤΙΝ            ΔΟΞ&amp;ΥΜΩΝ ΤΟΥΤΟΥ</p>	Eph 6:20 (1498.C.3.L)	<p>ΜΥCΤΗΡΙΟΝΥΠΕΡΟΥΠΡΕC            ** ΒΕΥ&amp;ΕΝ&amp;ΛΥCΕΙΙΝ&amp;ΔΥ            ΤΟΠ&amp;ΡΡΗCΙ&amp;CΩΜ&amp;ΙΩC</p>
Eph 3:21 (1495.C.17.R)	<p>ΗΔΟΞ&amp;ΕΝΤΗΕΚΚ&amp;ΔΗCΙΑ            Κ&amp;ΙΕΝΧΩΙΥΕΙCΠ&amp;C&amp;C **            Τ&amp;CΓΕΝΕ&amp;CΤΟΥ&amp;ΙΩΝΟC</p>	Phil 1:13 (1499.B.14.L)	<p>CΘ&amp;ΙΕΝΟΧΩΤΩΠ&amp;ΡΙΤΩ            ** ΡΙΩΚ&amp;ΙΤΟΙCΧΟΙΠΟΙC            Π&amp;CΙΝΚ&amp;ΙΤΟΥCΠ&amp;ΧΕΙΟ</p>
Eph 4:8 (1496.A.3.L)	<p>ΓΕΙ&amp;Ν&amp;Β&amp;CΕΙCΥΨΟCΗ            ** ΧΜ&amp;ΧΩΤΕΥCΕΝ&amp;ΙΧΜ&amp;            ΧΩCΙ&amp;ΝΚ&amp;ΙΕΔΩΚΕΝΔΟ</p>	Phil 1:28 (1499.C.42.R)	<p>ΠΟΤΩΝ&amp;ΝΤΙΚΕΙΜΕΝΩ            ΗΤΙCΕCΤΙΝ&amp;ΥΤΟΙCΕ            ΔΕΙΖΙC&amp;ΠΩ&amp;ΕΙ&amp;CΥΜΩ</p>

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Phil 2:1 (1500.A.15.L)	ΝΩΝΙΔΠΝΕΥΜΑΤΟΣ •• ΕΙΤΙΣΣΠΑΓΧΝΑΚΑΙΟΙ ΚΤΕΙΡΜΟΙΠΛΗΡΩΣΑΤΕ	Col 1:12 (1503.A.17.L)	ΧΑΡΑΣΕΥΧΑΡΙΣΤΟΥΝΤΕΣ •• ΔΜΑΤΩΠΑΤΡΙΤΩΚΑΛΕ ΣΑΝΤΙΚΑΙΚΑΝΩΣΑΝ
Phil 2:4-5 (1500.A.30.L)	ΔΛΛΑΚΑΙΤΑΕΤΕΡΩΝΕ •• ΚΑΣΤΟΙΤΟΥΤΟΦΡΟ ΝΕΙΤΕΕΝΗΜΙΝΟΚΑΙΕ-	Col 1:14 (1503.A.27.L)	ΔΓΔΠΗΣΑΥΤΟΥΕΝΩΕ •• ΣΧΟΜΕΝΤΗΝΑΠΟΧΥΤΡΩ CΙΝΤΗΝΑΦΕCΙΝΤΩΝ
Phil 2:14 (1500.B.27.L)	ΤΗΣΕΥΔΟΚΑΙΣΠΑΝΤΑ •• ΠΟΙΕΙΤΕΧΩΡΙCΓΟΓΓΥ CΜΩΝΚΑΙΔΙΔΛΟΓΙCΜΩ-	Col 1:19 (1503.B.10.L)	ΤΩΕΥΔΟΚΗCΕΝΠΑΝΤΟ •• ΠΛΗΡΩΜΑΚΑΤΟΙΚΗCΑΙ ΚΑΙΔΙΔΥΤΟΥΔΠΟΚΑΤΑΛ
Phil 2:20 (1500.C.10.L)	ΤΑΠΕΡΙΥΜΩΝΟΥΔΕΝΑ •• ΓΑΡΕΧΩΙCΟΥΨΥΧΟΝΟC ΤΙCΓΗCΙΩCΤΑΠΕΡΙΥ	Col 1:20 (1503.B.15.L)	ΔΙΔΤΟΥΔΙΜΑΤΟCΤΟΥ •• CΤΑΥΡΟΥΔΥΤΟΥΕΙΤΕ ΤΑΕΠΙΓΗCΕΙΤΕΤΑΕΝ
Phil 2:24-25 (1500.C.24.L)	ΟΤΙΚΑΙΔΥΤΟCΤΑΧΕΩC •• ΕΛΕΥCΟΜΑΙ ΔΝΑΓΚΑΙ ΟΝΔΕΗΓΗCΔΜΗΝΕΠΑ	Col 1:23-24 (1503.B.39.L)	ΝΟΜΗΝΕΓΩΠΔΥΧΟC •• ΔΙΔΚΟΝΟCΝΥΝΧΑΙΡΩ ΕΝΤΟΙCΠΑΘΗΜΑCΙΝΥ
Phil 3:5 (1501.A.32.L)	ΝΑΙΕΝCΑΡΚΙΕΓΩΜΑΛΛΟ- •• ΠΕΡΙΤΟΜΗΟΚΤΑΗΜΕ ΡΟCΕΚΓΕΝΟΥCΙCΡΑΗΛ	Col 1:27 (1503.C.20.R)	ΤΟΥΤΟΥΕΝΤΟΙCΘΘΕ CΙΝΟΕCΤΙΝΧCΕΝΥΜΙΝ •• ΗΕΛΠΙCΤΗCΔΟΞΗCΟΝ
Phil 3:16-17 (1501.B.42.L)	ΕΦΘΑCΔΜΕΝΤΩΔΥΤΩ •• CΤΟΙΧΕΙΝCΥΜΜΕΙΜΗΤΑΙ ΜΟΥΓΕΙΝΕCΘΕΔΔΕΛΦΟΙ	Col 2:6 (1504.A.20.L)	ΛΑΒΕΤΕΤΟΝΧΝΙΝΤΟΝ •• ΚΝΕΝΑΥΤΩΠΕΡΙΠΑΤΕΙ ΤΕΕΡΡΙΖΩΜΕΝΟΙΚΑΙ
Phil 4:8-9 (1502.A.21.L)	ΡΕΤΗΚΑΙΕΙΤΙCΕΠΑΙΝΟC •• ΤΑΥΤΑΛΟΓΙΖΕCΘΕΔΚΑΙ ΕΜΔΘΕΤΕΚΑΙΠΑΡΕΛΑ	Col 2:11 (1504.B.4.L)	ΗΤΩΕΝΤΗΔΠΕΙΚΔΥCΕΙ •• ΤΟΥCΩΜΑΤΟCΤΗCΣΑΡ ΚΟCΕΝΤΗΠΕΡΙΤΟΜΗ
Phil 4:23 (1502.B.42.L)	ΟΙΚΙΔΧΧΑΡΙCΤΟΥΚΥΙΥ •• ΧΥΜΕΤΑΤΟΥΤΙΝCΥΜΩΝ	Col 2:14 (1504.B.22.L)	ΘΗΜΩΝΧΕΙΡΟΓΡΑΦΟ- •• ΤΟΙCΔΟΓΜΑCΙΝΟΗΝΥ ΠΕΝΑΝΤΙΟΝΗΜΙΝΚΑΙ
Col 1:2 (1502.C.8.L)	ΡΙCΥΜΙΝΚΑΙΕΙΡΗΝΗΔ •• ΠΟΘΥΤΑΤΡΟCΗΜΩΝ ΕΥΧΑΡΙCΤΟΥΜΕΝΤΩ	Col 2:15-16 (1504.B.31.L)	ΡΗCΙΔΘΡΙΑΜΒΕΥCΑCΔΥ •• ΤΟΥCΕΝΑΥΤΩΜΗΟΥΝ ΤΙCΥΜΑCΚΡΕΙΝΕΤΩΕ-
Col 1:7 (1502.C.33.L)	ΠΗΤΟΥCΥΝΔΟΥΛΟΥΗ •• ΜΩΝΟCΕCΤΙΝΠΙCΤΟC ΥΠΕΡΗΜΩΝΑΙΔΚΟΝΟC	Col 2:20-21 (1504.C.15.L)	ΤΕCΕΝΚΟCΜΩΔΟΓΜΑ •• ΤΙΖΕCΘΕΜΗΔΨΗΜΗ ΔΕΓΕΥCΗΜΗΔΕΘΙΓΗC



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Col 3:10 (1505.A.22.L)	TONΔΝΔΚΑΙΝΟΥΜΕΝΟ <sup>-</sup> ** ΕΙΣΕΠΙΓΝΩΣΙΝΚΑΤΕΙ ΚΟΝΔΤΟΥΚΤΙΣΑΝΤΟΣ	1 Thess 1:1-2 (1506.C.6.L)	ΚΩΤΥΧΩΧΑΡΙΣΥΜΙ <sup>-</sup> ** ΚΑΙΕΙΡΗΝΗΕΥΧΑΡΙΣΤΟΥ ΜΕΝΤΩΘΩΠΑΝΤΟΤΕ
Col 3:14 (1505.B.2.L)	ΕΠΙΠΑΣΙΝΔΕΤΟΥΤΟΙΣ ** ΤΗΝΔΓΔΠΗΝΟΕΣΤΙΝ ΣΥΝΔΕΣΜΟCΤΗCΤΕ	1 Thess 1:7 (1506.C.38.L)	ΔΓΙΟΥΩCΤΕΓΕΝΕCΘΑΙ ** ΥΜΑCΤΥΠΟΝΠΑΣΙΝ ΤΟΙCΠΙCΤΕΥΟΥCΙΝΕ <sup>-</sup>
Col 3:16 (1505.B.17.L)	ΤΙΚΑΙCΕΝΤΗΧΑΡΙΤΙΔΑ ** ΔΟΝΤΕCΕΝΤΑΙCΚΑΡ ΔΙΔΙCΥΜΩΝΤΟΘΩΚΑΙ	1 Thess 2:2 (1507.A.25.L)	ΟΤΙΟΥΚΕΝΗΓΕΓΟΝΕΝ ** ΔΛΛΑΠΡΟΠΑΘΟΝΤΕC ΚΑΙΥΒΡΙCΘΕΝΤΕCΚΑ
Col 3:18-19 (1505.B.26.L)	CΕCΘΕΤΟΙCΑΝΔΡΑCΙΝ ** ΩCΑΝΗΚΕΝΕΝΚΩΟΙ ΔΝΔΡΕCΑΓΑΠΑΤΕΤΑC	1 Thess 2:4 (1507.A.38.L)	ΔΕΔΟΚΙΜΑCΜΕΘΑΥΠΩ ** ΤΟΥΘΥΠΙCΤΕΥΘΑΙ ΤΟΕΥΔΓΕΛΙΟΝΟΥΤΩC
Col 3:20 (1505.B.33.L)	ΠΑΝΤΑΤΟΥΤΟΓΑΡΕΥ ** ΔΡΕCΤΟΝΕCΤΙΝΕΝΚΩ ΠΙΠΑΤΕΡΕCΜΗΡΕΘΙ	1 Thess 2:7 (1507.B.13.L)	ΠΟCΤΟΛΟΙΔΑΛΔΕΓΕΝΗ ** ΘΗΜΕΝΝΗΠΙΟΙΕΝΜΕ CΩΥΜΩΝΩCΕΑΝΤΡΟ
Col 3:22 (1505.C.1.R)	ΕΝΔΠΧΟΤΗΤΙΚΑΡΔΙΑC ΦΟΒΟΥΜΕΝΟΙ ΤΟΝΚ <sup>Ν</sup> ** ΟΕΔΝΠΟΙΗΤΕΕΚΨΥΧΑC	1 Thess 2:9 (1507.B.27.L)	ΤΟΝΜΟΧΘΟΝΝΥΚΤΟC ** ΚΑΙΗΜΕΡΑCΕΡΓΑΖΟΜΕ ΝΟΙΠΡΟCΤΟΜΗΕΠΙΒΑ
Col 3:25 (1505.C.11.R)	ΤΑΙΟΗΔΙΚΗCΕΝΚΑΙΟΥ ΚΕCΤΙΝΠΡΟCΩΠΟΧΗΜ ** ΨΙΔΟΙΚΥΡΙΟΙΤΟΔΙΚΑΙ	1 Thess 2:13 (1507.C.10.R)	ΓΟΝΔΚΟΗCΠΑΡΗΜΩΝ ΤΟΥΘΥΕΔΕΞΑCΘΕΟΥΧΟ ** ΓΟΝΔΝΘΡΩΠΩΝΑΛΛΑ
Col 4:7 (1505.C.37.R)	ΝΕCΘΑΙΤΑΚΑΤΕΜΕ ΠΑΝΤΑΓΝΩΡΙCΕΙΥΜΙ <sup>-</sup> ** ΤΥΧΙΚΟCΟΔΓΑΠΗΤΟC	1 Thess 2:15 (1507.C.26.R)	ΚΑΙΤΟΝΚ <sup>Ν</sup> ΔΠΟΚΤΕΙ ΝΑΝΤΩΝΙΝΚΑΙΤΟΥC ** ΠΡΟΦΗΤΑCΚΑΙΗΜΑC
Col 4:9a (1506.A.6.L)	ΚΑΙΔΓΔΠΗΤΩΔΔΕΛΦΩ ** ΟCΕCΤΙΝΕCΥΜΩΝΠΑ <sup>-</sup> ΤΑΥΜΙΝΓΝΩΡΙCΟΥCΙΝ	1 Thess 2:16 (1507.C.36.R)	ΔΥΤΩΝΠΑΝΤΟΤΕΕ ΦΘΑΚΕΝΔΕΗΟΡΓΗΠΑΥ ** ΤΟΥCΕΙCΤΕΛΟC ΗΜΕΙC
Col 4:9b (1506.A.7.L)	ΟCΕCΤΙΝΕCΥΜΩΝΠΑ <sup>-</sup> ** ΤΑΥΜΙΝΓΝΩΡΙCΟΥCΙΝ ΤΑΩΔΕ	1 Thess 4:1a (1508.C.5.L)	ΤΩΜΕΝΥΜΑCΚΑΙΠΑΡΑ ** ΚΑΛΟΥΜΕΝΕΝΚΩΤΥΝΑ ΚΑΘΩCΠΑΡΕΛΑΒΕΤΕ
Col 4:12 (1506.A.25.L)	ΦΡΑCΟΕCΥΜΩΝΔΟΥΧΟC ** ΧΥΤΥΠΑΝΤΟΤΕΔΓΩΝΙ ΖΟΜΕΝΟCΥΠΕΡΥΜΩΝ	1 Thess 4:1b (1508.C.10.L)	ΔΡΕCΚΕΙΝΘΩΚΑΘΩC ** ΚΑΙΠΕΡΙΠΑΤΕΙΤΕΙΝΑ ΠΕΡΙCCEΥCΗΤΕΜΑΛΛΟ <sup>-</sup>

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1 Thess 4:8 (1508.C.36.L)	<p>ΛΔΕΝΑΓΙΔCΜΩΤΟΙΓΔΡ                  ** ΟΥΝΟΔΘΕΤΩΝΟΥΚΑ<sup>-</sup>                  ΘΡΩΠΟΝΑΩΕΤΕΙΔΑΛΛΑ</p>	2 Thess 2:8 (1511.A.27.L)	<p>ΚΑΛΥΦΘΗCΕΤΑΙΟΔΝΟ                  ** ΜΟCΟΝΟΚ<sup>Ϟ</sup>CΔΝΕΧΕΙΤΩ                  ΠΝΕΥΜΑΤΙΤΟΥCΤΟ</p>
1 Thess 4:9 (1508.C.42.L)	<p>ΠΕΡΙΔΕΤΗCΦΙΛΔΔΕΛ                  ** ΦΙΔCΟΥΧΡΕΙΔΝΕΙΧΟΜΕ<sup>-</sup>                  ΓΡΑΦΕΙΝΥΜΙΝΑΥΤΟΙ</p>	2 Thess 2:10 (1511.A.38.L)	<p>ΚΔΙΕΝΠΔCΗΠΔΤΗΔ                  ** ΔΙΚΙΔCΤΟΙCΑΠΟΛΛΥ                  ΜΕΝΟΙCΑΝΘΩΝΤΗΝ</p>
1 Thess 5:5 (1509.B.33.L)	<p>ΤΟCΕCΤΕΚΔΙΥΙΟΙΗΜΕ                  ** ΡΑCΟΥΚΕCΜΕΝΝΥΚΤΟC                  ΟΥΔΕCΚΟΤΟΥCΑΡΑΟΥ<sup>-</sup></p>	2 Thess 2:13 (1511.B.14.L)	<p>ΥΠΟΚΥΟΤΙΕΙΛΑΤΟΥΜΑC                  ** ΟΘ<sup>Ϟ</sup>CΑΠΡΧΗΝΕΙCΩΤΗ                  ΡΙΑΝΕΝΑΓΙΔCΜΩΠΝΕΥ</p>
1 Thess 5:20-21 (1510.A.5.L)	<p>ΤΕΙΔCΜΗΕΞΟΥΘΕΝΕΙ                  ** ΤΕΠΑΝΤΑΔΕΔΟΚΙΜΑΖΕ                  ΤΕΤΟΚΑΛΟΝΚΑΤΕΧΕ</p>	2 Thess 3:8 (1511.C.28.R)	<p>CΔΜΕΝΕΝΥΜΙΝΟΥΔΕ                  ** ΔΩΡΕΔΝΑΡΤΟΝΕΦΑΓΟ                  ΜΕΝΠΑΡΑΤΙΝΟCΑΛΛΕ<sup>-</sup></p>
2 Thess 1:5 (1510.B.28.L)	<p>ΚΑΤΑΞΙΩΘΗΝΑΙΥΜΑC                  ** ΤΗCΒΑCΙΧΕΙΔCΤΟΥΘΥ                  ΥΠΕΡΗCΚΑΙΠΔCΧΕΤΕ</p>	2 Thess 3:12 (1512.A.9.L)	<p>ΠΑΡΑΚΑΛΟΥΜΕΝΕΝΚΩ                  ** ΓΥΚΩΙΝΑΜΕΤΑΗCΥ                  ΧΙΔCΕΡΓΑΖΟΜΕΝΟΙΤΟ<sup>-</sup></p>
2 Thess 1:6 (1510.B.32.L)	<p>ΔΝΤΑΠΟΔΟΥΝΑΙΤΟΙC                  ** ΘΛΕΙΒΟΥCΙΝΥΜΑCΘΛΙ                  ΨΙΝΚΑΙΥΜΙΝΤΟΙCΘΛΕΙ</p>	2 Thess 3:14 (1512.A.17.L)	<p>ΤΩΛΟΓΩΥΜΩΝΑΙΔΤΗC                  ** ΕΠΙCΤΟΛΗCΤΟΥΤΟΝ                  CΗΜΙΟΥCΘΕΜΗCΥΝΑ</p>
2 Thess 1:9 (1510.C.3.L)	<p>ΓΥΟΙΤΙΝΕCΔΙΚΗΝΤΕΙ                  ** CΟΥCΙΝΟΧΕΘΡΟΝΑΙΩ                  ΝΙΟΝΑΠΟΠΡΟCΩΠΟΥ</p>	2 Thess 3:16 (1512.A.27.L)	<p>ΔΙΔΠΑΝΤΟCΕΝΠΑΝΤΙ                  ** ΤΡΟΠΩΟΚ<sup>Ϟ</sup>CΜΕΤΑΠΑ<sup>-</sup>                  ΤΩΝΥΜΟΝΟCΠΑCΜΟC</p>
2 Thess 1:11 (1510.C.17.L)	<p>ΠΕΡΙΥΜΩΝΙΝΑΥΜΑC                  ** ΔΞΙΩCΗΤΗCΚΛΗCΕΩC                  ΟΘ<sup>Ϟ</sup>CΗΜΩΝΚΑΙΠΑΗΡΩ</p>	Heb 1:3 (1512.B.17.R)	<p>ΜΕΩCΑΥΤΟΥΚΑΘΑΡΙCΜΟ<sup>-</sup>                  ΤΩΝΑΜΑΡΤΙΩΝΠΟΙΗ                  ** CΔΜΕΝΟCΕΚΑΘΙCΕΝ</p>
2 Thess 2:2a (1510.C.38.L)	<p>ΔΛΟΓΟΥΜΗΤΕΔΙΕΠΙ                  ** CΤΟΛΗCΩCΔΙΗΜΩΝ                  ΩCΟΤΙΕΝΕCΤΗΚΕΝ</p>	Heb 3:10 (1514.A.10.L)	<p>ΤΔΕΤΗΔΙΟΠΡΟCΩΧΘΙ                  ** CΑΤΗΓΕΝΕΔΤΑΥΤΗΚΑΙ                  ΕΙΠΟΝΔΕΙΠΑΔΝΩΝΤΑΙ</p>
2 Thess 2:2b-3 (1510.C.40.L)	<p>ΩCΟΤΙΕΝΕCΤΗΚΕΝ                  ** ΗΗΜΕΡΑΤΟΥΚΥΜΗΤΙC                  ΥΜΑCΕΞΑΠΔΤΗCΗΚΑ</p>	Heb 3:19 (1514.B.12.L)	<p>ΟΤΙΟΥΚΗΔΥΝΗΘΗCΑ<sup>-</sup>                  ** ΕΙCΕΛΘΕΙΝΔΙΔΠΙCΤΙΔ<sup>-</sup>                  ΦΟΒΗΘΩΜΕΝΟΥΝΜΗ</p>
2 Thess 2:4 (1511.A.8.L)	<p>ΝΟCΚΑΙΥΠΕΡΕΡΟΜΕ                  ** ΝΟCΕΠΙΠΑΝΤΑΛΕΓΟ                  ΜΕΝΟΝΘΗCΕΒΑCΜΑ</p>	Heb 5:8 (1515.B.20.L)	<p>ΔΠΟΤΗCΕΥΛΔΒΕΙΔCΚΑΙ                  ** ΠΕΡΩΝΥΙΟCΕΜΔΘΕΝ                  ΔΦΩΝΕΠΑΘΕΝΤΗΝΥ</p>





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**Note 1:** This umlaut is retraced, but the second dot is oblong. The two dots are very close together.

**Note 2:** The two dots appear to be streaked downward (, ,).

**Note 3:** There appears to be an additional set of dots off to the left.

**Note 4:** This is an umlaut but it is just to the left of a canon marker, so it could easily be confused with decoration. There are, however, no such dots on similar "S" canon markers (see 1470).

**Note 5:** These dots are close together. The second dot looks like a comma. It is not retraced.

**Note 6:** There appears to be a third dot near the umlaut. The first dot is above the line (at about "10 o'clock").

**Note 7:** The first dot of the umlaut is smeared.

**Note 8:** There appears to be a third dot near the umlaut. First dot is at "11 o'clock." They are very close together.

**Note 9:** This umlaut is very distinct but very far away from the line marked. It is to the left of the quotation marker (">"). It does not appear to be retraced, and ink appears to match that of the quotation siglum (">").

**Note 10:** This umlaut is in the Hebrews supplement.



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**Rejected Umlauts:** Marks that appear to be umlauts but most likely are not which have not already been discussed in Chapter 3.

1447.B.11.L - The marks are too irregular, and the second dot is too high to be an umlaut.

1452.A.39.R - Imprint from 1452.C.40.L

1453.A.29.R - Imprint from 1452.C.29.L

1456.A.25.L - The dots are smaller and less distinct than the other umlauts on the same page. They are probably bleedover from the umlaut at 1457.C.25.R.

1456.B.24.R - Probably bleedover from the umlaut at 1457.B.24.L. Since B.R umlauts are so rare, and the ink appears to be more faded than the other umlauts on the same page.

1461.B.18.R - Imprint from 1460.B.18.L.

1472.B.24.R - Bleedover from 1473.B.24.L.

1475.C.30.R - The dots are very fine and there is no indication that there is any original ink under them. Also, they are too far apart.

1497.C.4.R - Bleedover from opposite page(1496.A.3.L)

1498.B.13.R - Imprint from 1499.B.14.L

1499.A.3.R - Imprint from 1498.C.3.L

1499.C.21.R - Imprint from 1498.A.21.L

1500.C.32.R - Imprint from 1501.A.32.L

1501.A.24.R - Imprint from 1500.C.24.L

1506.A.28.L - Imprint from 1507.B.27.L

1511.A.3.R - Imprint from 1510.C.3.L

1513.C.27.R - Imprint from 1512.A.27.L

1517.C.36.L – These two dots are very indistinct.

## CHAPTER 4: CONCLUSIONS AND IMPLICATIONS

The most pressing and obvious question that arises out of an examination of the umlauts in Vaticanus or any related research regards possible sources for the umlauts. What do the umlauts reveal about the manuscript(s), texts, or readings available to the scribe who made them? Making such a determination is obviously difficult, given the amount of uncertainty involved. If, for example, the scribe who made the umlauts had knowledge of multiple texts from which he inconsistently made the umlauts (i.e. he was not marking every place the manuscript(s) disagreed with Vaticanus), it would be difficult to suggest the nature of that text from variants found on unlauded lines. If the scribe who made the umlauts had access to a text that is no longer extant which was of a mixed text-type, it would be difficult to reconstruct the nature of that text from the extant variants found in modern apparatuses. When the possibility that at least some of the umlauts mark variants that are no longer extant in any known manuscript is considered, the difficulty in drawing conclusions is multiplied.

Payne was the first to suggest a text as a possible source for the Vaticanus umlauts when he suggested the Syriac text.<sup>1</sup> As noted in Chapter 2, establishing a connection between Vaticanus and any texts in the Syriac tradition is difficult, but there does appear to be a substantial statistical connection between Vaticanus umlauts and

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<sup>1</sup> This possibility is discussed in some detail in Chapter 2 of this dissertation. Miller confirms Payne's findings. Miller, "Sigla," 56. Miller is congruous with the findings of this study.



locations of variation between the Syriac text and Vaticanus. Given the number of umlauts that mark lines of text where Vaticanus and the Syriac text agree, it is unlikely that the Syriac text is sufficient to account for all of the umlauts. Additional sources for the Vaticanus umlauts need to be sought.<sup>2</sup>

### **The Relationship of the Vaticanus Umlauts to the Papyri**

Since it can be established that at least some, most likely all, of the umlauts are ancient, perhaps the best place to begin in searching for a source for the Vaticanus umlauts is among the papyri of the New Testament. Payne opens the door to such a discussion by noting that the archetype of Vaticanus is generally believed to be of a similar nature to  $\mathfrak{P}^{75}$  though certainly not the papyrus itself.<sup>3</sup> Could a similar suggestion about the umlauts be made?

Even a casual search through the larger apparatus in the appendix produces some interesting results. There are a handful of umlauts which quite likely appear to mark a variant found in a papyrus manuscript. Making such a determination with any kind of certainty is impossible, because on many of the lines there are other variants with other manuscripts present. It also cannot be ruled out that the scribe placing the umlauts was aware of a variant that is not extant in any manuscript today even in cases where known variants exist. The examples below, however, are illustrative of umlaut locations with

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<sup>2</sup> Miller, "Sigla," 56. In a very brief section of his thesis, Miller mentions noticeable disagreement between Vaticanus and Codex D, Codex  $\Psi$ , as well as  $f^{13}$  at umlaut locations. These manuscripts do frequently appear in the apparatus to the umlauts, but they do not bear the same statistical significance to the manuscript family suggested below.

<sup>3</sup> Payne and Canart, "Originality," 111–2.

strong papyri support. With each of the examples, after the location is given, the relevant text from the line of Vaticanus is provided. The bold text surrounded by “| |” is the line marked by an umlaut in Vaticanus. Any additional text is from the line above or the line below and is provided because some of the variant extends to that text.

- Mark 6:21 (1285.C.14.R) | **οτε ηρωδης τοις γενε** |  
ηρωδης ) + εν P<sup>45</sup>
- Luke 9:53 (1323.B.15.L) | **αυτου ην πορευομε** | νον  
πορευομενον ) πορευομενου P<sup>45</sup> lat
- John 8:36-37 (1362.B.35.L) | **λευθεροι εσεσθε ο** |  
εσεσθε ) εστε P<sup>66</sup>  
εσεσθε ) γενησεσθε 1241
- Acts 23:15 (1417.B.16.L) | **τε τω χιλιαρχω συν τω** | συνεδριω  
συν τω συνεδριω) — (P<sup>48</sup> gig) h sy<sup>hmg</sup> sa
- Rom 16:7 (1460.B.37.L) | **και ιουνιαν τους συγ** |  
ιουνιαν ) ιουλιαν P<sup>46</sup> 6 vg<sup>mss</sup> bo
- 2 Cor 1:10 (1477.C.16.R) **τηλικου** | του θανατου ερυσατο |  
τηλικουτου θανατου ) τηλικουτων θανατων  
P<sup>46</sup> 630 pc d (lat) sy
- 2 Cor 10:7 (1484.C.9.L) | **τος χριστου ουτως και ημεις** |  
χριστου ) ο χριστος P<sup>46</sup>
- 1 Pet 1:17 (1430.C.42.L) | **επικαλεισθε τον απρο** |  
επικαλεισθε) καλειτε P<sup>72</sup>  
επικαλεισθε) αιτεισθε 322 323
- Jude 21–22 (1444.C.8.L) | **ην αιωνιον και ους μεν** |  
και) — P<sup>72</sup> bo<sup>ms</sup>



The above notable examples combined with Payne's suspicion warrants further investigation.

There are two major factors hindering a thorough investigation of the relationship of the papyri to the Vaticanus umlauts. The first is the fragmentary nature of the papyri. Many of the papyrus manuscripts of the New Testament are currently extant only in small fragments, and even the most well preserved of the papyri have suffered significant damage. Furthermore, it is only possible to speculate as to the original content of the papyri. For example,  $\mathfrak{P}^{51}$  is only extant in a handful of verses in Galatians. Was it originally a manuscript of the entire Pauline epistles or only of Galatians? In this case, as in most, there is no way to know for sure. Likewise, there are thirteen variants noted between umlauted lines in Vaticanus and the text of Romans in  $\mathfrak{P}^{46}$ . There are also nine umlauts in the text of Romans in Vaticanus where NA27 shows no known variant. These nine umlauts occur at places *that are no longer extant* in Romans in  $\mathfrak{P}^{46}$ . Is it possible that these umlauts marked places where the text of  $\mathfrak{P}^{46}$  varied with the text of Vaticanus? There is now no way to know for sure based on the available evidence.<sup>4</sup>

The second factor hindering a thorough investigation of the relationship of the papyri to the Vaticanus umlauts is the possibility of multiple correctors as the impetus for the umlauts and the possibility of only partial collation. For example, it is possible that the scribe who placed the umlauts in Vaticanus was checking multiple manuscripts and marking where they varied from the text of Vaticanus. If so, any data showing a relationship between the umlauts and any one text will be significantly skewed. Likewise,

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<sup>4</sup> Though offered only as an example, it should be noted that there are also ten umlauts in the text of Romans in Vaticanus where no variant is listed in NA27 in portions *that are extant* in  $\mathfrak{P}^{46}$ . This further illustrates the difficulty of any investigation of the umlauts in Vaticanus and the papyrus.

if the scribe marked only notable places of variation or places of variation that were merely interesting to him, trying to posit a connection between the umlauts and any existing text is extremely problematic.

With these difficulties in mind some progress nevertheless can be made in exploring the relationship between the Vaticanus umlauts and the papyri. In order to demonstrate a conclusive relationship between a papyrus manuscript and the Vaticanus umlauts, two facts would need to be established. First, it would need to be demonstrated that there are a sufficiently high number of unlauded lines found in Vaticanus that correspond with the portion of the New Testament text still extant in the papyrus and which contain a variant between the papyrus and Vaticanus. It certainly would be inconclusive to show a high number of variants on unlauded lines between Vaticanus and a particular papyrus manuscript if it could also be shown that there were a large number of unlauded lines with no variants found between Vaticanus and the extant portions of the papyrus manuscript. A large number of such umlauts would not rule out the possibility of a relationship between the papyrus and Vaticanus. It is possible that the umlauts were produced using multiple manuscripts, yet such an eventuality would make drawing certain conclusions impossibly difficult.

Second, in order to demonstrate a conclusive relationship between a papyrus manuscript and the Vaticanus umlauts, one would need to be demonstrate that there were *not* a large number of substantial non-unlauded variants between Vaticanus and a papyrus manuscript. The existence of non-unlauded variants between a papyrus manuscript and Vaticanus may not rule out the possibility that the papyrus or similar manuscript was the impetus for the production of the umlauts. It is quite possible that the scribe who made



the umlauts only marked the occasional variant, for whatever reason. Such a possibility, however, would make the establishment of a relationship between the umlauts and a papyrus manuscript impossible, especially if there were a large number of variants between Vaticanus and a papyrus that were not umlauted.

Table 15 illustrates the raw data concerning the possible relationship between Vaticanus and the extant New Testament papyri. The table rows are divided into Gospels, Acts and Catholics, and Pauline Epistles. The first column is the papyrus designation. The second column is the generally accepted date for the papyrus. The third column gives the number of umlauted lines in Vaticanus that relate to a variant appearing in the papyrus in question. The fourth column lists the locations of those variants in relation to the Vaticanus umlauts. The final column lists the total number of umlauts in the portions of the New Testament where the papyrus is extant.<sup>5</sup>

It should be noted that the apparent date of the umlauts make a connection between the umlauts and a post fourth-century manuscript impossible, but these later papyri are included in Table 15, throughout this chapter, and in the apparatus in the appendix for two reasons. First, there are published objections to an early date for the umlauts,<sup>6</sup> and therefore any exploration of their relationship to the papyri should be made independently of arguments regarding date. Second, it is possible that a later manuscript

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<sup>5</sup> For example  $\mathfrak{P}^{28}$  is a third-century papyrus. One of the Vaticanus umlauts mark a line of text where B differs from  $\mathfrak{P}^{28}$ . This location is John 6:11a (1357.C.1.R).  $\mathfrak{P}^{28}$  is extant at John 6:8–12; 17–22 and there are two umlauts found in Vaticanus within the text of John 6:8–12; 17–22.

<sup>6</sup> See “The Originality of the Umlauts” in Chapter 2 for a survey of the extant literature on the dating of the umlauts. These objections to an early date have been satisfactorily answered by Payne, Canart, and this present study.

may preserve a much earlier tradition, a manuscript tradition that would have been available to the scribe of Vaticanus in the fourth century.<sup>7</sup>

Table 15. Umlauts and the Papyri

Papyrus	Date	Umlauted Variants	Locations	Total Umlauts
<b>Gospels</b>				
ⲡ <sup>28</sup>	III	1	John 6:11a (1357.C.1.R)	2
ⲡ <sup>45</sup>	III	13	Mark 6:21 (1285.C.14.R), Mark 7:28 (1288.A.41.L), Mark 7:30 (1288.B.9.L), Mark 7:32 (1288.B.20.L), Mark 9:20 (1291.A.6.L), Luke 9:48-49 (1323.A.32.L), Luke 9:53 (1323.B.15.L), Luke 10:21 (1324.B.35.L), Luke 12:31 (1329.A.17.L), Luke 12:53 (1329.C.42.R), Luke 22:58 (1345.B.11.L), John 11:19 (1367.A.12.L), John 11:29 (1367.B.7.L)	83
ⲡ <sup>60</sup>	VII	1	John 19:17 (1378.B.34.L)	2
ⲡ <sup>66</sup>	ca. 200	21	John 1:27-28 (1350.B.18.R), John 1:44 (1351.A.15.L), John 2:14-15 (1351.C.34.R), John 5:2b (1355.C.1.L), John 6:11a (1357.C.1.R), John 7:29 (1360.C.28.L), John 7:39a (1361.A.38.L), John 7:39b-40 (1361.A.40.L), John 7:52a (1361.C.1.R), John 7:52b (1361.C.3.R), John 8:25 (1362.A.31.L), John 8:36-37 (1362.B.35.L), John 10:16 (1365.B.39.L), John 10:26 (1365.C.39.R), John 10:29 (1366.A.7.L), John 11:29 (1367.B.7.L), John 12:32 (1369.C.5.R), John 12:47 (1370.A.32.L), John 13:26-27 (1371.B.7.L), John 14:13 (1372.A.31.L), John 19:17 (1378.B.34.L)	49
ⲡ <sup>75</sup>	III	5	Luke 12:31 (1329.A.17.L), Luke 15:22 (1334.A.15.L), Luke 24:47 (1349.B.19.L), John 2:14-15 (1351.C.34.R), John 5:2b (1355.C.1.L)	94
ⲡ <sup>88</sup>	IV	2	Mark 2:5 (1279.B.20.L), Mark 2:16 (1279.C.41.R)	6
<b>Acts and Catholics</b>				
ⲡ <sup>41</sup>	VIII	2	Acts 20:28 (1413.A.17.L), Acts 22:12b (1415.C.40.R)	7

<sup>7</sup> Evidence regarding a later text family which was likely preserved in a much earlier manuscript form will be given later in this chapter (with a direct example).



Ⓟ <sup>45</sup>	III	4	Acts 10:37 (1397.C.20.R), Acts 13:33b (1401.C.40.R), Acts 13:33c (1401.C.41 R), Acts 16:16 (1406.A.32.L)	83
Ⓟ <sup>48</sup>	III	1	Acts 23:15 (1417.B.16.L)	1
Ⓟ <sup>72</sup>	III/IV	12	1 Pet 1:17 (1430.C.42.L), 1 Pet 3:7 (1432.C.2.L), 1 Pet 3:16 (1433.A.6.L), 1 Pet 3:22 (1433.A.38.L), 1 Pet 4:8 (1433.B.37.L), 1 Pet 5:2 (1434.A.18.L), 2 Pet 1:11–12 (1435.A.20.L), 2 Pet 2:13 (1436.A.31.L), Jude 5 (1443.C.28.R), Jude 21–22 (1444.C.8.L), Jude 25a (1444.C.21.L), Jude 25b (1444.C.22.L)	25
Ⓟ <sup>74</sup>	VII	26	Acts 2:7 (1383.C.11.R), Acts 2:43–44 (1385.A.29.L), Acts 5:3 (1388.A.13.L), Acts 7:30–31 (1391.C.8.R), Acts 10:37 (1397.C.20.R), Acts 11:19 (1398.C.39.L), Acts 12:25 (1400.B.30.L), Acts 13:23–24 (1401.B.35.L), Acts 14:25 (1403.C.15.L), Acts 15:2 (1403.C.35.R), Acts 16:13 (1406.A.10.L), Acts 16:16 (1406.A.32.L), Acts 17:4 (1407.B.16.L), Acts 20:24 (1412.C.32.L), Acts 21:21 (1414.B.18.L), Acts 22:12a (1415.C.37.R), Acts 24:14 (1418.C.39.L), Acts 24:26 (1419.B.20.L), Acts 25:2 (1419.B.36.L), Acts 27:5 (1422.B.22.L), Acts 27:27 (1423.B.12.L), Acts 27:33–34 (1423.C.7.R), Acts 28:1 (1424.A.26.L), Acts 28:11 (1424.C.7.L), Jas 1:19 (1426.B.38.L), Jas 1:22 (1426.C.11.L)	165
<b>Pauline Epistles</b>				
Ⓟ <sup>46</sup>	ca. 200	46	Rom 5:21 (1450.A.36.L), Rom 6:12 (1450.C.4.L), Rom 8:23 (1452.C.40.L), Rom 11:6 (1455.C.18.R), Rom 11:13-14 (1456.A.18.L), Rom 11:32 (1456.C.18.L), Rom 13:4–5 (1457.C.25.R), Rom 15:3–4a (1459.A.26.L), Rom 15:17-18 (1459.C.13.R), Rom 15:21 (1459.C.32.R), Rom 15:23-24 (1459.C.41.R), Rom 15:31 (1460.A.40.L), Rom 16:7 (1460.B.37.L), 1 Cor 3:2 (1463.B.16.L), 1 Cor 3:3 (1463.B.19.L), 1 Cor 3:5a (1463.B.26.L), 1 Cor 3:5b (1463.B.27.L), 1 Cor 3:22 (1464.A.19.L), 1 Cor 8:2 (1467.C.11.RR), 1 Cor 10:28-29 (1470.A.18.L), 1 Cor 11:22 (1471.A.4.L), 1 Cor 13:4 (1472.B.42.L), 1 Cor 14:16 (1473.B.24.L); 1 Cor 14:18 (1473.B.34.L), 2 Cor 1:10 (1477.C.16.R), 2 Cor 1:11 (1477.C.22.R), 2 Cor 1:20 (1478.A.30.L), 2 Cor 2:17 (1478.C.34.L), 2 Cor 6:3	230

			(1481.B.6.L), 2 Cor 8:19a (1483.B.19.L), 2 Cor 9:10 (1484.A.26.L), 2 Cor 10:7 (1484.C.9.L), 2 Cor 10:10 (1484.C.20.L), 2 Cor 12:18-19 (1487.A.24.L), Gal 3:28 (1490.C.13.L), Gal 4:14 (1491.A.29.L), Gal 4:18 (1491.B.3.L), Eph 3:13 (1495.B.25.L), Eph 5:9 (1497.A.28.L), Phil 2:4-5 (1500.A.30.L), Phil 4:23 (1502.B.42.L), Col 1:12 (1503.A.17.L), Col 1:20 (1503.B.15.L), Col 3:22 (1505.C.1.R), Col 4:12 (1506.A.25.L), Heb 8:11 (1518.A.37.L)	
ⲡ <sup>61</sup>	ca.700	1	Col 1:12 (1503.A.17.L)	7
ⲡ <sup>68</sup>	VII(?)	1	1 Cor 5:1 (1465.A.1.L+R)	2
ⲡ <sup>94</sup>	V/VI	1	Rom 6:11 (1450.B.42.L)	2

### Observations Concerning the Papyri

A careful examination of this apparatus reveals five significant observations concerning the Vaticanus umlauts and their relationship to extant papyri.

1. Many ancient papyri, most of which have at least some variation from Vaticanus, do not vary from Vaticanus at umlauted lines. Only eight of the 96 extant papyri are so fragmentary that they do not share common content with Vaticanus,<sup>8</sup> and yet only fifteen of the remaining 88 papyri manuscripts have variation with Vaticanus at lines marked by umlauts. Most of the variation between Vaticanus and the extant papyri are unmarked by umlauts.

2. There is a fairly wide range of dates among the evaluated papyri. One could expect that the more ancient the papyrus, the more likely that papyrus would appear on an umlaut variant list, assuming the early date of the umlauts. This, however, is not the case.

<sup>8</sup> This tally of “96 extant papyri” does not include the dozen or so manuscripts, designated as “papyri,” which really do not belong on the list because they are talismans, writing exercises, lectionaries, etc. For a good summary see Aland and Aland, *Text*, 85. Additionally, ⲡ<sup>18</sup>, ⲡ<sup>24</sup>, ⲡ<sup>43</sup>, ⲡ<sup>47</sup>, ⲡ<sup>78</sup>, ⲡ<sup>85</sup>, and ⲡ<sup>98</sup> are only extant in the portion of Hebrews and Revelation that are missing from Vaticanus. Additionally, ⲡ<sup>22</sup> is only extant in Titus which is also missing from Vaticanus.



The papyri which do show up as reading differently than Vaticanus' unlauded lines span the entire age range of the papyri. The earliest papyrus found to vary from Vaticanus on an unlauded line is P<sup>46</sup>, an early second or third-century papyrus. On the other hand P<sup>41</sup>, eighth century and presumably one of the latest of all the papyri manuscripts, is also found to be substantially represented on unlauded lines.<sup>9</sup> Noticeably, many of the oldest remaining papyri, which do vary from Vaticanus in the extant portions of their text do not appear to vary from Vaticanus on lines marked by umlauts.<sup>10</sup> This is, however, often due to their highly fragmentary nature.

3. There does appear to be a connection between the amount of extant content in the papyri and how frequently they vary from Vaticanus on unlauded lines. Eight of the fourteen papyri that are extant in ten or more folios are to be found among those in variation with Vaticanus on unlauded lines, and three of the remaining six which have ten or more folios but are not found to be in variation with Vaticanus on unlauded lines have some or all of their extant text from locations in the New Testament no longer present in

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<sup>9</sup> There are two umlauts in Vaticanus marking possible P<sup>41</sup> variants. This is significant because P<sup>41</sup> is extant in a relatively small portion of Acts, and that portion of Acts in Vaticanus contains only seven umlauts. As will be discussed below, this ratio of unlauded variants to total unlauded lines in the corresponding extant portions of the papyrus text in Vaticanus is about average.

<sup>10</sup> For example P<sup>32</sup>, P<sup>52</sup>, and P<sup>90</sup> are all very early but do not vary from Vaticanus in locations marked by umlauts. Aland and Aland, *Text*, 96–102 was primarily consulted for the age of the papyri.

Vaticanus.<sup>11</sup> Notably, most of the large papyri (e.g.,  $\mathfrak{P}^{46}$ ,  $\mathfrak{P}^{66}$ , and  $\mathfrak{P}^{75}$ ) are all well represented among the Vaticanus umlauts.<sup>12</sup>

The relationship between the size of the papyri and the umlauts in Vaticanus is more likely the result of the law of averages than anything else. If at least some congruity, even though tenuous, could be expected between the amount of New Testament material currently extant in a papyrus manuscript versus the original scope of the papyrus' text, then it could also be expected that, the larger the portion of text extant in a papyrus manuscript, the more likely it is to appear as a variant on umlauted lines simply by coincidence. If, for example,  $\mathfrak{P}^{66}$  was originally solely a manuscript of John (since it is currently only extant in John), then it would be about half the number of folios as  $\mathfrak{P}^{74}$  (which was at least the entire *Praxapostolos*). Even if the scribe of Vaticanus who placed the umlauts had no access to either  $\mathfrak{P}^{66}$  or  $\mathfrak{P}^{74}$ , it would not be statistically anomalous to find more occurrences of  $\mathfrak{P}^{74}$  variants appearing on umlauted lines than  $\mathfrak{P}^{66}$ .

4. Although 93% of the umlauts in Vaticanus occur in text locations that are also extant in at least one papyrus manuscript, only 17% of the umlauts mark places of variation with the papyri. Additionally, no single papyrus manuscript stands out as being represented on a significant number of umlauted lines. The most represented papyrus in terms of sheer number of umlauts is  $\mathfrak{P}^{46}$  with variation found on 46 umlauted lines. Yet there are 230 total umlauts in Vaticanus in text sections that are currently extant in  $\mathfrak{P}^{46}$ ,

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<sup>11</sup>  $\mathfrak{P}^{18}$  and  $\mathfrak{P}^{47}$  are only extant in Revelation and  $\mathfrak{P}^{13}$  has about half of its pages in the chapters of Hebrews that are no longer extant in Vaticanus (10:29–11:13; 11:28–12:17).

<sup>12</sup> The exception is  $\mathfrak{P}^{74}$  which has a sizeable though fragmentary text.



meaning that the percentage of variants found with Vaticanus on unlauded lines where the papyrus is also extant is fairly low, only 20%. This seems far too low to denote any kind of connection.

There are a handful of papyri, however, that have a very high percentage of unlauded variants to total unlauds in extant sections, and this because the amount of extant material is so small. P<sup>28</sup>, P<sup>60</sup>, P<sup>68</sup>, and P<sup>94</sup> each are found to vary from Vaticanus on a single unlauded line, though there are only two unlauded lines in Vaticanus at the extant portions of those papyri. Vaticanus only has a single unlauded line found within the material extant in P<sup>48</sup>, and P<sup>48</sup> does vary from Vaticanus at one place on that line. Given how small a percentage of the total unlauds these papyri represent, it is misleading to draw any conclusion based on them.

If P<sup>28</sup>, P<sup>60</sup>, P<sup>68</sup>, P<sup>94</sup>, and P<sup>48</sup> are excluded because the high percentage of variants found on unlauded lines to total unlauds within the range of their extant material is anomalous due to their small range of extant texts, then P<sup>66</sup> and P<sup>72</sup> stand out as having the highest concentration of unlaud representation.<sup>13</sup> P<sup>66</sup> is found to vary with Vaticanus 21 times on unlauded lines, and there are only 49 total unlauds in Vaticanus found in the sections of John that are still extant in P<sup>66</sup>. In other words, 42.9% of the unlauded lines, where they can be checked in the extant portions of P<sup>66</sup>, contain a variant between Vaticanus and P<sup>66</sup>. Similarly, there are 25 unlauded lines that occur in Codex Vaticanus in places where P<sup>72</sup> is extant. Twelve of these unlauded lines have a P<sup>72</sup> variant found on them, or 48%. The papyrus manuscript that proportionally is least

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<sup>13</sup> When examined in light of the apparent age of the unlauds, the high concentration of unlaud representation found in P<sup>66</sup> (ca. 200) and P<sup>72</sup> (third or fourth century) is especially significant.

represented on Vaticanus' unlauded lines is  $\mathfrak{P}^{45}$ . Of the 83 unlauds found in Vaticanus where  $\mathfrak{P}^{45}$  is extant, only four contain variants between  $\mathfrak{P}^{45}$  and Vaticanus, or 4.8%.

5. Even among the papyrus manuscripts with a high proportion of variants occurring on unlauded lines when compared to total unlauds in Vaticanus where the papyri are extant, there is little indication that any existing papyrus manuscripts were the source of the unlauds in view of the inordinately high number of non-unlauded variants found among the papyri and Vaticanus. For example,  $\mathfrak{P}^{28}$  is only extant in portions of John 6:8–12; 17–22. In those eleven verses there are two unlauds in the text of Codex Vaticanus: John 6:11a (1357.C.1.R) and 6:11b (1357.C.3.L). The unlaud at (1357.C.1.R) marks the location of a  $\mathfrak{P}^{28}$  variant with Vaticanus. There are, however, four other locations in the eleven verses extant in  $\mathfrak{P}^{28}$  where the scribe of Vaticanus could have unlauded variation between the two manuscripts but did not.<sup>14</sup> Though there could be any number of reasons why this is the case, it casts serious doubt upon any claims that  $\mathfrak{P}^{28}$  or a similar manuscript was used to generate even some of the unlauds in Vaticanus. Similar findings result for nearly all of the papyrus manuscripts that have a high percentage of variants on unlauded lines when compared to the total number of Vaticanus unlauds existing in locations also extant in the papyri.<sup>15</sup> The two exceptions to this appear to be  $\mathfrak{P}^{68}$  and  $\mathfrak{P}^{94}$ .

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<sup>14</sup> NA27 notes variation between B and  $\mathfrak{P}^{28}$  at John 6:10 (two variants), 6:11, and 6:22.

<sup>15</sup> NA27 notes more than a dozen places of variation between B and  $\mathfrak{P}^{60}$  that are not unlauded; at least ten places of variation between B and  $\mathfrak{P}^{88}$  that are not unlauded; at least 20 in  $\mathfrak{P}^{41}$ ; and at least a dozen in  $\mathfrak{P}^{48}$ .



Only extant in parts of a dozen verses in 1 Cor,  $\mathfrak{P}^{68}$  varies from Vaticanus in only two places. The first of those places is where Vaticanus has a unique reading (the omission of  $\text{Ιησοϋ}$ ). The second of those places is marked by the umlaut at (1465.A.1.L+R). As noted above, there is also a second umlaut found in Vaticanus within the portion of text extant in  $\mathfrak{P}^{68}$  that does not mark a place of variation between  $\mathfrak{P}^{68}$  and Vaticanus. In other words, half of the umlauts found in Vaticanus, in places where  $\mathfrak{P}^{68}$  is still extant, mark a place of variation between  $\mathfrak{P}^{68}$  and Vaticanus, and half of the total variations between  $\mathfrak{P}^{68}$  and Vaticanus are marked by an umlaut. This is notable, but the size of the sample is far too small to reliably suggest that  $\mathfrak{P}^{68}$  or a similar text was in some way the impetus for the production of any of the umlauts.

The second notable example is  $\mathfrak{P}^{94}$ . It is currently extant in parts of eight verses in Romans. Vaticanus has two umlauts within those verses. One of those umlauts, the umlaut at (1450.B.42.L), marks a place of variation between  $\mathfrak{P}^{94}$  and Vaticanus. The second umlaut, the umlaut at (1450.C.4.L), does not mark a place of variation between Vaticanus and  $\mathfrak{P}^{94}$ . This is significant because there are only two places where  $\mathfrak{P}^{94}$  differs from Vaticanus,<sup>16</sup> half of which are marked by umlauts. This is notable as well, but as with the case of  $\mathfrak{P}^{68}$  noted above, the size of the sample is far too small to reliably suggest that  $\mathfrak{P}^{94}$  or a similar text was in some way the impetus for the production of any of the umlauts, though such a possibility cannot be categorically ruled out.

These percentages are probably the most telling evidence that there is *no demonstrable connection* between the Vaticanus umlauts and any extant New Testament

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<sup>16</sup>  $\mathfrak{P}^{94}$  inserts  $\tau\omega\ \kappa\upsilon\rho\iota\omega\ \eta\mu\omega\nu$  after  $\text{Ιησοϋ}$  in Romans 6:11. Also, B *pc*  $\text{sy}^p$  omit  $\epsilon\iota\varsigma\ \tau\eta\nu\ \alpha\nu\omicron\mu\iota\alpha\nu$  in Romans 6:19, marking the second place where Vaticanus and  $\mathfrak{P}^{94}$  disagree.

papyri. Many of the papyrus manuscripts are too fragmentary to make any significant observations, and the more complete papyrus manuscripts do not have sufficient representation on unlauded lines. Even the briefest survey of NA27 also reveals that there are numerous substantial variants between Vaticanus and the papyri that are not marked by umlauts. Even if a relationship between Vaticanus umlauts and the papyri should exist, demonstrating that relationship from the available data is impossible.

### **The Relationship of the Vaticanus Umlauts to Family 1**

The primary apparatus in Chapter 3 reveals at least one more clue as to what source might be behind the Vaticanus umlauts, namely the umlaut at (1382.A~33.L). The Gospel of John ends in the first (A) column of a left-hand folio in Vaticanus. Only six lines of text are left to end the Gospel. The rest of the column is empty space, and Acts begins at the top of the B column. Later in the life of Vaticanus, ornate decoration was added to end the Gospel of John, and the title was repeated. The end of John, however, even with the illumination, still takes up only about two-thirds of the column; the rest is empty space. There is, however, about half-way down the empty part of the column, in what corresponds to approximately line 33, an umlaut to the left of the column, marking no text.<sup>17</sup> This raises an interesting question: what variant could the scribe of Vaticanus have been aware of that caused him to place the umlaut here? The most natural suggestion is that the scribe who placed the umlauts had a text which included the *Pericope de Adultera* (PA) at the end of John.

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<sup>17</sup> This is clearly an umlaut here. It is easily visible on a high quality facsimile of Vaticanus. There is nothing on the opposite folio that could have imprinted the ink here, nor is there anything obvious on the back side of the page that could have bled through.



What makes this the most natural suggestion is that Vaticanus is visibly missing the PA. The text moves seamlessly from John 7:52 to John 8:12. Both Payne and Miller have commented on this omission in articles on the umlauts, solely because there is an umlaut at (1361.C.3.R), the line above where the PA would have begun had it been included after John 7:52. Payne argues that the umlaut at (1361.C.3.R) is marking the omission of the PA.<sup>18</sup> Miller responds that there is insufficient evidence to conclude that it was the PA that inspired the umlaut. He demonstrates by offering evidence that the umlaut normally marks the line where the variant *begins* and not the line preceding.<sup>19</sup> The presence of a variant on the actual line marked by the 7:52 umlaut supports Miller's claim. Payne, however, offers a rebuttal which—though part of a larger argument between Payne and Miller over an alleged interpolation in 1 Cor 14—is germane to this study and the question of sources for the Vaticanus umlauts.

Payne suggests that the umlaut at (1361.C.3.R) must be marking the omission of the PA because, “The variants [Miller] proposes for 1 Cor 14:34–35 and for John 7:52 are so minor that neither is listed in the NA27.”<sup>20</sup> Payne then deals extensively with the issue at 1 Cor 14:34–35, but does not deal any further with John 7:52. Presumably, Payne's argument is that the variants actually found at line (1362.C.3.R) are so insignificant that they would likely be unnoticed or considered too insubstantial by the scribe making the umlauts as evidenced by the fact that they do not occur in NA27. This claim must be examined more closely. The variant data at that line is as follows:

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<sup>18</sup> Payne and Canart, “Originality,” 112.

<sup>19</sup> Miller, “Observations,” 232.

<sup>20</sup> Payne, “Response,” 110.

εκ της γαλιλαιας προ | φητης ουκ εγειρεται | παλιν ουν αυτοις ελαλη

εκ της γαλιλαιας προφητης ) προφητης εκ της γαλιλαιας

ϕ<sup>66c</sup> Ν D W Θ f<sup>1 13</sup> 33 ϖ lat

εγειρεται ) εχερται

U

εγειρεται ) εγειγερται

E G H M 1 28 565 1071 1424 ϖ

εγειρεται ) εγηγερται

L S Λ f<sup>13</sup> 157 579 700

It is most natural to assume that the longer interpolation listed first is not the variant intended by the umlaut, because the variant would have been noticed first, and presumably marked, on the line above. There is, however, no way to be sure. Even if the longer interpolation is excluded as well as the itacism and the singular reading of U, there is a remaining variant unit: εγειρεται vs. εγειγερται. It is true that this variant is not listed in NA27, but it would hardly be so insignificant as to escape the notice of a Greek-speaking scribe who was making the umlauts. The larger apparatus in the appendix of this dissertation has numerous examples of umlauts marking variants characterized solely by changes in tense, person, or mood or even orthographic peculiarities.<sup>21</sup> Given this, it seems most likely that the scribe who placed the umlauts in Vaticanus did *not* use an umlaut to mark the missing PA in John 7, but rather was marking a change in verb tense on the line before.

Payne, however, is ultimately correct that the scribe of Vaticanus did know about the PA and marked it with an umlaut, just perhaps not at John 7. At least one of the manuscripts that were used to produce the umlauts most likely did not have the PA at John 7:52 since there is no umlaut there, but the manuscript did have some text that

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<sup>21</sup> Some examples include δοξαζω vs. δοξασω at (1456.A.18.L), καλεσουσιν vs. καλεσουσεις at (1236.A.6.L), and ειπαν vs. ειπον at (1387.B.16.L).



varied from Vaticanus added to the end of John. The existence of the umlaut in the empty column at (1382.A.~33.L), therefore, raises the question of whether the scribe of Vaticanus who placed the umlauts had a knowledge of manuscripts or readings reflecting the Family 1 tradition, since the primary manuscripts of this tradition lack the *Pericope de Adultera* after John 7 and have that additional text located at the end of John. Further investigation, therefore, is warranted. In order to successfully claim a connection between the Vaticanus umlauts and Family 1, the data must be examined in two key areas.

First, one would have to find a significantly high number of Family 1 variants present on lines marked by umlauts in Vaticanus. The number of Family 1 variants at umlaut locations would also have to be significantly higher than the normal incidence of Family 1 variants on non-umlauted lines. This can only be checked by compiling a special apparatus in which umlauted lines are checked against all primary Family 1 manuscripts with some justification given as to which Family 1 manuscripts are sufficient to constitute a Vaticanus umlaut/Family 1 alignment. For example, if the only Family 1 variant on an umlauted line occurs in manuscript 872, it seems unlikely that such would be significant for this study; nor should such an occurrence serve to demonstrate a connection between the Vaticanus umlauts and Family 1, given 872's propensity to lean toward the Byzantine, as well as the apparent age of the umlauts over against 872's chronological location on any likely Family 1 stemma.<sup>22</sup> Individual Family 1 manuscripts should be included in such a Vaticanus umlaut/Family 1 apparatus where the individual manuscripts depart from the text of Vaticanus; a unanimity of the tradition at a variant location is not required to suggest a possible Vaticanus umlaut/Family 1 connection. But

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<sup>22</sup> More about manuscript categories, age, and stemma will be discussed below.

any single manuscript's variation with Vaticanus at an umlaut location should be weighed carefully before it is counted as evidence. Also, since unlauded lines are more likely to contain a variant than non-umlauded lines,<sup>23</sup> it would be important to know whether a Family 1 variant occurring on an unlauded line was more likely than of any non-Family 1 variant occurring on such an unlauded line, and if so, by how much.

Second, the nature of the Family 1 variants on unlauded lines would need to be compared with what is known of the textual relationship between Family 1 and Vaticanus. If, for example, the majority of Family 1 variants found on unlauded lines are mostly spelling variations of proper names and minor changes in inflection, but it can be demonstrated that Family 1 has frequent and sizeable insertions of text when compared with Vaticanus, then it becomes increasingly less likely that it was a manuscript or manuscripts in the Family 1 tradition that were the source for the umlauts. The existence of variants between Family 1 and Vaticanus that are not marked by umlauts would not necessarily discount the possibility of a relationship between the Vaticanus umlauts and Family 1; however, if a relationship existed, parity between the nature of variation among the two traditions and the nature of variation found in the umlauts could be expected. Only after this test is passed, can an evaluation of relationship between Vaticanus and Family 1 be suggested.

Given all of the above considerations, the examination of the Vaticanus umlauts relative to Family 1 will proceed as follows:

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<sup>23</sup> See "The Function of the Umlauts" in Chapter 2 for more information.



1. On the basis of the history of Family 1, determine which Family 1 manuscripts should be considered in connection with Vaticanus umlauts based on the nature of their texts, their age, and their place in any likely Family 1 stemma.
2. Produce an apparatus for all four Gospels, noting the location and type of variation as well as the Family 1 manuscripts which contain the variant(s).
3. Evaluate the apparatus, comparing the findings with regard to Family 1 against the larger findings relating to the entirety of the Vaticanus umlauts to see if a statistically significant pattern emerges.
4. Draw final conclusions.

#### The Make-up and Textual History of Family 1

Family 1 is a collection of manuscripts, cited in most text-critical apparatuses with the siglum  $f^1$ . According to modern apparatuses, Family 1 typically consists of manuscripts 1, 118, 131, 209, and 1582,<sup>24</sup> but this roster of manuscripts has developed over time. Lake was the first to postulate such a family in the early 20<sup>th</sup> century. With the publication of *Codex 1 of the Gospels and its Allies*,<sup>25</sup> Lake presented five manuscripts which he claimed to belong to this text family, though only four are dealt with in detail. Of these manuscripts, Lake argues that Codex 1 is the most faithful to an ancient

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<sup>24</sup> The list given here is that which is assigned to the symbol  $f^1$  in NA27. Other manuscripts in the Family 1 tradition are not consistently cited, though the primary manuscripts (1, 118, 131, 209, and 1582) are cited individually in NA27 if they disagree with the family reading and with  $\mathfrak{R}$ . A similar list of manuscripts and procedures is followed by the UBS 4<sup>th</sup> ed.

<sup>25</sup> Kirsopp Lake, *Codex 1 of the Gospels and its Allies in Texts and Studies: Contributions to Biblical and Patristic Literature* (vol. 7 no. 3, ed. Armitage Robinson; Cambridge, Cambridge University Press, 1902).

archetype in this textual tradition. According to Lake, the other manuscripts in the family (the “allies” of Codex 1) are manuscripts 118, 131, 205, and 209. Lake excludes manuscript 205 from further consideration in his apparatus, however, because he believes it most certainly to be a close copy of 209. The strength of his conviction on this matter is easily demonstrated by his own words.

I was convinced when I studied the question at Venice that 205 was a copy of 209. An hour’s work only revealed two or three differences between the manuscripts, and those clearly accidental. It is for this reason that no further notice has been taken of 205.<sup>26</sup>

This rejection of 205 is not a hasty judgment but rather a judgment based on the value Lake places on 205 for showing the breadth and depth of the Family 1 tradition. Lake also suggests the possibility that 118 is a “carelessly made” copy of 209 but, unlike 205, he does not dismiss it so quickly, for two reasons. First, Lake notes that 118 does depart from the readings of 1 and 209 many times, and there are a handful of places where 118 agrees with 1 against 209, though Lake dismisses these as, “no cases of importance.”<sup>27</sup> These variations, though not especially significant according to Lake, make the readings of 118 noteworthy in a way that the readings of 205 are not. Second, Lake believes that it is possible that the paleographical evidence regarding the date of 209 is misleading. He argues that if 118 is a copy of 209, then the standard date for 209 based on paleographical considerations (a date in the fourteenth century) is incorrect, since 118 is clearly a thirteenth-century codex. Such a conclusion, Lake argues, should be made with care. With regard to the possibility that 118 is not a copy of 209 but rather is a

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<sup>26</sup> *Ibid.*, xxi—xxii.

<sup>27</sup> *Ibid.*, xxi. Lake notes 27 places of disagreement.



“carelessly made” copy of the same archetype of 209, Lake states, “The question admits of doubt, but as all the readings of 118 and 209 are given, individual scholars may easily judge for themselves.”<sup>28</sup> It is, apparently, because of this continued discussion of the dating of 209 that Lake is further convinced of the need to include the readings of 118 in his critical edition. Later in his work, however, as Lake considers the larger question of the relationship of the Family 1 manuscripts to each other and to their ancestors, he reluctantly but convincingly argues that the stemmatic evidence points to a common ancestor for 118 and 209 rather than 118 as a copy of 209.<sup>29</sup>

In the one hundred years since Lake’s work, many additional manuscripts have been suggested to belong to Family 1. Manuscripts 22, 872, 884, 1192, 1210, 1278, 1582, 2193, and 2542 have all been noted by various textual critics as representatives of the text family.<sup>30</sup> The process began with the discovery of manuscript 1582 and the subsequent development of a “Caesarean” text-type theory.<sup>31</sup> Not all of these manuscripts, however,

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<sup>28</sup> Ibid.

<sup>29</sup> Ibid., xxv.

<sup>30</sup> These nine additional manuscripts are consistently cited as being aligned at some level with Family 1. J. K. Elliott, *A Bibliography of Greek New Testament Manuscripts* (2nd ed.; Cambridge: Cambridge University Press, 2000) was particularly helpful in confirming this. Also, as demonstrated below, Amy S. Anderson, *The Textual Tradition of the Gospels: Family 1 in Matthew* (vol. XXXII of *New Testament Tools and Studies*; ed. by Bruce M. Metzger and Bart D. Ehrman; Boston: Brill, 2004), 103–45 gives Family 1 classifications that are extremely helpful. For a recent example of the ongoing discussion see P. R. McReynolds, “Two New Members of Family One of the New Testament Text: 884 and 2542” in *Texte und Textkritik, eine Aufsatzsammlung* (ed. by Jürgen Dummer; vol. 133 of *Texte und Untersuchungen*; Berlin, 1987), 397–403.

<sup>31</sup> See B. H. Streeter, *The Four Gospels: A Study of Origins* (4<sup>th</sup> rev. ed.; London: MacMillan, 1930), and Kirsopp Lake, Robert P. Blake, and Silva New, “The Caesarean Text of the Gospel of Mark.” *HTR* 21: 207–404, 1928.

have the same purity or authority as consistent representatives of the Family 1 tradition. This is especially important to note in this present study since it could not be the extant manuscripts of Family 1 that were the source of the umlauts but rather some much older and now lost manuscript in the Family 1 tradition.

The Family 1 manuscripts fall into three basic categories, primary, secondary, and tertiary, based on their faithfulness to the Family's ancient ancestor(s).<sup>32</sup> Variants found in manuscripts of these three categories at umlaut locations necessarily have different values for indicating places where the scribe of the umlauts may have known of the Family 1 tradition.

The primary category of Family 1 manuscripts almost certainly includes manuscripts 1, 118, 205, 209, and 1582. These manuscripts most likely all descend from a common ancestor and are the most faithful representatives of the tradition.<sup>33</sup> The secondary category is made up of manuscripts which show an affinity with Family 1 but with some notable Byzantine influence. According to Anderson, these manuscripts are descended from a common archetype (Y) which itself most likely represents a correction toward the Byzantine.<sup>34</sup> Manuscripts which best belong in this category are 22, 1192, and

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<sup>32</sup> Anderson, *Tradition*, 103–45. The divisions presented below rely heavily on the work of Anderson.

<sup>33</sup> Lake, *Codex I*, xxiv. According to Lake, 1, 118, and 209 are descended from a common exemplar which he labels X with 205 descended directly from 209. On the other hand, Anderson, *Tradition*, 101, sees 118, 205, and 209 descended from a common exemplar which she labels X-1 (corresponding to Lake's X). According to Anderson X-1 is descended from a prior manuscript she calls X, from which 1 also descended. Codex 1582, according to Anderson is descended from the parent to X which she calls A-1.

<sup>34</sup> Anderson, *Tradition*, 121. The hypothetical manuscript Y in Anderson's stemma is claimed to descend from a prior parent along with X and 1582, with 1582 being the most faithful representative of the exemplar.



1210. The final and tertiary category is made up of manuscripts 131, 872, 884, 1278, 2193, and 2542. These are manuscripts with some Family 1 readings but which diverge substantially from the tradition as a whole, either in significant places or in a significant amount of their text.<sup>35</sup> Most notable on this list is Codex 131 which is cited by Lake and is listed as a primary Family 1 manuscript in most modern apparatuses. The codex, however, is not a consistent witness to Family 1. Lake found it only to preserve the Family 1 tradition in Mark 1–4 and Luke 1–24.<sup>36</sup> Anderson agrees, noting that the text of 131 outside of those passages is Byzantine.<sup>37</sup>

If these categories are, indeed, the best way to understand the distribution of Family 1 manuscripts, this provides two substantial cautions for this study. First, Codex 1582 must be included in any Family 1 apparatus of the Vaticanus umlauts though it was not included in Lake's apparatus. Lake was not aware of 1582 at the time he produced *Codex 1 of the Gospels and its Allies*, but since then the importance of codex 1582 to the text family is clearly understood.<sup>38</sup> Second, since Codex 131 most likely does not belong in the primary group of Family 1 manuscripts, variants at umlaut locations found only in Codex 131 should be considered suspect when evaluating agreements between an umlaut and a Family 1 reading. While codex 131 can be counted as a representative of the

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<sup>35</sup> Ibid, 132. Anderson also suggests that in many cases the Family 1 readings in these manuscripts tend to be trivial and are, "most likely the sort to have happened independently."

<sup>36</sup> Lake, *Codex 1*, xxxiv and Anderson, *Tradition*, 133.

<sup>37</sup> Anderson, *Tradition*, 132–4.

<sup>38</sup> Ibid., 97 argues that 1582 is actually a better candidate for "lead" manuscript in the family than Codex 1, because, though 1 and 1582 are very close, 1582 more faithfully follows the Family 1 archetype.

Family 1 tradition where its text is in common with that tradition, the problem lies in the singular in 131, especially if (as Anderson claims) many of the Family 1 agreements in 131 are coincidental.<sup>39</sup> In any apparatus of the umlauts and Family 1 variants, therefore, Codex 131 should be included, but where Codex 131 is the singular Family 1 representative, its readings should be noted but excluded from any final tally.

#### The Date of Family 1 and its Ancestors

The extant manuscripts of Family 1 date to around the tenth century and later with 1582 being the oldest, having been inscribed in AD 948, and 209 being the youngest, having been inscribed most likely in the fifteenth century. Given that the most likely date for the production of the umlauts is in the fourth or fifth century, it is clearly not the extant manuscripts in Family 1 that were consulted for the production of the umlauts.<sup>40</sup> There is good evidence, however, that ancestors for the Family 1 text were in existence at the time of Vaticanus' production.

Lake was the first to propose a stemma for the Family 1 manuscripts, demonstrating how they descended from a common ancestor, but it is Anderson's recently proposed stemma that is the most detailed and the most helpful for inquiry into the Vaticanus umlauts. Anderson concludes that a text not identical to but distinctly similar to Family 1 was extant in Caesarea as early as the third century.<sup>41</sup> She bases this

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<sup>39</sup> *Ibid.*, 132.

<sup>40</sup> The existence of a large number of variants unique to Family 1 that are not marked by umlauts also bears this out. More will be said about this later in this chapter.

<sup>41</sup> *Ibid.*, 83.



conclusion on two lines of argumentation. First, Anderson's reconstruction of the marginalia of 1582 suggests a date for the ancestor earlier than the tenth century. According to Anderson, Ephraim, the scribe of 1582, sought to faithfully reproduce his archetype, marginalia included.<sup>42</sup> There is present in 1582, however, a systematic but gradual decline in the number and length of marginal notations. This phenomenon, argues Anderson, suggests that a scribe prior to Ephraim (who himself copied meticulously) "gradually left off copying the apparatus."<sup>43</sup> This leads Anderson to proffer at least two prior stages for 1582, the immediate exemplar with the less replete marginalia (A-1) and its exemplar (A-1<sup>2</sup>). Anderson further argues that the marginalia present in A-1 was present in the archetype, and offers the similar marginal apparatus present in Codex 1739 as evidence.<sup>44</sup> As will be shown below, this pushes Anderson's date for the archetype back to at least the seventh century.

The second line of argumentation used by Anderson to suggest an ancient origin for Family 1 is that there are clear similarities between the text of Family 1 and the text used by Origen (ca A.D. 185–254). Though this connection was noted earlier by Kim and others,<sup>45</sup> Anderson's work focuses on Codex 1582 and Origen's commentary on Matthew, but her findings are exceptionally clear. Most notably Anderson states, "A

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<sup>42</sup> *Ibid.*, 61.

<sup>43</sup> *Ibid.*

<sup>44</sup> *Ibid.*, 72, suggests that 1739 is also descended from the archetype of Family 1 but with its Gospels now lost. Anderson also suggests that 1739 and 1582 were both copied by the same scribe, Ephraim.

<sup>45</sup> For example see K. W. Kim, "Codices 1582, 1739, and Origen," *JBL* 69 (1950), 167–75.

series of rare and ancient readings, shared by few or no others, is common to both documents."<sup>46</sup> There are differences between Family 1 and Origen's text, and those differences are substantial and ancient. One text was not based on the other, but rather, Anderson argues, "It appears more likely that both drew from a common source—a collection of biblical documents available in Caesarea in the early third century and containing distinctive readings."<sup>47</sup>

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<sup>46</sup> Anderson, *Tradition*, 83.

<sup>47</sup> *Ibid.*



Anderson's stemma, revised from Lake, is as follows:<sup>48</sup>

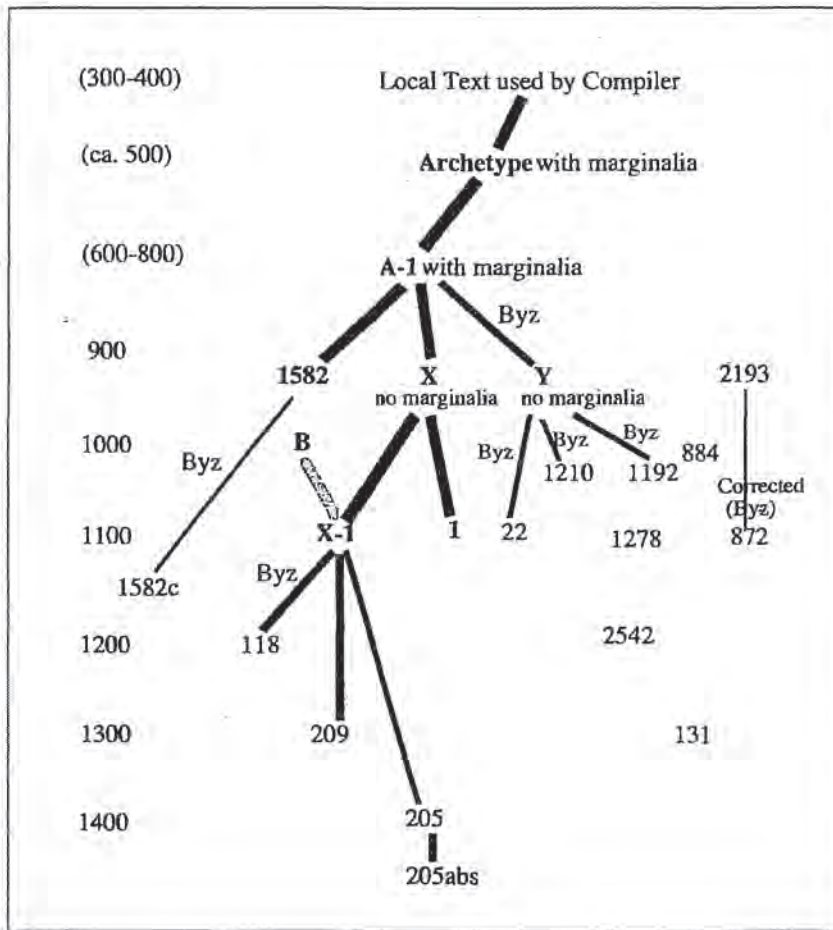


Figure 11

Determining the exact date of the ancestors and ultimate archetype of Family 1 is not necessary to properly evaluate the umlaut evidence. It is sufficient to note that there is ample evidence that the predecessors to Family 1 are ancient, at least as ancient as Codex Vaticanus and therefore sufficiently old enough to produce the umlauts therein. If correct, Anderson's stemma also reinforces the need to focus on the "Category 1" manuscripts, that is the Family 1 manuscripts most faithful to the ancient archetype when considering the relationship of the Vaticanus umlauts to Family 1.

<sup>48</sup> Ibid., 101. The stemma is reprinted exactly as it appears in Anderson's *Tradition*.

## An Evaluation of the Data

Having established that it is chronologically possible for a Family 1 ancestor to be a source of the Vaticanus umlauts and having demonstrated that such an ancestor would most likely be reflected in the primary Family 1 manuscripts, a proper investigation of the Vaticanus umlauts and Family 1 can begin. In order to examine what, if any, Vaticanus umlaut/Family 1 connection exists, the lines of text in the Gospels that are marked by the umlauts in Vaticanus were examined carefully for Family 1 variants. The bulk of the work was already complete with the completion of the secondary apparatus in the appendix of this dissertation, but the Gospels portion of that apparatus was rechecked for accuracy and expanded to include specific Family 1 readings from Swanson, Lake, and Anderson. Table 16 provides the general apparatus as well as the results described for each Gospel.

The findings for all four Gospels are summarized on the table below. Locations marked with “\*” indicate places where a single umlaut marks a line of text with more than one distinct Family 1 variant extant. The column entitled “Variant Type” uses a very abbreviated set of text critical symbols: “+” indicating an insertion, “—” indicating an omission, “)” indicating a replacement, and “)+” indicating a replacement that is significantly longer than the text replaced. The column labeled “NA27” gives the variant notation listed in that edition’s apparatus. In this column, a “—” indicates that the variant is not listed in NA27, and a notation of “B is unique” indicates that B and often a handful of other manuscripts have a unique reading that differs from Family 1 as well as many other manuscripts. The column labeled “LAS” indicates the findings of a collation of umlaut lines using the apparatuses in Lake and Swanson as well as the helpful correction



of Lake by Anderson, and lists the manuscripts in which the variant is found. In this column the designation “131\*” indicates a variant in Codex 131 in those sections where 131 is believed to be faithfully following the Family 1 tradition. Table 16 is followed by an analysis of the findings in each Gospel.

Table 16. Possible Family 1 Umlauts

Gospel	Location	Variant Type	NA27	LAS
Matt 2:18	1237.A.1.L	+	—	209
Matt 3:9–10	1237.B.37.L	+	—	118, 209, 1582 <sup>c</sup>
Matt 3:15-16	1237.C.30.R	+	—	<i>f</i> <sup>1</sup>
Matt 5:11	1239.A.40.L	+	<i>f</i> <sup>1</sup>	<i>f</i> <sup>1</sup>
Matt 5:22	1239.C.19.R	+	<i>f</i> <sup>1</sup>	<i>f</i> <sup>1</sup>
Matt 5:44	1240.C.1.L	)+	—	209
Matt. 5:47a	1240.C.16.L	)	—	118
Matt 6:1	1240.C.23.R	+	<i>f</i> <sup>1</sup>	<i>f</i> <sup>1</sup>
Matt 6:13-14	1241.B.9.L	+	—	118 <sup>2</sup>
Matt 6:21	1241.C.7.R	)	<i>f</i> <sup>1</sup>	<i>f</i> <sup>1</sup>
Matt 6:25	1241.C.31.R	—	<i>f</i> <sup>1</sup>	<i>f</i> <sup>1</sup>
Matt 8:9	1243.C.11.R	—	B is unique	<i>f</i> <sup>1</sup>
Matt 8:13	1243.C.40.R	+	<i>f</i> <sup>1</sup>	<i>f</i> <sup>1</sup>
Matt 9:8	1245.A.15.L	)	—	1582 <sup>c</sup>
Matt 9:13-14	1245.B.6.R	+	—	118 <sup>2</sup> , 1582 <sup>c</sup>
Matt 10:3–4	1246.B.30.L	)+	<i>f</i> <sup>1</sup>	<i>f</i> <sup>1</sup>
Matt 10:12–13	1246.C.26.L	+	<i>f</i> <sup>1</sup>	<i>f</i> <sup>1</sup>
Matt 11:23	1248.C.28.L	)	—	<i>f</i> <sup>1</sup>
Matt 12:3	1249.B.1.L	+	—	118, 1582 <sup>c</sup>
Matt 12:22	1249.C.41.R	)	<i>f</i> <sup>1</sup>	<i>f</i> <sup>1</sup>
Matt 13:3–4	1251.B.4.L	)	<i>f</i> <sup>1</sup>	<i>f</i> <sup>1</sup>
Matt 13:25	1252.A.31.L	)	—	118, 209
Matt 13:50–51	1253.B.13.L	+	<i>f</i> <sup>1</sup>	<i>f</i> <sup>1</sup>
Matt 13:55	1253.B.39.L	)	—	118, 209
*Matt 15:8	1255.A.39.L	)+	( <i>f</i> <sup>1</sup> )	118, 209
*Matt 15:8	1255.A.39.L	+	—	1, 131
Matt 15:16–17	1255.B.32.L	)	<i>f</i> <sup>1</sup>	<i>f</i> <sup>1</sup>
Matt 15:19	1255.C.1.R	)	—	1, 131, 1582*
*Matt 16:13	1256.C.31.L	+	<i>f</i> <sup>1</sup>	<i>f</i> <sup>1</sup>
*Matt 16:13	1256.C.31.L	)	<i>f</i> <sup>1</sup>	<i>f</i> <sup>1</sup>
Matt 18:7	1259.A.6.L	—	<i>f</i> <sup>1</sup>	<i>f</i> <sup>1</sup>
Matt 18:8	1259.A.10.L	)	—	118, 209
Matt 18:10–12	1259.A.33.L	+	—	118, 209
Matt 18:35	1260.A.34.L	+	—	118, 209, 1582 <sup>c</sup>
Matt 19:17	1260.C.33.L	)	—	118, 209, 1582 <sup>c</sup>
Matt 20:15	1262.A.2.L	)	—	1, 118, 1582

Table 16. Possible Family 1 Umlauts

Gospel	Location	Variant Type	NA27	LAS
Matt 21:3	1262.C.25.L	)	<i>f</i> <sup>1</sup>	<i>f</i> <sup>1</sup>
Matt 21:29	1263.C.40.R	)	<i>f</i> <sup>1</sup>	<i>f</i> <sup>1</sup>
Matt 23:3	1266.B.2.L	)	<i>f</i> <sup>1</sup>	<i>f</i> <sup>1</sup>
Matt 24:43	1269.B.18.L	)	—	1, 1582
Matt 24:49	1269.B.42.L	)	—	<i>f</i> <sup>1</sup>
Matt 25:1–2	1269.C.17.R	+	<i>f</i> <sup>1</sup>	<i>f</i> <sup>1</sup>
Matt 26:11	1271.C.7.R	)	—	118, 209
Matt 26:27–28	1272.A.40.L	—	—	<i>f</i> <sup>1</sup>
Matt 26:53	1273.B.4.L	+	<i>f</i> <sup>1</sup>	<i>f</i> <sup>1</sup>
Matt 26:60	1273.B.41.R	)	—	<i>f</i> <sup>1</sup>
Matt 26:65–66	1273.C.28.R	+	<i>f</i> <sup>1</sup>	<i>f</i> <sup>1</sup>
Matt 26:75	1274.A.21.L	+	—	<i>f</i> <sup>1</sup>
Matt 27:34	1275.B.10.L	)	—	118
Matt 27:35–36	1275.B.16.L	+	<i>f</i> <sup>1</sup>	<i>f</i> <sup>1</sup>
Matt 28:14	1277.A.19.L	)	B is unique	<i>f</i> <sup>1</sup>
Mark 1:2	1277.C.3.R	)	<i>f</i> <sup>1</sup>	<i>f</i> <sup>1</sup>
Mark 1:7–8	1277.C.35.R	+	—	<i>f</i> <sup>1</sup>
Mark 1:10	1278.A.6.L	)	<i>f</i> <sup>1</sup>	<i>f</i> <sup>1</sup>
Mark 1:13	1278.A.14.L	)	—	<i>f</i> <sup>1</sup>
Mark 2:1	1279.B.1.L	)	<i>f</i> <sup>1</sup>	<i>f</i> <sup>1</sup>
Mark 2:5	1279.B.20.L	)	<i>f</i> <sup>1</sup>	<i>f</i> <sup>1</sup>
Mark 2:7	1279.B.26.L	)	<i>f</i> <sup>1</sup>	<i>f</i> <sup>1</sup>
Mark 2:16	1279.C.41.R	)+	<i>f</i> <sup>1</sup>	<i>f</i> <sup>1</sup>
Mark 2:26	1280.B.20.L	)	<i>f</i> <sup>1</sup>	<i>f</i> <sup>1</sup>
*Mark 3:5–6	1280.C.10.L	+	—	118 <sup>2</sup> , 1582 <sup>c</sup>
*Mark 3:5–6	1280.C.10.L	+	—	131
Mark 3:29–30	1281.B.37.L	)	<i>f</i> <sup>1</sup>	<i>f</i> <sup>1</sup>
Mark 4:10	1282.A.20.L	)	—	<i>f</i> <sup>1</sup>
Mark 5:40	1284.C.12.L	)	<i>f</i> <sup>1</sup>	<i>f</i> <sup>1</sup>
Mark 6:4	1285.A.14.L	—	—	<i>f</i> <sup>1</sup>
Mark 6:11–12	1285.B.12.L	+	<i>f</i> <sup>1</sup>	<i>f</i> <sup>1</sup>
*Mark 6:33	1286.A.37.L	)	—	<i>f</i> <sup>1</sup>
*Mark 6:33	1286.A.37.L	—	—	<i>f</i> <sup>1</sup>
Mark 7:17	1287.C.29.R	)	<i>f</i> <sup>1</sup>	<i>f</i> <sup>1</sup>
*Mark 7:28	1288.A.41.L	)	—	<i>f</i> <sup>1</sup>
*Mark 7:28	1288.A.41.L	)	<i>f</i> <sup>1</sup>	<i>f</i> <sup>1</sup>
*Mark 7:30	1288.B.9.L	—	<i>f</i> <sup>1</sup>	<i>f</i> <sup>1</sup>
*Mark 7:30	1288.B.9.L	)	<i>f</i> <sup>1</sup>	<i>f</i> <sup>1</sup>
Mark 7:32	1288.B.20.L	—	<i>f</i> <sup>1</sup>	<i>f</i> <sup>1</sup>
Mark 8:10–11	1289.A.10.L	)	<i>f</i> <sup>1</sup>	<i>f</i> <sup>1</sup>
Mark 9:20	1291.A.6.L	)	<i>f</i> <sup>1</sup>	<i>f</i> <sup>1</sup>
Mark 10:21	1292.C.30.L	+	<i>f</i> <sup>1</sup>	<i>f</i> <sup>1</sup>
Mark 10:29	1293.A.27.R	)	—	<i>f</i> <sup>1</sup>
Mark 12:6	1295.C.12.R	—	—	131, 209
Mark 12:14	1296.A.14.L	)	<i>f</i> <sup>1</sup>	<i>f</i> <sup>1</sup>



Table 16. Possible Family 1 Umlauts

Gospel	Location	Variant Type	NA27	LAS
*Mark 13:14	1297.C.33.R	+	—	<i>f</i> <sup>1</sup>
*Mark 13:14	1297.C.33.R	)	—	<i>f</i> <sup>1</sup>
Mark 14:19–20	1299.B.28.L	+	<i>f</i> <sup>1</sup>	<i>f</i> <sup>1</sup>
Mark 14:22	1299.C.3.R	+	—	118
Mark 14:39–40	1300.A.39.L	)	<i>f</i> <sup>1</sup>	<i>f</i> <sup>1</sup>
Mark 14:45	1300.B.30.L	+	<i>f</i> <sup>1</sup>	<i>f</i> <sup>1</sup>
Mark 14:51–52	1300.C.13.L	)	<i>f</i> <sup>1</sup>	<i>f</i> <sup>1</sup>
Mark 15:7	1301.C.20.R	)	<i>f</i> <sup>1</sup>	<i>f</i> <sup>1</sup>
*Mark 15:34	1302.C.5.L	—	<i>f</i> <sup>1</sup>	<i>f</i> <sup>1</sup>
*Mark 15:34	1302.C.5.L	+	B is unique	<i>f</i> <sup>1</sup>
Luke 1:28–29	1305.A.17.L	+	—	118
Luke 2:15	1307.B.9.L	)	<i>f</i> <sup>1</sup>	<i>f</i> <sup>1</sup>
Luke 2:33	1308.A.11.L	)	—	118, 209, 1582 <sup>c</sup>
Luke 3:5b	1309.A.23.L	)	<i>f</i> <sup>1</sup>	<i>f</i> <sup>1</sup>
Luke 4:7	1310.C.21.L	+	—	<i>f</i> <sup>1</sup>
Luke 4:8	1310.C.25.L	)	<i>f</i> <sup>1</sup>	<i>f</i> <sup>1</sup>
Luke 4:10–11	1310.C.39.L	+	<i>f</i> <sup>1</sup>	<i>f</i> <sup>1</sup>
Luke 6:9	1314.B.26.L	)	<i>f</i> <sup>(1)</sup>	<i>f</i> <sup>1</sup>
Luke 6:10–11	1314.B.36.L	+	<i>f</i> <sup>(1)</sup>	<i>f</i> <sup>1</sup>
Luke 6:32	1315.B.17.L	)	—	131*
Luke 7:11	1316.C.27.L	)	<i>f</i> <sup>(1)</sup>	<i>f</i> <sup>1</sup>
Luke 8:26	1319.C.7.R	)	—	118
Luke 9:44	1323.A.4.L	—	—	131*
Luke 9:54–55	1323.B.22.L	+	<i>f</i> <sup>1</sup>	<i>f</i> <sup>1</sup>
Luke 10:1	1323.C.18.R	—	<i>f</i> <sup>1</sup>	<i>f</i> <sup>1</sup>
Luke 10:17	1324.B.13.L	—	<i>f</i> <sup>1</sup>	<i>f</i> <sup>1</sup>
Luke 11:2	1325.B.41.L	+	—	118, 131*, 209
*Luke 12:31	1329.A.17.L	)	<i>f</i> <sup>1</sup>	<i>f</i> <sup>1</sup>
*Luke 12:31	1329.A.17.L	+	<i>f</i> <sup>1</sup>	1, 118, 209
*Luke 13:8–9	1330.C.1.L	)	—	1
*Luke 13:8–9	1330.C.1.L	—	—	<i>f</i> <sup>1</sup>
*Luke 14:14	1332.B.10.L	)	—	1, 118, 209
*Luke 14:14	1332.B.10.L	—	—	131*
Luke 14:15	1332.B.15.L	)	—	131*
Luke 14:24	1332.C.20.L	+	—	118
*Luke 15:22	1334.A.15.L	—	—	131*
*Luke 15:22	1334.A.15.L	—	<i>f</i> <sup>1</sup>	<i>f</i> <sup>1</sup>
*Luke 15:22	1334.A.15.L	+	<i>f</i> <sup>1</sup>	<i>f</i> <sup>1</sup>
Luke 15:30	1334.B.15.L	)	—	<i>f</i> <sup>1</sup>
Luke 16:14	1335.A.18.L	+	<i>f</i> <sup>1</sup>	<i>f</i> <sup>1</sup>
Luke 17:4	1336.A.8.L	+	<i>f</i> <sup>1</sup>	<i>f</i> <sup>1</sup>
Luke 17:37	1337.A.24.R	)	<i>f</i> <sup>1</sup>	<i>f</i> <sup>1</sup>
Luke 18:14	1337.C.10.R	)	—	118 <sup>2</sup> , 131*
Luke 18:25	1338.A.19.L	)	<i>f</i> <sup>1</sup>	<i>f</i> <sup>1</sup>
Luke 19:17	1339.A.42.L	)	<i>f</i> <sup>1</sup>	<i>f</i> <sup>1</sup>

Table 16. Possible Family 1 Umlauts

Gospel	Location	Variant Type	NA27	LAS
Luke 21:19	1342.C.7.L	)	$f^1$	$f^1$
Luke 21:25	1342.C.41.L	)	—	131*
Luke 22:58	1345.B.11.L	)	$f^1$	$f^1$
Luke 23:23-24	1346.B.40.L	+	$f^1$	$f^1$
Luke 23:46	1347.B.8.L	)	$f^1$	$f^1$
Luke 24:47	1349.B.19.L	)	$f^1$	$f^1$
John 1:27-28	1350.B.18.R	)	$f^1$	1, 131
John 1:42	1351.A.6.R	)	$f^1$	$f^1$
John 2:14-15	1351.C.34.R	+	$f^1$	$f^1$
John 5:2b	1355.C.1.L	)	$f^1$	$f^1$
John 6:11a	1357.C.1.R	+	—	118 <sup>2</sup>
John 7:29	1360.C.28.L	+	$f^1$	$f^1$
*John 7:39b-40	1361.A.40.L	)	B is unique	$f^1$
*John 7:39b-40	1361.A.40.L	)	—	1582 <sup>c</sup>
John 7:52a	1361.C.1.R	)	—	$f^1$
*John 7:52b	1361.C.3.R	)	$f^1$	$f^1$
*John 7:52b	1361.C.3.R	)	—	1
John 8:25	1362.A.31.L	+	$f^1$	$f^1$
John 8:39	1362.C.6.L	)	$f^1$	$f^1$
John 10:14	1365.B.29.L	)	$f^1$	$f^1$
John 10:16	1365.B.39.L	)	—	118, 209
John 10:26	1365.C.39.R	+	$f^1$	$f^1$
John 10:29	1366.A.7.L	)	$f^1$	$f^1$
John 11:19	1367.A.12.L	)	$f^1$	$f^1$
*John 11:29	1367.B.7.L	)	$f^1$	$f^1$
*John 11:29	1367.B.7.L	)	$f^1$	$f^1$
John 12:7b-8	1368.C.18.L	)	—	$f^1$
John 13:23-24	1371.A.36.L	+	B is unique	$f^1$
John 13:26-27	1371.B.7.L	)	$f^1$	$f^1$
*John 14:13	1372.A.31.L	)	1	1, 131, 1582
*John 14:13	1372.A.31.L	)	B is unique	$f^1$
John 19:3	1377.C.38.L	—	$f^1$	$f^1$
John 19:17	1378.B.34.L	)	$f^1$	$f^1$
John 20:18	1380.B.7.L	)	$f^1$	$f^1$
*John 21:15	1381.B.28.L	)	$f^1$	$f^1$
*John 21:15	1381.B.28.L	—	—	1, 118, 131
	1382.A.~33.L	+	$f^1$	$f^1$



## *Matthew*

There are 94 umlauts in Matthew's gospel in Vaticanus, 49 of which certainly mark the location of a Family 1 variant. Of those 48 Family 1 variant umlauts, 30 mark lines of text containing a variant extant in all primary Family 1 manuscripts,<sup>49</sup> though two of these are locations where Vaticanus and a handful of other manuscripts have a unique reading. Six of the 49 Family 1 variant umlauts mark lines of text which contain a variant extant in only a single primary manuscript of Family 1. The remaining 13 umlauts mark lines of text containing a variant extant in multiple manuscripts of Family 1. Typically manuscripts 118 and 209 or manuscripts 1 and 131 are paired together. In these locations, manuscript 1582 is more likely to be associated with 1 and 131 than with 118 or 209 unless, however, 1582 has been corrected at that location. In Matthew's Gospel, on umlauted lines that mark places of variation with manuscript 1582, in places where 1582 has been corrected, 1582 has always been corrected to read with 118 and/or 209. There are no places in Matthew's Gospel where an uncorrected 1582 reads with 1 except in places where the entire Family 1 tradition agrees.

Additionally, there are two umlauts, included in the totals above, which mark lines of text that each have two variants extant in Family 1 manuscripts. The first, the umlaut at Matt 15:8 (1255.A.39.L) has Family 1 divided between the two variants. The first variant, a lengthy replacement, is extant in manuscripts 118 and 209. The second variant has a two-word addition extant in manuscripts 1 and 131. In the second case, the umlaut at Matt 16:13 (1256.C.31.L), also has two variants extant in Family 1 on that line.

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<sup>49</sup> As noted above, the manuscripts that will be considered primary are 1, 118, 209 and 1582. Codex 131 will also be cited because its readings are readily accessible, though its inclusion will be properly weighted in any conclusions drawn.

Both variants, an addition and a replacement, are extant in all of the primary Family 1 manuscripts.

### ***Mark***

The umlaut locations in Mark, with regard to their relationship to Family 1 variants, are not nearly as varied as they are in Matthew. There are 56 umlauts in Mark's gospel in Vaticanus, 34 of which mark the location of a Family 1 variant. In one of those 34 locations Vaticanus and a handful of other manuscripts have a unique reading, and all but three of those 34 locations contain variants extant in the entire Family 1 tradition.<sup>50</sup> Six of the umlauts mark lines of text that contain two distinct variants as represented in the Family 1 tradition. The umlauts at (1286.A.37.L), (1288.A.41.L), (1288.B.9.L), (1297.C.33.R), and (1302.C.5.L) all contain two Family 1 variants on the line marked. Both variants on all three of the lines are found in the entire Family 1 tradition. The umlaut at (1280.C.10.L) also contains two variants extant in Family 1 manuscripts, a text addition found only in 118<sup>2</sup> and 1582<sup>c</sup> and a text addition found only in 131. These corrections appear to reflect Byzantine influence.

### ***Luke***

There are 78 lines of text marked by umlauts in Luke. Of those, 36 contain lines of text with a Family 1 variant present. At least 22 of these mark lines where the entire Family 1 tradition varies from Vaticanus. At least seven of the 36 lines contain a variant extant only in a single Family 1 manuscript, and in at least three of the 36 lines which contain a

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<sup>50</sup> The number may actually be four, not three if the umlaut at (1280.C.10.L) is included as noted at the end of this paragraph.



Family 1 variant, the variant is extant in two or three manuscripts from the Family 1 tradition.<sup>51</sup> The umlauts at (1329.A.17.L), (1330.C. 1.L), and (1332.B.10.L) each contain two Family 1 variants on the line marked. The umlaut at (1334.A.15.L) contains three distinct variants on the line marked, one found only in Codex 131, the other two representing a variant with all the primary Family 1 manuscripts.

### **John**

John's Gospel in Vaticanus contains 52 umlauts marking 51 lines of text.<sup>52</sup> Twenty-six of the 52 umlauts mark lines of text containing variants extant in Family 1 manuscripts. Of those, at least 19 contain variants representing the entire Family 1 tradition. At least one is represented by only a single manuscript, and at least two are represented by multiple manuscripts in the Family 1 tradition.<sup>53</sup> The umlauts at (1361.A.40.L), (1361.C.3.R), (1367.B.7.L), (1372.A.31.L), and (1381.B.28.L) each contain two distinct Family 1 variants on the line marked. At three of the 26 Family 1 umlaut locations, Vaticanus and a handful of other manuscripts contain a unique reading.

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<sup>51</sup> The numbers given here (22 of 36, 7 of 36, and 3 of 36) could each be higher by as many as two or three because, as discussed above, four of the umlauts in Luke contain multiple variants on the line that are extant in the Family 1 tradition. At each of these, at least one of the variant units is extant in all Family 1 manuscripts; two are extant only in manuscripts 1, 118, and 209; and three are only extant in manuscript 1 or 131.

<sup>52</sup> The final umlaut at (1382.A.~33.L) is marking the middle of almost an entire column of empty space. As will be demonstrated above, this is most likely a Family 1 variant, marking the location of the *Pericope de Adultera*.

<sup>53</sup> These numbers (19 of 26, 1 of 26, and 2 of 26) could be as many as two or three higher because five of the umlauts in John contain multiple variants on the line that are extant in the Family 1 tradition. At each of these, at least one of the variant units is extant in all Family 1 manuscripts, two are extant only in a single manuscript, and two are extant in multiple manuscripts.

### Establishing a Connection between Vaticanus and Family 1

What is abundantly clear is that data resulting from an examination of the umlauts for Family 1 variants passes the test set out above. There is a significantly high number of Family 1 variants found at umlaut locations in the Gospels. In total, 145 umlauts in the Gospels mark locations that contain Family 1 variants. These locations make up 51.8% of the 280 total umlauts in the Gospels. This percentage is noticeably high, with half the lines of text marked by umlauts containing a Family 1 variant.

It should be noted, however, that a number of these 145 Family 1 variant locations are probably not indicative of a Family 1 variant known to the scribe of Vaticanus who made the umlauts. The vast majority of the umlauted lines contain variants from other text families as well, and it is impossible to know which variant the scribe intended to mark with the umlaut. Also, many of the umlauts listed above mark a line with a variant found in only a single manuscript in the Family 1 tradition. This does not exclude, but does cast doubt on, the likelihood that the scribe placing the umlauts was aware of a Family 1 variant. Additionally, a few of the umlauts listed above represent corrected manuscripts from the Family 1 tradition where the original text agreed with Vaticanus but was later corrected to a different reading. There is also a number of locations noted in Table 16 where a Family 1 variant is extant at that location because Vaticanus and a handful of other manuscripts have a unique reading. In other words, Vaticanus disagrees with Family 1 as well as with the vast majority of other Greek manuscripts. Again, this does not exclude the possibility that it was an ancient Family 1 reading that was the impetus for the umlaut, but since an umlaut at that location could have resulted from a variant in many text-types, these umlauts should be viewed skeptically with regard to a



Family 1/Vaticanus relationship. It should also be noted that, though cited consistently in the apparatus, Codex 131 is problematic for determining an ancient Family 1 reading. As discussed above, 131 is not a consistent witness for the Family 1 tradition.

If Family 1 umlaut locations that have only a single manuscript witness (e.g., the only variant from Family 1 extant on an unumlauted line is found exclusively in Codex 209) are dropped from the tally, the number of Family 1 umlauts drops from 145 to 126 or 45.0% of the umlauts which is still a high total.<sup>54</sup> If Family 1 umlaut locations that only have variants found in corrected manuscripts are dropped, the tally is further reduced from 126 to 124 of 280 or 44.2%. If the Family 1 umlaut locations that are the result of a mostly unique reading of Vaticanus are excluded, the tally drops to 118 or 42.1% of the total umlauts in the Gospels. If the tally of Family 1 umlauts is reduced to only include those locations containing a variant representing all of the primary manuscripts in the Family 1 tradition, the tally drops to 94 of 280 or 33.2%. This means that the number of umlauts in the Vaticanus Gospels that most likely represent locations where the scribe who placed the umlauts could have been aware of a Family 1 variant is somewhere between 33.2% and 44.2%, though it could be as high as 51.8%. This appears to be a significantly high number. Without a control group, however, with which to compare these figures, it would be overly hasty to declare a Vaticanus umlaut/Family 1 connection.

The establishment of a control group is the next logical step in determining if the percentage of Vaticanus umlauts in the Gospels that contain a Family 1 variant is

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<sup>54</sup> Note that dropping from the tally singular manuscripts in the Family 1 tradition also eliminates manuscript 131, except for those locations where 131 agrees with another manuscript in the Family 1 tradition.

significant. In order to be demonstrated as significant, the number of Family 1 variants found on lines marked by umlauts would have to be significantly higher than the number of Family 1 variants found on non-umlauted lines. These non-umlauted lines will be the control group. To test for this, Table 17 was compiled, using Lake’s edition of Codex 1. For each line in Matthew’s Gospel that contains an umlaut, the following twenty lines were also checked for a variant in one of the primary Family 1 manuscripts. For consistency, all variants were tallied—single manuscripts, corrected manuscripts, and Codex 131—for the umlauted lines and for the non-umlauted lines. The results are displayed on the chart below. The first column is the location of the umlaut in Matthew. The second column indicates whether or not a Family 1 variant was found at the umlauted line; a 1 indicates the presence of a Family 1 variant, a 0 indicates no Family 1 variant. The 20 columns following represent each of the 20 lines following the umlauted line in Vaticanus, with a 0 indicating no Family 1 variant and a 1 indicating a Family 1 variant found on the line. Numerals marked with an asterisk (\*) indicate lines that are among the “next twenty lines” but are also marked by an umlaut because the umlauts were less than twenty lines apart in Vaticanus.

Table 17. Probability of Family 1 Variants.

Location	U	The subsequent 20 lines in Vaticanus.																			
		(1 = f <sup>1</sup> variant, 0 = none, * = line is also marked with an umlaut)																			
Matt 1:18 (1235.C.18.R)	0	1	0	0	1	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0
Matt 1:23 (1236.A.6.L)	0	0	0	0	0	0	0	0	0	0	0	1	0	0	1	0	0	0	0	0	0
Matt 2:18 (1237.A.1.L)	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0
Matt 3:8 (1237.B.30.L)	0	0	1	0	0	0	0	1*	0	0	0	0	0	0	0	0	0	0	0	0	0
Matt 3:9–10 (1237.B.37.L)	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0*	0	0	0*	0	1	0
Matt 3:11–12 (1237.C.9.R)	0	0	0	0	0	1	0	0	0	0	0	0	0	1	0	0	0	0	0	1	0



Table 17—Continued.

Location	The subsequent 20 lines in Vaticanus. (1 = f1 variant, 0 = none, * = line is also marked with an umlaut)																				
	U																				
Matt 3:12 (1237.C.12.R)	0	0	1	0	0	0	0	0	0	1	0	0	0	0	0	1	0	0	1*	1	0
Matt 3:15-16 (1237.C.30.R)	1	1	0	1	1	0	1	0	0	0	0	0	0	0	0	0	0	0	1	0	0
Matt 4:16 (1238.B.27.L)	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Matt 5:11 (1239.A.40.L)	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Matt 5:22 (1239.C.19.R)	1	0	0	0	0	1	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Matt 5:41 (1240.B.33.L)	0	0	0	0	0	0	0	0	0	0	1*	0	0	1	1	0*	0	0	0	0	0
Matt 5:44 (1240.C.1.L)	1	0	0	1	1	0*	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0
Matt 5:45 (1240.C.6.L)	0	0	0	0	0	0	0	0	1	0	1*	0	0*	0	0	0	0	1*	0	0	0
Matt 5:47a (1240.C.16.L)	1	0	0*	0	0	0	0	1*	0	0	0	0	0	0	1	0	0	0	0	0	0
Matt 5:47b (1240.C.18.L)	0	0	0	0	0	1*	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0
Matt 6:1 (1240.C.23.R)	1	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0
Matt 6:5 (1241.A.7.R)	0	1	0	0	0	0	0	0	0	0	0	0	0	0	1	1	0	0	1	0	1
Matt 6:9 (1241.A.36.L)	0	0	0	0	0	0	0	0	0	1	0	0	0	0	1*	0	0	0	0	1	0
Matt 6:13-14 (1241.B.9.L)	1	0	0	0	1	0	1	0	0	0	0	0	0	1	0	0	0	1	0	0	0
Matt 6:21 (1241.C.7.R)	1	1	0	1	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Matt 6:25 (1241.C.31.R)	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Matt 7:16 (1242.C.31.L)	0	0	0	0	0	1	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0
Matt 7:21-22 (1243.A.12.L)	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	1	0	1	0
Matt 8:9 (1243.C.11.R)	1	0	0	0	0	0	0	0	0	0	0	1	1	1	0	0	0	0	0	0	0
Matt 8:13 (1243.C.40.R)	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Matt 8:18 (1244.A.22.L)	0	0	0	0	0	0	0	0	0	0	0	0	1	0	1	0	0	0	0	0	0
Matt 8:30 (1244.B.40.L)	0	0	0	0	0	1	1	0	0	0	0	0	0	0	0	0	0	0	0	1	0
Matt 9:4 (1244.C.40.L)	0	0	1	0	0	0	1	0	0	0	0	0	1	0	0	0	0	1*	0	0	0
Matt 9:8 (1245.A.15.L)	1	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0
Matt 9:13-14 (1245.B.6.R)	1	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Matt 9:25 (1245.C.30.R)	0	0	0	1	0	0	1	0	0	1	0	0	0	1	0	0	0	1	0	1	0
Matt 10:3-4 (1246.B.30.L)	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0

Table 17—Continued.

Location	The subsequent 20 lines in Vaticanus.																			
	U	(1 = f1 variant, 0 = none, * = line is also marked with an umlaut)																		
Matt 10:12-13 (1246.C.26.L)	1	0	0	0	1	0	1	0	1	0	0	0	1	0	0	1	0	0	1	0
Matt 10:29 (1247.B.33.L)	0	0	0	0	0	0	0	0	1	0	0	0	1	1	0	1	0	1	0	0
Matt 11:23 (1248.C.28.L)	1	1	1	0	1	0	1	0	0	0	0	0	0	0	0	1	0	1	0	0
Matt 12:3 (1249.B.1.L)	1	0	0	0	1	1	0	1	0	0	0	0	0	0	1	0	1	0	0	0
Matt 12:15 (1249.C.11.R)	0	1	0	1	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0
Matt 12:22 (1249.C.41.R)	1	0	0	0*	1	0	0	0	1	0	1	0	0	1	0	0	0	0	0	0
Matt 12:23 (1250.A.2.L)	0	1	0	0	0	1	0	1	0	0	1	0	0	0	0	0	0	0	1	1
Matt 13:3-4 (1251.B.4.L)	1	0	0	1	0	0	0	0	1	1	0	0	0	0	1	0	1	0	0	0
Matt 13:25 (1252.A.31.L)	1	0	0	0	0	0	0	0	0	0	0	1	1	0	0	1	1	1	1	0
Matt 13:47 (1253.A.38.R)	0	0	1	1	0	1	1	0	0	0	0	0	0	0	0	0	0	1*	0	1
Matt 13:50-51 (1253.B.13.L)	1	0	1	0	1	0	0	0	1	0	0	0	0	0	0	0	0	0	0	1
Matt 13:55 (1253.B.39.L)	1	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	1
Matt 14:20 (1254.B.18.L)	0	0	0	0	1	1	0	0	1	1	0	0	0	0	0	0	0	0	1	0
Matt 15:5-6 (1255.A.31.L)	0	1	0	1	0	0	0	0	1*	0	0	0	0	0	0*	0	0	0	1	0
Matt 15:8 (1255.A.39.L)	1	0	0	0	0	0	0*	0	0	0	1	0	0	0	1	0	0	1	0	0
Matt 15:9 (1255.B.3.L)	0	0	0	0	1	0	0	0	1	0	0	1	0	0	0	0	1	0	0	0*
Matt 15:14 (1255.B.23.L)	0	1	0	1	0	1	0	1	0	1*	1	0	0	0	0	0	0	0	0	1*
Matt 15:16-17 (1255.B.32.L)	1	1	0	0	0	0	0	0	0	0	0	1*	0	0	0	0	0	1	0	0
Matt 15:19 (1255.C.1.R)	1	0	0	0	0	0	1	0	0	0	0	0	0	0	1	1	1	0	0	1
Matt 16:13 (1256.C.31.L)	1	1	0	0	1	0	0	0	0	0	0	0	1	0	0	0	0	1	1	0
Matt 17:2-3 (1257.C.7.R)	0	1	0	0	0	0	0	1	1	0	1	0	0	0	0	0	0	0	1	0
Matt 18:7 (1259.A.6.L)	1	0	0	0	1*	0	0	1	0	0	1	0	0	0	0	0	0	0	0	0
Matt 18:8 (1259.A.10.L)	1	0	0	1	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	1
Matt 18:10-12 (1259.A.33.L)	1	0	0	0	1	0	1	1	0	0	0	0	0	0	0	0	0	1	0	1
Matt 18:22 (1259.C.10.R)	0	0	0	0	0	0	0	0	1	1	0	0	0	1	0	0	0	0	0	1
Matt 18:35 (1260.A.34.L)	1	0	0	0	0	0	0	0	0	0	0	1	0	1	1	0	0	1	1	0
Matt 19:5 (1260.B.18.L)	0	0	0	0	0	1	0	0	1	1	0	0	0	0	0	1	0	0	0	1



Table 17—Continued.

Location	The subsequent 20 lines in Vaticanus.																					
	U	(1 = f1 variant, 0 = none, * = line is also marked with an umlaut)																				
Matt 19:17 (1260.C.33.L)	1	0	1	1	1	1	0	0	0	0	0	0	0	1	1	1	0	0	0	1	1	
Matt 19:23 (1261.A.21.L)	0	0	1	0	0	1	1	1	0	1	0	0	0	0	0	0	0	0	0	0	1	
Matt 20:7 (1261.C.9.R)	0	0	1	0	0	0	0	0	0	0	1	0	0	1	0	0	1	0	0	0	1	
Matt 20:15 (1262.A.2.L)	1	0	0	0	0	0	1	0	1	0	1	0	0	0	0	0	1	0	0	0		
Matt 21:3 (1262.C.25.L)	1	0	0	1	0	0	0	0	0	1	1	0	0	1	0	0	1	1	0	0	1	
Matt 21:29 (1263.C.40.R)	1	0	0	0	0	1	0	0	1	0	0	0	0	0	1	0	0	0	0	0	0	
Matt 21:37 (1264.B.7.L)	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0*	0	1	0	0	0	
Matt 21:41 (1264.B.22.L)	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	
Matt 22:32 (1265.C.30.R)	0	0	0	0	0	0	0	0	0	0	0	1	1	0	1	0	1	1	0	0*	0	
Matt 22:37–38 (1266.A.7.L)	0	0	1	0	1	0	1	0	0	0	0	0	0	0	1	1	1	1	0	0	1	
Matt 23:3 (1266.B.2.L)	1	0	0	0	0	0	1	0	0	1	0	0	0	0	0	0	1	0*	1	0	0	
Matt 23:5 (1266.B.19.L)	0	1	0	0	0	0	0	0	0	0	0*	1	0	0	0	0	1	0	0	1	0	
Matt 23:8 (1266.B.29.L)	0	1	0	0	0	0	1	0	0	1	0	0	1	0	0	0	0	0	0	0	0	
Matt 24:1–2 (1267.C.31.R)	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	1	1	0	0	0	0	
Matt 24:6–7 (1268.A.17.L)	0	0	1	0	1	1	0	0	0	0	0	1	0	0	0	0	0	0	0	1	0	
Matt 24:43 (1269.B.18.L)	1	0	0	1	0	0	0	0	1	1	1	0	0	0	1	0	0	0	0	1	0	
Matt 24:49 (1269.B.42.L)	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	1	1*	0	1	0	
Matt 25:1–2 (1269.C.17.R)	1	0	1	0	0	0	0	0	0	1	0	0	0	1	1	0	1	0	1	0	0	
Matt 25:13 (1270.A.18.L)	0	1	0	0	0	0	0	0	0	0	0	0	1	0	1	1	0	1	0	1	0	
Matt 25:34 (1270.C.32.L)	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	
Matt 26:11 (1271.C.7.R)	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	0	0
Matt 26:17 (1271.C.31.R)	0	0	1	1	0	0	0	0	0	0	0	0	0	0	0	0	1	0	1	0	0	
Matt 26:26 (1272.A.35.L)	0	0	1	0	0	1*	1	0	1	0	1	1	0	0	1	0	0	0	0	0	0	
Matt 26:27–28 (1272.A.40.L)	1	1	0	1	0	1	1	0	0	1	0	0	0	0	0	0	0	0	0	0	1	
Matt 26:42–43 (1272.C.35.L)	0	0	0	0	0	1	1	1	0	1	0	1	1	1	0	0	0	0	0	0	0	
Matt 26:53 (1273.B.4.L)	1	1	0	0	0	0	0	0	0	0	1	1	0	0	0	0	1	0	0	1	0	
Matt 26:60 (1273.B.41.R)	1	1	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	

Table 17—Continued.

Location	U	The subsequent 20 lines in Vaticanus. (1 = f 1 variant, 0 = none, * = line is also marked with an umlaut)																			
Matt 26:65–66 (1273.C.28.R)	1	0	0	0	0	0	1	1	0	0	0	0	0	0	0	1	1	1	1	1	1
Matt 26:75 (1274.A.21.L)	1	1	1	0	0	0	0	0	0	0	0	0	0	1	0	0	1	0	0	1	0
Matt 27:34 (1275.B.10.L)	1	0	0	1	0	0	1*	0	0	0	0	0	1	0	0	0	0	0	0	0	0
Matt 27:35–36 (1275.B.16.L)	1	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	1	0	1
Matt 27:55 (1276.A.18.L)	0	0	0	0	0	1	0	0	0	0	0	0	0	1	0	0	0	1	1	1	0
Matt 28:5 (1276.C.31.L)	0	1	1	0	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0
Matt 28:14 (1277.A.19.L)	1	1	0	0	0	0	0	0	1	0	0	0	0	0	1	0	0	0	0	0	1
<b>Totals:</b>	<b>50</b>	<b>21</b>	<b>17</b>	<b>16</b>	<b>16</b>	<b>20</b>	<b>24</b>	<b>10</b>	<b>17</b>	<b>16</b>	<b>16</b>	<b>12</b>	<b>15</b>	<b>15</b>	<b>20</b>	<b>15</b>	<b>19</b>	<b>20</b>	<b>19</b>	<b>21</b>	<b>19</b>

In the Gospel of Matthew there are 94 umlauts, 50 of which contain a Family 1 variant of some type or 53.2%. As noted above, this figure is congruous with the percentage of Family 1 variants to umlauted lines throughout the Gospels. When the twenty lines following each of the 94 umlauted lines are checked for Family 1 variants, Table 17 above demonstrates that the percentages drop dramatically. The highest incidence of Family 1 variants occurs on the sixth line following umlauted lines, with 24 Family 1 variants. The lowest incident of Family 1 variants occurs on the seventh line following the umlauted lines, with only 10 Family 1 variants. The twenty lines following umlauted lines average 17.4 Family 1 variants out of 94 lines examined or roughly 18%.

This demonstrates that there is a statistically significant number of Family 1 variants found on umlauted lines. An umlauted line is somewhere between two and three times more likely to contain a Family 1 variant than a non-umlauted line. Depending on how rigorous the standard, somewhere between 33.2% and 51.8% of the umlauts contain a likely known and umlauted Family 1 variant. In the control group (a sample of non-umlauted lines in Matthew), however, only 17.4% of non-umlauted lines had a Family 1



variant, and this 17.4% was achieved by counting every possible Family 1 variant (in single manuscripts, in corrected manuscripts, and in Codex 131). This is a strong indication that the scribe who placed the umlauts in Codex Vaticanus used a manuscript or manuscripts that contained Family 1 readings as a source for some of the umlauts.

The data also indicate that there clearly is parity between the kind of variation expected between Family 1 and Codex Vaticanus and the kinds of variants found on lines marked by the umlauts. As with any unlauded line, it is impossible to tell which variant is being marked if more than one variant is extant on the line, and it is impossible to tell which manuscript or manuscript type was the source for the umlaut when a variant appears in more than one manuscript type on a single line. There are a few notable places, however, where the Family 1 variant appears more likely to be the variant that the scribe intended to mark with the umlaut. Also, it is worth noting that the Family 1 variants found on lines marked by umlauts are substantial. The entire apparatus is found in the appendix, but a few examples will serve to illustrate these points.

Below are six umlaut locations where it is the Family 1 variant that appears to be the most likely candidate for the variant being marked by the umlaut. Only two of these are exclusively Family 1. The rest of these examples, like the majority of the 144 unlauded lines which contain Family 1 variants, also contain non-Family 1 variants or the line contains multiple variants that are attested to by other texts and text types along with Family 1. With each of the examples below, after the location is given, the relevant text from the line of Vaticanus is provided. The bold text surrounded by “| |” is the line in Vaticanus; any additional text is from the line above or the line below and is provided because some of the variant extends to that text.

1. Matt 15:19 (1255.C.1.R): | λογισμοι πονηροι φο | νοι μοιχειαι  
 φονοι ) φθονοι 1 131 1582\*  
 φονοι μοιχειαι ) μοιχειαν φονοι L

Note: It is possible that the variant marked here is the interpolation found in Codex L. The rest of Family 1 reads with B.

2. Matt 20:15 (1262.A.2.L): εν τοις | εμοις η ο οφθαλμος |  
 εν τοις εμοις ) — b ff<sup>2</sup> g<sup>1 2</sup> 1  
 η ο ) ει 1 1582  
 η ) ει E 118 1424

Note: It seems more likely that if the omission was the variant intended by the umlaut, the umlaut would have been placed one line above, next to the line where the scribe would have first noticed the omitted text (line 1261). This leaves the ει variant with a substantial Family 1 attestation.

3. Matt 26:53 (1273.B.4.L): | μου και παραστησει μοι |  
 μοι ) + ωδε N\* Θ f<sup>1</sup> (1844) (bo)

Note: N has been corrected to read with B. The only other continuous text Greek manuscript with a variant at this location is Θ.

4. Luke 4:7 (1310.C.21.L): | συ ουν εαν προσκυνη |  
 εαν ) + πεσων f<sup>1</sup> 124 157 700

Note: The entire Family 1 tradition reads πεσων with a few related miniscules.

5. Luke 9:44 (1323.A.4.L): | υμεις εις τα ωτα υμων |  
 ωτα ) — 131

Note: In Luke 9, Codex 131 is widely regarded to reflect the Family 1 tradition. The rest of Family 1 reads with Vaticanus.

6. (1382.A.~33.L)  
 Include *Pericope de Adulterae* f<sup>1</sup>

Note: As stated above this is the most notable of the umlauts for determining a Family 1/umlaut alignment. It represents a uniform and exclusive marker for a Family 1 variant.

Like so much work concerning the umlauts, the conclusions here must be considered cautiously, but the evidence does appear to point toward a connection between the Vaticanus umlauts in the Gospels and the Family 1 tradition. More than half of the umlauted lines in the Gospels mark the location of a Family 1 variant, and an umlauted line of text in the Vaticanus Gospels is almost three times more likely to



contain a Family 1 variant than a non-umlauted line. The statistical difference between the probability of finding a Family 1 variant on an umlauted line versus a non-umlauted line is also considerably greater than the statistical difference between finding any variant on an umlauted line versus a non-umlauted line. There are clear examples of umlaut locations where the most likely variant marked by the umlaut is a Family 1 variant.

Additionally, the evidence seems to be clear that it was not an extant Family 1 manuscript or direct earlier predecessor that produced the umlauts in the Gospels. Although the apparent age of the umlauts would preclude this is obvious, a cursory survey of any modern apparatus to the Greek New Testament and Table 17 reveals that there are many Family 1 variants, some of them quite notable, that go unmarked by umlauts. There are more than 300 unmarked Family 1 variants in the Gospel of Matthew alone. It could be that the scribe who produced the umlauts had a manuscript or manuscripts that looked substantially like the text of Vaticanus and the scribe marked every place where the two manuscripts disagreed. It is probably more likely, however, given the wide assortment of variant types found at umlauted lines that the scribe who produced the umlauts had access to more than one manuscript, one of which was a manuscript that did not contain the PA after John 7:52 and which had additional text added to the end of John. The statistical evidence points to this manuscript being related to an ancestor of Family 1. It is also quite possible that the umlauts only reflect places of interest for the scribe umlauting lines, and do not reflect the totality of variation between a manuscript or manuscripts and Vaticanus.

## **Conclusion**

Chapter 4 of this study has examined the relationship of the Vaticanus umlauts to the New Testament papyri and to Family 1, but these are not the only avenues of investigation remaining. The papyri and Family 1 manuscripts were chosen for examination here because the claims of other scholars working on the umlauts needed further investigation (in the case of the papyri) and because a pronounced clue arising directly from observation of the umlauts, namely the umlaut marking no text at the end of John, warranted further investigation into a possible Family 1 connection. Consequently, there is much more to be done. Amphoux's article suggests a connection between the umlauts and the Western text. Further complementary studies to his need to be performed to prove such a case. More work could also be done in examining the rest of the manuscripts of the so-called Caesarean texts to see how well they are represented among the Vaticanus umlauts. It would also be profitable to examine individual major uncials for frequency of variation on unlauded lines. Given the variety of New Testament manuscripts that appear as varying from Vaticanus on unlauded lines, the avenues of inquiry into the sources behind the umlauts are many.

## **Summary**

More than one manuscript was most likely employed in the making of the umlauts even within separate textual units (Gospels, Acts/Catholics, Pauline Epistles). Given the nature of the variation marked and the nature of the texts suggested by the umlauts, it also seems possible that the scribe of Vaticanus making the umlauts was not marking every place of variation in the manuscripts he possessed, or even always the most notable places of



variation, but rather was marking “places of interest.” This makes identifying the sources for the umlauts difficult, but candidates can be suggested. There is no discernable connection between the umlauts in Vaticanus and any extant papyri, though such a connection is not impossible. There is, however, a noticeable connection between the umlauts and the Syriac text. And there is a clearly demonstrable connection between the umlauts in the Vaticanus Gospels and the manuscripts in the Family 1 tradition. It seems, therefore, highly unlikely that the scribe of Vaticanus had a single manuscript with a mixed text sufficient to produce all of the umlauts. It also appears highly unlikely that the Syriac text and Family 1 are sufficient to explain all of the umlauts. Other texts were likely employed.

Additionally, Vaticanus does not contain the *Pericope de Adultera*, and there is no umlaut at 7:52 marking the PA’s omission. There is, however, an umlaut in the column of empty space following the end of John. The most likely explanation for this is that the scribe of Vaticanus who placed the umlauts had access to a manuscript that *did not* contain the PA after John 7:52, but *did have* some additional text amended to the end of John. The most likely candidate for this manuscript is an ancestor of Family 1. Statistical analysis of the frequency of Family 1 variants at umlauted lines confirms this.