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THE TEXT CRITICAL SIGLA IN CODEX VATICANUS

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EDWARD D. GRAVELY
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Ph.D. Dissertation Approval

Student Name: Edward D. Gravely Student ID# 000104112

Dissertation Title:

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This Dissertation has been approved.

Date of Defense: May 1, 2009

Major Professor: *Maurice A. Robinson*
Dr. Maurice Robinson

2nd Faculty Reader: *L. Scott Kellum*
Dr. L. Scott Kellum

External Reader: *J. Keith Elliot*
Dr. J. Keith Elliot

Ph.D. Director: *Andreas J. Köstenberger*
Dr. Andreas J. Köstenberger

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LIST OF ABBREVIATIONS

<i>HTR</i>	<i>Harvard Theological Review</i>
<i>JBL</i>	<i>Journal of Biblical Literature</i>
<i>JSNT</i>	<i>Journal for the Study of the New Testament</i>
<i>JTS</i>	<i>Journal of Theological Studies</i>
NA26	Nestle, Eberhard, and Erwin Nestle. <i>Novum Testamentum Graece</i> . 26 th ed. Edited by Kurt Aland, Matthew Black, Carlo M. Martini, and Bruce M. Metzger. Stuttgart: Deutsche Bibelgesellschaft, 1979.
NA27	Nestle, Eberhard, and Erwin Nestle. <i>Novum Testamentum Graece</i> . 27 th ed. Edited by Kurt Aland, Barbara Aland, Johannes Karavidopoulos, Carlo M. Martini, and Bruce M. Metzger. Stuttgart: Deutsche Bibelgesellschaft, 1993.
<i>NovT</i>	<i>Novum Testamentum</i>
<i>NTS</i>	<i>New Testament Studies</i>
PA	The <i>Pericope de Adultera</i> in John
SBL	Society of Biblical Literature

ABSTRACT

The study of the Vaticanus umlauts is still in its infancy. It is the intention of this work to advance the field of study in a handful of key areas. This dissertation has surveyed all of the extant literature on the umlauts. It has surveyed all of the in-print arguments related to the age and purpose of the umlauts, as well as having documented several related phenomena such as the colons and the umlaut imprints. This study has provided a visual apparatus to the umlaut locations and has provided a more expansive working apparatus of the variants found at umlauted lines than has been previously published. Finally, this dissertation has attempted to draw further conclusions as to the source or sources behind the Vaticanus umlauts. In accomplishing this study, five conclusions have been reached. Some of these are confirmations of conclusions reached by previous scholarship, but some are original contributions to the study of the umlauts.

First, the umlauts 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 are 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. Additionally, there is another siglum in Codex Vaticanus, the marginal colon, that appears, at first glance, to be similar to the umlauts. With further analysis, however, it is clear that the marginal colons have another function not related to the marking of variants.

Second, 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 use identical markings with the same purpose 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 marginalia that is considerably later. 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.

Fourth, Vaticanus does not contain the *Pericope de Adultera*, and there is no umlaut at 7:53 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 most likely did not contain the PA after John 7 and had some additional text appended 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.

Fifth, more than one manuscript was most likely employed in the making of the umlauts. Given the nature of the variation marked and the nature of the texts suggested by the umlauts, it 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 number of sources for the umlauts difficult, but candidates can be suggested. Though there is no discernable connection between the umlauts in Vaticanus and any extant papyri, there is a noticeable connection between the umlauts and the

Syriac text. And there is a clearly demonstrable connection between the umlauts in the Gospels of Vaticanus 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.

CHAPTER 1: A SURVEY OF THE STUDY OF CODEX VATICANUS

Interest in the study of Codex Vaticanus was reinvigorated in 1995 when Philip Payne discovered hundreds of umlaut-like sigla in the margins of Codex Vaticanus, apparently marking places of textual variation known to the scribe. The text-critical community was shocked and thrilled that after sixteen centuries of the manuscript's existence and several hundred years of scholarly examination a new siglum had been found in its pages.

Though there has been a great deal of on-going discussion concerning these "umlauts" since 1995, only a handful of articles have been produced detailing the umlauts' meaning and significance. More work certainly needs to be done.

The next step in the study of the Vaticanus umlauts needs to accomplish at least four tasks. First, the manuscript's known history and previously discussed sigla need to be reexamined and reconsidered, if only briefly. What, if any, light do the previously known sigla shed on the umlauts? Are there any other sigla that have been missed, and how would such a discovery contribute to the understanding of the Vaticanus umlauts? In light of the discovery of the umlauts, these become very important questions. This is the task of Chapter 1 of this dissertation.

Second, the current state of the study of the umlauts needs some evaluation. In the handful of articles that represent the discussion of arguments concerning various aspects of the umlauts, some of the claims for and against the antiquity of the umlauts have been rendered obsolete by further discovery, and very little work has been done as to how the

physical properties of the umlauts (condition, placement, etc.) contribute to arguments concerning their antiquity and purpose. Additionally, more work needs to be done in explaining the existence of the umlauts located in the Hebrews and Revelation supplement, since their presence there has a direct impact on arguments for antiquity and also the significance of the umlauts. This is the task taken up in Chapter 2 of this dissertation.

Third, a new and “visual” apparatus to the umlauts needs to be produced in order to facilitate further study. Since the umlauts mark only lines of text in Vaticanus and not verses in the New Testament, it is difficult for scholars and students who do not have access to a facsimile of Codex Vaticanus to examine the umlauts and locations for themselves. An apparatus that pairs manuscript information such as folio, column, and line with chapter and verse and also includes a printout of the lines of Vaticanus marked by the umlaut is the remedy for this difficulty. Also, it has been more than seven years since the last formal attempt to produce an apparatus for the umlauts. Much work has been done since then, and a new, up-to-date apparatus would be helpful. This is the task of Chapter 3 of this dissertation.

Fourth, in light of these reexaminations some of the old questions raised by the initial discovery of the umlauts need to be reconsidered and some new questions need to be discussed. What does the range of text-types which disagree with Vaticanus found on unlauded lines reveal about possible sources available to the scribe of Vaticanus? Is there any discernable connection between unlauded lines in Vaticanus and the oldest fragments of the New Testament? Is there more than one “corrector” text indicated by the umlauts, or is it simply impossible to tell? This is the task of Chapter 4.

The “Discovery” of Vaticanus and its Established History

There has been an enduring debate with regard to the provenance and origin of Codex Vaticanus. Kirsop Lake, by connecting the origin of Vaticanus to Sinaiticus and by examining the relationship of the former to the canonical ordering and canon numbering of the Festal Letter of Athanasius, concludes a probable Egyptian origin for both codices.¹ Theodore Skeat, unconvinced by Lake’s argumentation, concludes a strong paleographical connection between the two codices and postulates Caesarea as the point of origin for both manuscripts.² Barbara Aland expresses deep skepticism with regard to the whole endeavor.³ Regardless of the geography of its origin, most scholars agree that Codex Vaticanus preserves a significantly Alexandrian text.⁴ A study of the history of Vaticanus reveals that the data generally fall into three distinguishable periods: early history, the period of restoration, and its modern history.

¹ Kirsop Lake, *The Text of the New Testament* (Gorham, New York, 1906), 14.

² Theodore Skeat, “The Codex Sinaiticus, the Codex Vaticanus, and Constantine,” *JTS* 50 (1995): 619–25.

³ Barbara Aland, “Neutestamentliche Textforschung, eine philologische, historische und theologische Aufgabe,” in *Bilanz und Perspektiven gegenwärtiger Auslegung des Neuen Testaments: Symposion zum 65 Geburtstag von Georg Strecker* (ed. Friedrich Wilhelm Horn; Berlin: Walter de Gruyter, 1995), 10, 15 states, “Wir z. B. überhaupt nicht wissen, wo und von welchen Vorlagen die berühmtesten und frühen Majuskeln Aleph und B abgeschrieben sind,” and “Niemand kann zum Beispiel sagen, wo die Handschriften B und Aleph entstanden bzw. woher sie ihren Text Bekamen.”

⁴ Kurt Aland and Barbara Aland, *The Text of the New Testament: An Introduction to the Critical Editions and to the Theory and Practice of Modern Textual Criticism* (trans. Erroll F. Rhodes; rev. and enl. ed.; Grand Rapids: Eerdmans, 1989), 109.

From the time of its creation, which scholars generally date around the fourth century, until its appearance in the Vatican library in the fifteenth century,⁵ little is known about the history of Vaticanus. This is the “early period.” Skeat suggests that Vaticanus made its way from Caesarea to Constantinople with the other fifty manuscripts commissioned by Constantine, was inspected, and was approved, but he confesses that little can be known about the intervening 1200 years.⁶ At some point during this period the manuscript had faded significantly and was retraced (with corrections), the binding was destroyed and repaired, and the manuscript, missing a significant number of pages, was repaired and restored with supplements.

A date late in the fifteenth century marks the beginning of Vaticanus’ “restoration period.” In 1475, Codex Vaticanus appears as “649. Biblia Ex membr. in rubeo.”⁷ As Skeat points out, since Vaticanus was the only complete Bible in the tally of Greek manuscripts, “the identification is certain.”⁸ From that point forward, a significant restoration of the manuscript took place. Skeat puts forth what he believes to be the

⁵ For an example of dating see Bruce M. Metzger, *Early Versions of the NT: Their Origin, Transmission, and Limitations* (Oxford: Clarendon, 1977), 39–41. According to George Milligan, *The New Testament and Its Transmission* (London: Hodder and Stoughton, 1932), 31 it was Hug who first postulated this date.

⁶ Skeat, “Codex,” 619. J. Edward Miller, “Scribal Sigla for Variant Readings in Vaticanus, with a Response to Philip Payne’s Conclusions in ‘Fuldensis, Sigla for Variants in Vaticanus, and 1 Cor 14.34–5’” (Th.M. thesis, Dallas Theological Seminary, 2000), 6 points out that there are other, later dates suggested for the appearance of Vaticanus on the Vatican library rolls. See also Alexander Souter, *The Text and Canon of the New Testament* (New York: Scribner, 1913), 20.

⁷ Skeat, “Codex,” 619.

⁸ *Ibid.*

stages of the reconstruction.⁹ For the purpose of this study, only that restoration that affects the New Testament will be considered.

First, large Greek letters standing for numerals were added, beginning in Acts and ending at the last of the original pages of Vaticanus, folio 1518. These large letters do not appear in the supplement manuscript. Second, the relatively austere manuscript was illuminated with colored panels, crosses, and dramatically enlarged letters at the beginning of each book. Third, the missing portions of the manuscript were replaced with a fifteenth-century minuscule manuscript. Fourth, a large title was added to the Revelation supplement. The numbering system is inconsistent and appears to serve no specific purpose; also the titles and illumination are managed imprecisely. In Skeat's opinion the restoration of Vaticanus was, "an astonishing story of incompleteness, incompetence, and changes of purpose."¹⁰

Following its restoration, Vaticanus is briefly mentioned in the correspondence between Erasmus and Bombace in 1521 on readings in 1 John,¹¹ and then later between Erasmus and Sepulveda in 1533 and 1535.¹² Sepulveda notes, among other things, places of agreement between the Vulgate and Vaticanus. Subsequent examinations of the codex

⁹ T. C. Skeat, "The Codex Vaticanus in the 15th Century," *JTS* 35 (1984), 457ff.

¹⁰ *Ibid.*, 457.

¹¹ Stephen Pisano, "The Text of the New Testament" in *Bibliorum sacrorum Graecorum Codex Vaticanus B*, vol. 1, *Prologemena* (Rome: Istituto poligrafico e Zecca dello Stato, 1999), 29.

¹² Curt Niccum, "The Voice of the Manuscripts on the Silence of Women: The External Evidence for 1 Cor 14.34–5," *NTS* 43 (1997), 245 helpfully includes the relevant texts from H. M. Allen and H. W. Garrod, eds., *Opus Epistolarum Des. Erasmi Roterodami* (Oxford: Clarendon, 1941), 10.307–8 and A. Reeve and M. A. Screech, eds., *Erasmus' Annotations on the New Testament: Acts–Romans–I and II Corinthians. Facsimile and Final Latin Text with All Earlier Variants* (Leiden: Brill, 1990), 331.

were done by Lucas Brugensis, Agelli, Bellarmine, Caryophilus, Bartolucci, Mico, Rulotta, and Birch between 1580 and the 1790s.¹³ According to Hammond, all of the early collations are generally considered inaccurate.

The “modern period” in the history of Vaticanus begins when Napoleon returned to Paris with the codex in his possession. In 1815 he returned it to the Vatican where it has remained since, but while it was in Paris the manuscript received scholarly examination by Hug for apparently the first time in the modern age.¹⁴ Hug’s examination was followed by a frustrating period of difficulty for scholars wishing to examine the manuscript.

Concerning the Vatican library and Vaticanus Metzger states, “[A]uthorities of the library put continual obstacles in the way of scholars who wished to study it in detail.”¹⁵ This did not, however, completely stifle progress. Beginning in 1843 with Tischendorf, a number of scholars performed examinations of Vaticanus, but it was not until the further work of Tischendorf in 1866, followed by the production of a photographic facsimile in 1890 by Giuseppe Cozzz-Luzi, that real progress on the manuscript could be made.¹⁶

¹³ C. E. Hammond, *Outlines of Textual Criticism Applied to the New Testament*, 6th ed. (Oxford: Clarendon, 1902), 41, Pisano, “Text,” 29, and Frederic G. Kenyon and A. W. Adams, *The Text of the Greek Bible* (London: Duckworth, 1978), 88.

¹⁴ Milligan, *New Testament*, 31.

¹⁵ Bruce Metzger, *The Text of the New Testament: Its Transmission, Corruption, and Restoration* (3d enl. ed.; Oxford: Oxford University Press, 1992), 47.

¹⁶ Metzger, *Text*, 47 with Gregory, *Canon*, 346 and Hammond, *Outlines*, 42.

The History of the Study of the Umlauts

In 1995 Philip B. Payne published an article in the journal *New Testament Studies* in which he attempts to make the case that 1 Cor 14:34–5 (“Let women keep silent in the churches . . .”) is an interpolation.¹⁷ He argues that the case for interpolation is already strong, but he believes that he has two pieces of text-critical evidence to bolster that case. The first piece of evidence for the omission of vv. 34–5 at that location comes from the Vulgate text, Codex Fuldensis. The second piece of evidence comes from Codex Vaticanus. Payne states in his introduction that, “[T]here is a text-critical siglum that indicated the scribe’s awareness of a textual variant at the beginning of 1 Cor 14:43.”¹⁸ He goes on to state, “While tangential to the main argument of this article, this may well be its most important contribution.”¹⁹ He was correct.

Payne was the first to notice in the text of Vaticanus what he described as a “bar-umlaut” siglum.²⁰ He states:

As shown in the photograph on page 262, in Vaticanus between 14.33 and 34 there is a horizontal line extending one character width into the text and protruding a similar amount into the left margin. Two dots like an umlaut are

¹⁷ Philip B Payne, “Fuldensis, Sigla for Variants in Vaticanus, and 1 Cor 14.34–5,” *NTS* 41 (1995): 240–62.

¹⁸ *Ibid.*, 240.

¹⁹ *Ibid.*

²⁰ *Ibid.*, 251. Payne states, “To my knowledge, no one has yet drawn attention to the bar-umlauts in Vaticanus, let alone analyzed them.” No one has yet challenged that claim and there was no evidence turned up during the production of this dissertation to counter that claim.

placed in the margin slightly above and to the left of this line. There are 27 ‘bar-umlauts’ sigla in the Vaticanus NT.²¹

Payne went on to make several claims about the umlauts.²² First, he observes that some of the umlauts appear to display the “original ink of the codex” which he argues is evidence for their antiquity.²³ Second, he observes that Tischendorf’s apparatus records a variant for every location containing a bar-umlaut and that lines containing a bar-umlaut have a much higher frequency of textual variation than the lines immediately preceding them.²⁴ To Payne this is proof of the umlaut’s function.

Payne then goes on to describe the various locations and positions of these bar-umlauts as well as the nature of the variant at each bar-umlaut location, noting, but not discussing with the same detail, other umlauts not associated with the “bar” and the other “bars” not associated with an umlaut. Payne also makes an introductory and deductive case for the antiquity of the umlauts. Payne then attempts to make his case that the bar-umlaut at 1 Cor 14:34 is an indication of the interpolation for which he is arguing. The bar-umlaut, Payne claims, is not marking the line on which the variant occurs but rather

²¹ Ibid. It is clear from later developments that he was not describing one siglum but two, the umlaut and the *paragraphos*. See J. Edward Miller, “Some Observations on the Text-Critical Function of the Umlauts in Vaticanus, with Special Attention to 1 Corinthians 14.34–35,” *JSNT* 26.2 (2003): 217–36. It should be noted, however, that Payne still maintains that the bar-umlaut may have special meaning. See Philip B. Payne, “The Text-Critical Function of the Umlauts in Vaticanus, with Special Attention to 1 Corinthians 14.34–35: A Response to J. Edward Miller,” *JSNT* 27.1 (2004): 105–12.

²² From the time of Payne’s first article forward, the double dots are universally referred to as “umlauts.” It is not an entirely adequate title for the sigla that is probably better described as a “dieresis” or just “double dots.” But since the term “umlaut” is so prevalent in the literature now, it is the term that has been used throughout this work.

²³ Payne, “Fuldensis,” 251. All the arguments for the antiquity of the umlauts will be examined in “An Evaluation of the Arguments” in Chapter 2.

²⁴ Ibid., 251–4.

the intersection of the lines where the interpolation would be. He concludes, "Further analysis of known variants where these bar-umlauts and umlauts occur may shed light on the early history of the textual families which contain them."²⁵

Within two years, Curt Niccum responded to Payne's article. He, like Payne, was focused primarily on the alleged omission of 1 Cor 14:34–5, but as might be expected, the discussion of the Vaticanus umlauts was front and center. Niccum offered two short correctives to Payne's evidence from Vaticanus. First, he rightly suggests that the "bar" portion of Payne's "bar-umlaut" is nothing more than a *paragraphos*, making the appearance of the *paragraphoi* and umlauts together coincidental.²⁶ Second, Niccum makes the case that the umlauts are not original to the hand of the scribe of Vaticanus, because of the existence of one, possibly two umlauts in the supplemented portion of Vaticanus, a supplement which dates to the fifteenth century.²⁷ Niccum argues, in fact, that the umlauts are relatively recent in the history of the manuscript, perhaps placed there in the sixteenth century by Sepulveda while he was corresponding to Erasmus.²⁸ The rest of Niccum's article deals with the marginal evidence from Fuldensis for 1 Cor 14, and a refutation of Fee's claims regarding the transposition of those verses.

Three years later Payne published a second article, co-written with Paul Canart, professor of paleography at the Vatican, entitled, "The Originality of Text-Critical Symbols in Codex Vaticanus." Payne and Canart reveal the clear intent of their article

²⁵ Payne, "Fuldensis," 260.

²⁶ Niccum, "Voice," 242–55.

²⁷ This argument will be dealt with later in this chapter in the section entitled "Umlauts in the Supplemental Text of Hebrews."

²⁸ Niccum, "Voice," 245.

when they state, “The best proof possible that umlauts date to the original writing of Vaticanus would be the presence of unreinforced umlauts in ink that matches the unreinforced text on the same page of the codex.”²⁹ Payne and Canart then identify eleven umlauts (with no mention of the “bar”) that have not been retraced and which typically occur next to lines of text that have not been retraced.³⁰ These umlauts, at least, they argue must date to the hand of the original scribe. The remaining umlauts, they continue, match the “chocolate-brown ink” of the retraced text. Payne and Canart claim that these eleven umlauts that were not retraced were probably missed accidentally by the retracer due to their size, location, and possibly faded nature.³¹

In 2000, Jeffrey Edward Miller completed a Th.M. thesis on the umlauts which he subsequently worked into an article three years later.³² Miller’s work accomplishes three significant tasks. First he attempts to take Payne to task on two key issues: the bar-umlaut as an independent siglum and its impact on the question of 1 Cor 14. Beginning with the Old Testament portion and working forward, Miller makes the case that the *paragraphoi* do not have a text-critical function, but rather serve to identify “section changes.” He offers as evidence of this the fact that *paragraphoi* occur so frequently without a corresponding umlaut (or gap in the text) and the fact that in a few cases where the bar and corresponding gap are accompanied by an umlaut, the gap does not note the place of

²⁹ Philip B. Payne and Paul Canart, “The Originality of Text-Critical Symbols in Codex Vaticanus,” *NovT* 42 (2000): 105–113.

³⁰ Payne identifies (1339.C.42.L+R), (1355.B.40.L), (1356.B.24.L), (1370.A.32.L), (1459.C.41.R), (1466.A.25.L), (1466.B.6.L), (1468.B.3.L), (1475.B.11.L), (1499.C.42.R) as the unreinforced umlauts.

³¹ Payne and Canart, “Originality,” 110–11.

³² J. Edward Miller, “Sigla” and Miller, “Observations.”

textual variation.³³ Miller concludes, “[A *paragraphos*] does not function text-critically and has no significant relationship with the umlaut. Rather, the bar and umlaut have individual functions that are retained even when they accompany the same line of text. The umlaut’s function must be determined independent of the *paragraphos*.”³⁴ Miller goes on to identify four distinct categories of text blocks separated by *paragraphoi*: content, announcement, discourse, and greeting.³⁵ He gives several examples of each and also cites a few similar examples from Codex Alexandrinus and other non-biblical sources.³⁶ Miller further critiques Payne’s claim that some of the bar-umlauts do not mark the line on which the variant occurs but rather the intersection of interpolations. Miller demonstrates that the most common pattern is to mark the line where the variant occurs, and shows that there are actual variants on the line marked by the umlauts in Paynes’ key examples, 1 Cor 14 and John 7.³⁷ The second task Miller accomplishes in his work is to reinforce Payne’s claim as to the function of the umlauts. Miller argues from “evidence of probability,” “evidence from parallel passages,” and “evidence from binary opposition” that the umlauts were a text-critical siglum, used to mark places of textual

³³ Miller, “Sigla,” 27–32.

³⁴ Miller, “Observations,” 224.

³⁵ *Ibid.*, 222–3.

³⁶ *Ibid.*, 220.

³⁷ Miller, “Sigla,” 54–5.

variation.³⁸ The third task Miller accomplishes is the production of a basic apparatus for the Vaticanus umlauts.

In the three years between the completion of Miller's thesis and the publication of his article, Wieland Willker opened up an informal website devoted to Codex Vaticanus and the umlauts.³⁹ His site contains pictures of the various sigla in Vaticanus, an apparatus to the umlauts, including a list of "doubtful" umlauts and umlaut imprints.⁴⁰ Though he generally refrains from making arguments, Willker's website has been an indispensable warehouse of information for the study of the umlauts. Most notably, Willker was the first to notice "the squeezed letter," a phenomenon instrumental in dating at least some of the umlauts.⁴¹ He is also the first to document a list of possible umlaut imprints, a phenomenon that is only now receiving proper treatment.⁴²

In 2004, Payne responded to Miller's article with a short rebuttal to many of Miller's correctives on the umlauts themselves and on the 1 Cor 14 issue.⁴³ While consistently maintaining that it is possible that the bar-umlaut configuration might very well not be a separate siglum designed to mark places of more significant textual variation in some or all occurrences, Payne continues to argue that because the incidence

³⁸ Ibid., 42–8. The evidence for function is further discussed in the section entitled "An Evaluation of the Arguments" in Chapter 2.

³⁹ Wieland Willker, "Codex Vaticanus1209 B/03," n.p. [cited 20 August 2008]. Online: <http://www-user.uni-bremen.de/~wie/Vaticanus/index.html>.

⁴⁰ Willker's and Miller's apparatus will be compared with the apparatus in this dissertation in Chapter 3.

⁴¹ For more information see "Crowding" in Chapter 2.

⁴² For more information see "The Timing of Umlaut Placement" in Chapter 2.

⁴³ Payne, "Response," 105–112.

of no NA27 variants occurring on lines marked with bar-umlauts is considerably less than the incidence of no NA27 variants occurring on lines marked with just an umlaut, that the most likely explanation is that the bar-umlaut does have a special function separate from the umlaut alone.⁴⁴ Payne also attempts to respond to Miller by reasserting that there are examples of umlaut placement where the scribe used the “bar-umlaut” to mark the end of the variant where the corrector manuscript ceased to follow Vaticanus. Payne states,

When Vaticanus omits such an interpolation, an Umlaut marks the line that ends exactly where the interpolation is inserted in other manuscripts. Likewise, when other manuscripts omit text at the point where Vaticanus includes it, an Umlaut marks the line that ends exactly where the other manuscripts cease to follow the Vaticanus text The ones I have observed occur with a bar dividing the two lines. Whether this bar was intended by its scribe to make the interface between text and variant or not, it has the effect of underlining the interface between the text of Vaticanus and the interpolation or the variant block of text.⁴⁵

Payne further claims that Miller’s assertion that the bar-umlauts at John 7 and 1 Cor 14 mark variants other than the *Pericope de Adultera* and the “Let the women keep silent in the churches” passages is unfounded based on the relatively minor nature of the variants Miller suggests.⁴⁶ From these assertions Payne reiterates his argument that Vaticanus provides evidence that 1 Cor 14:34–35 is an interpolation.

The final contribution in the study of the Vaticanus umlauts is a freshly published article by Christian-Bernard Amphoux.⁴⁷ In addition to providing a brief summary of the

⁴⁴ Payne, “Response,” 107 claims that 15.4% of “bar umlauts” lack a NA27 variant as opposed to 40.9% of all umlauts in Matthew.

⁴⁵ *Ibid.*, 108.

⁴⁶ *Ibid.*, 110.

⁴⁷ Christian-Bernard Amphoux, “Codex Vaticanus B: Les Points Diacritiques des Marges de Marc,” *JTS* 58.2 (2007): 440–66.

umlauts and the current state of the research, Amphoux reviews the variant data marked by the umlauts in Mark and concludes that Latin variants are what the scribe ultimately intended to indicate in many places even though the corrector manuscript(s) may have been Greek.⁴⁸ Amphoux is clear that this is only part of the story in Mark, and Mark itself is only part of a larger story. He argues that there are far too few Latin-only variants to rule out the possibility of non-Greek material, and he is quick to point out that the study in Mark is only a start.⁴⁹ Amphoux concludes that perhaps Vaticanus reflects the plan of Athanasius to “normalize” the text of the New Testament, the umlauts bearing witness to the division created by Athanasius’ influence on the Vulgate Gospels between the Alexandrine and the Byzantine texts.⁵⁰

Additionally Payne and Canart had another article set for publication in 2008, a publication which has been much delayed. Payne first describes the content of the research in his 2004 response to Miller in a footnote.⁵¹ Payne says he will, among other things, give additional “chi square” statistical evidence for the text-critical nature of the

⁴⁸ Ibid., 460. Amphoux says, “Toutes ces observations concourent à une même impression : la documentation qui est à la base du pointage des variantes du Codex Vaticanus est probablement en langue latine plutôt que grecque. D’un côté, le copiste disposait d’un modèle grec d’origine alexandrine ; et de l’autre, le travail de(s) pointeur(s) repose sur une documentation probablement latine. Autrement dit, c’est la Vieille latine qui est visée par ce pointage et non la tradition grecque antérieure.”

⁴⁹ Ibid., 465–6. Amphoux writes, “Le seul recours à Marc ne permet pas une conclusion définitive sur la question de savoir si la documentation utilisée est grecque et latine ou seulement latine. Le nombre des variantes seulement latines est trop restreint et une seule garantit qu’une partie au moins de la documentation est latine.”

⁵⁰ Ibid., 466. Amphoux argues, “En Occident, au contraire, Athanase semble avoir exercé une influence déterminante, au moins sur la Vulgate des évangiles, provoquant ainsi une division de la tradition textuelle entre le texte alexandrine et le texte byzantine, qui existe toujours.”

⁵¹ Payne, “Response,” 106.

umlauts, an exploration of the “mirror image” umlauts, and describe the steps in the original production of Vaticanus. The contents of this article were slated to be presented at the 2008 meeting of the Society for Biblical Literature but have yet to be published.⁵²

Physical Description of the Codex and its Marginalia

The New Testament portion of Codex Vaticanus is made up of 284 original pages and eighteen supplemental pages for a total of 302 pages. The New Testament portion begins on page 1235 and ends on page 1536. Each original page contains three columns of text, labeled throughout this work as columns A, B, and C respectively.⁵³ The even numbered pages are left-hand pages and the odd numbered pages are right-hand pages. Each column has forty-two lines except where the column ends a book and thus is not complete. The minuscule manuscript (Gregory-Aland 1957) that supplements the missing text of Vaticanus is also three columns per page, though each complete column only has thirty-five or thirty-six lines. The codex, originally an austere production, still bears the marks of the moderate illumination and annotations described above.

⁵² “SBL 2008 Proposal Abstracts,” n.p. [cited 12 June 2008]. Online: http://www.sbl-site.org/meetings/Congresses_ProgramBook.aspx?MeetingId=12.

⁵³ It is generally considered standard to describe a manuscript by the number of leaves, and thus to describe Vaticanus as a six-column manuscript. Since the discovery of the umlauts, however, describing umlaut and other marginalia by literal location (page number, column letter *per page*, line number, and left or right of the line) has become the acceptable norm, and that is the notation is adopted in this study. To be precise Vaticanus has 142 *leaves* with six columns per leaf.

Section Indicators and *Paragraphoi*

Codex Vaticanus does not have the Ammonian or Eusebian section divisions. The codex instead contains several different methods of textual division. These methods fall into three distinct stages. The first stage of dividing the text was employed undoubtedly by the hand of the original scribe. That scribe, at points of major division in the text, began the new section by starting the word about one letter's width into the left margin. The word, therefore, is not left-justified, but rather stuck out into the space between the columns. If the division occurred in the middle of a line, the scribe left a gap of space about the width of two letters before starting the new section. If the place where the scribe would leave the blank space was near the end of a line, frequently the remaining space was left empty and the new section begun on the next line.

Also, at some point early in the manuscript's history, perhaps by the original hand and certainly before the ninth or tenth century, hundreds of short horizontal bars were inserted into the text, extending into the margin about one letter width to mark divisions in the text. These *paragraphoi* are frequently associated with the gaps described above, though in the New Testament portion of Vaticanus there are far more gaps than *paragraphoi*.⁵⁴

The second stage in dividing the New Testament portion of Vaticanus was the insertion of a letter-based numbering system. Pisano dates these to the fourth or fifth century,⁵⁵ but they are generally considered not to be by the hand of the original scribe. There are 170 such section dividers in Matthew, beginning with “ $\bar{\alpha}$ ” (alpha with a bar

⁵⁴ More will be said about the function of the *paragraphoi* in Chapter 2.

⁵⁵ Pisano, “Text,” 28.

book in the New Testament portion of Codex Vaticanus there occurs a colon followed by a small bit of “illumination.” The “illumination” resembles two “greater than” signs, followed by a horizontal line after the colon (thus “>>:-”). Luke, 1 John, and 2 John are lacking this illumination. Romans has the colon followed directly by the horizontal line but is missing the “greater than” signs. 1 Corinthians, Philemon, and 1 Thessalonians have a single raised dot to mark the end of the book. Hebrews and Revelation, in the supplemental manuscript 1957, end with a colon and a decorated “+” sign.

These “colons” are clearly different from the colons mentioned above because they are not marginal. They occur within the column and are nearly always followed by other, more elaborate illumination. Their relatively regular occurrence and appearance is a strong indication that these colons do not mark stopping places for scribes or places of textual variation. They appear to be nothing more than a typical ornamental way of marking the end of the book.

The Significance of Codex Vaticanus for Textual Criticism

Codex Vaticanus is one of the oldest codices to contain both the Old and the New Testament, and its importance to the mind of modern textual critics is difficult to overstate. But it was not always so. Some of the first examiners of Vaticanus rejected or reduced its importance on various grounds.⁵⁷ It was not until the work of Bengel in the eighteenth century that scholarly opinion about Vaticanus began to change significantly. Bengel printed the Textus Receptus in his critical edition, but he classified various other

⁵⁷ Pisano, “Text,” 33 states that Simon in his *Histoire Critique du texte du Nouveau Testament* (Rotterdam, 1689) claims that the text of B has been corrupted by Latin scribes. He further states that Mill, Bentley, and Wetstein share this general opinion.

readings according to quality.⁵⁸ Bengel went on to classify the manuscript witnesses into geographic families.⁵⁹ The scholars who followed Bengel—Semler, Griesbach, Tischendorf, and Tregelles—increasingly improved the status of Vaticanus, based on its identification with the “Alexandrian recension.”⁶⁰

The work of Westcott and Hort followed Tregelles, *et al.* They suggested a rigorous critical approach based on what they called “internal evidence of readings,” comprised of intrinsic probability and transcriptional probability⁶¹ and “internal evidence of documents,” where manuscripts develop, through scholarly text-critical study, a reputation for credibility or untrustworthiness.⁶² Using their internal and external criteria for evaluation, Westcott and Hort developed a theory of internal evidence of groups, and on that basis divided the witnesses to the New Testament into four types: Alexandrian, Neutral, Syrian, and Western.⁶³ The neutral text, the text claimed to show the fewest signs of regional influence or recension, is the group into which Westcott and Hort placed Vaticanus, establishing in their minds as well as in the minds of many subsequent scholars the superior nature of the Vaticanus’ text.

⁵⁸ Aland and Aland, *Text*, 9.

⁵⁹ J. A. Bengel, *Novum Testamentum Graecum* (Cotta: Tübingen, 1734), 387. Also, Pisano, “Text,” 33 was very helpful in summarizing this issue.

⁶⁰ J. J. Griesbach, *Novum Testamentum Graecum*, vol 1, *Prologomena* (Curt: Halle, 1777), xiv.

⁶¹ B. F. Westcott and F. J. A. Hort, *Introduction and Appendix* (vol. 2 of *Introduction and Appendix of The New Testament in the Original Greek*; New York: Macmillan, 1882), 19–20. Metzger, *Text*, 129–136 has a particularly good summary of Westcott and Hort.

⁶² For example Westcott and Hort, *New Testament*, 31.

⁶³ *Ibid*, 134ff.

The conclusion of Westcott and Hort as to the almost complete neutrality of Vaticanus did not go unchallenged. One notable example in America is Hoskier who identifies Vaticanus as a heavily revised Egyptian text. Others after Hoskier went so far as to say that Vaticanus was a completely manufactured text, though there was substantial disagreement as to how “critical” was the methodology used for Vaticanus’ composition.⁶⁴

More recent scholars have generally rejected the idea that Vaticanus is the product of substantial recensional activity due to its affinity with Codex Sinaiticus and more importantly \mathfrak{P}^{75} . Due to the robust textual correspondence of Vaticanus with \mathfrak{P}^{75} (which predates Vaticanus by more than a century), if there was an “Alexandrian recension,” most scholars agree that it would have to have been far earlier than the time of Vaticanus.⁶⁵ If there was an “Alexandrian recension,” Vaticanus was not the most immediate product of such.

Questions of an early Alexandrian recension aside, the text of Vaticanus does, in the minds of many scholars, show signs of being an edited text. Kenyon states:

The character of B is so homogeneous throughout the New Testament (though this cannot be said of the Old Testament) that it would be necessary to suppose that when its text first assumed codex form a complete set of virtually uncontaminated rolls were available for the purpose. As suggested above, this in itself seems to imply the exercise of editorial selection, and the same editorial activity may well have been extended to the supervision of the text.⁶⁶

⁶⁴ Kenyon and Adams, *Bible*, 217.

⁶⁵ *Ibid.*

⁶⁶ *Ibid.*, 218–219. Similar statements can be found in Metzger, *Text*, 216 and others. Aland and Aland, *Text*, 50–51 suggest that though uniform, the textual quality of the Pauline epistles in Vaticanus is inferior, perhaps the result of a late third or early fourth-century revision.

It is on this basis, along with its antiquity, that Vaticanus is held in such high regard by many modern scholars. The discovery of the umlauts, however, raises some interesting questions regarding the Vaticanus and editorial processes. Could the umlauts be the hard evidence left behind that the text of Vaticanus was the product of a kind of editing? If so, what kind? And does the existence of the umlauts and the variants they mark demonstrate conclusively that the text of Vaticanus is the product of early textual criticism? In light of these questions, the importance of the umlauts to the field of textual criticism can hardly be overstated.

Excursus to Chapter 1: The Marginal Colons and their Relationship to the Umlauts

In addition to the various canon indicators and *paragraphoi*, the New Testament portion of Codex Vaticanus also contains several dozen examples of a colon-like sigla.⁶⁷ At first glance it appears that the colon might simply be a “vertical umlaut.”⁶⁸ The colons share the same basic mechanical features as the umlauts.⁶⁹ Because there has been no significant prior discussion of this siglum⁷⁰ and because the colons at first glance resemble the umlauts, they will be discussed in some detail here.

⁶⁷ Because it is beyond the scope of this dissertation, the text of Vaticanus outside of the New Testament was not examined.

⁶⁸ This appears to be the conclusion of Amphoux. He states, “En tout, ce sont 69 lignes du Codex Vaticanus qui sont signalées pour Marc, 62 par un point-tréma (**), 4 par un point (•) et 3 par deux-points (:).” He then includes the umlaut, the “dot,” and the colons in his apparatus to demonstrate his thesis.

⁶⁹ See the section in Chapter 2 entitled “Mechanical Observations Concerning the Umlauts” for more details.

⁷⁰ To date the colons have been mentioned twice: once in Amphoux, “Codex Vaticanus,” 459 and once in Willker, “Vaticanus.”

Description, Distribution, and Location

The colon siglum appear as two dots, one over the other, placed in the margins beside lines of text.⁷¹ As with the other marginalia in Vaticanus, the colons have survived to the present day under varying conditions. Some are dark and still clearly distinct.⁷² Some are faded and barely distinguishable. Some show obvious signs of being retraced. There are far fewer colons in the text of Vaticanus than there are instances of the other sigla, and they are not as evenly and uniformly dispersed throughout the codex as the other sigla. Tables 1, 2, and 3 below show the number of colons, their distribution throughout the New Testament portion of the manuscript, and their relative frequency by book and by column.

Table 1. Marginal Colon Distribution by Book

Gospels	Acts & Catholics	Pauline & Hebrews
Matt – 9	Acts – 7	Rom – 3
Mark – 10		1 Cor – 3
Luke – 9		2 Cor – 2
John – 4		Eph – 1
		Phil – 1
Total Colons – 32	Total Colons – 7	Total Colons – 10

What is most striking about colon placement is the concentration of colons in the Gospels. The fact that the entirety of the Catholic Epistles was unmarked by colons is

⁷¹ There are a few marginal colons that appear to be placed between two lines of text. The colon at (1258.A.22/23.L) is a good example of this. All colons like this will be referred to in this work by listing both line numbers. There is also at least one example of what appears to be a colon (though most likely is not) that is placed evenly between columns of text. An example of such a mark can be seen at (1263.B/C.25/26.R/L).

⁷² The colon at (1371.C.25.R) is a good example of a distinct, apparently unretraced colon.

also surprising. The apparent lopsidedness of colon distribution is confirmed when the data are examined as an average of colons per column.

Table 2. Marginal Colon Distribution by Column

Book	Number of Columns	Average Colons Per Column
Matt	127.3	0.07
Mark	77.7	0.13
Luke	137	0.07
John	94.3	0.04
Gospels	436.3	0.07
Acts	130.1	0.05
Jas	12.6	0
1 Pet	12.7	0
2 Pet	9.7	0
1 John	13.6	0
2 John	1.7	0
3 John	1.7	0
Jude	3.6	0
Acts & Catholics	185.7	0.04
Rom	49.4	0.06
1 Cor	46.2	0.06
2 Cor	31.7	0.06
Gal	15.6	0
Eph	16.5	0.06
Phil	11.0	0.09
Col	12.3	0
1 Thess	10.7	0
2 Thess	5.8	0
Heb	26.0	0
Pauline & Hebrews	225.2	0.04

As Table 2 shows, the Gospels contain nearly double the rate of colons per column than do the Acts and Catholics or the Pauline Epistles and Hebrews. The Catholic Epistles make up just under fifty-six columns in Vaticanus but have no colons. That is striking when compared with, for example, Matthew which averages nearly four colons per fifty-six columns of text and all of the Pauline Epistles which average 2.5 colons per fifty-six

columns. Though the distribution is considerably uneven, there is a general correlation between the length of the book and the number of colons found therein.

Table 3. Marginal Colon Distribution by Percentages

Section	Percent of Columns	Percent of Colons
Gospels	51%	65%
Acts & Catholics	22%	14%
Pauline & Hebrews	27%	21%

The nature of the uneven distribution is illustrated by the above table. The Gospels have about half of all of the columns in Vaticanus but contain almost two-thirds of the colons. The Acts and Catholics are about even in distribution with the Pauline Epistles and Hebrews, though the distribution within the Pauline Epistles is far more evenly spaced.

Table 4 below gives all of the relevant data concerning the nature and location of the marginal colons. The first column is the colon's location followed by a simple key to indicate important information. "I" indicates that this colon left a full or partial imprint on the opposite page. "G" indicates that there is a corresponding gap in the text that is associated with the colon. "P" indicates that there is a *paragraphos* associated with the line marked by the colon. The second column shows the line of text marked by the colon. The third column gives two pieces of important information. The top line indicates what, if any, type of textual break may occur at the line marked by the colon. The second and subsequent lines in the third column show any textual variants from NA27 that may occur on the line marked.⁷³ Gaps, where they occur in the text of Vaticanus on lines marked by colons, are retained in the apparatus below.

⁷³ Since the location and nature of any variants will be important for determining the colon's function, only variants from NA27 are listed here. Limiting examination to only NA27 variants has been the standard practice of those who have written about the

Table 4. Marginal Colons by Location and Variation

Matt 6:33 1242.A.30.L I	ΤΕΙΤΕΔΕΠΡΩΤΟΝΤΗΝ	Line after new verse No variant
Matt 10:23 1247.B.1.L	ΟΥΙΟCTΟΥΔΝΘΡΩΠΟΥ	Period. End of verse No variant
Matt 11:18–19 1248.C.4.L I	ΟΝΕΧΕΙΗΛΘΕΝΟΥΙΟC	Period, new verse No variant
Matt 15:6 1255.A.33.L	ΤΟΥΚΑΙΗΚΥΡΩCΑΤΕ	Colon αυτου) — Θ f^1 1424 αυτου) + η την μητερα αυτου C L W Q 0106 f^1 \mathfrak{M} aur f ff^1 vg^{cl} sy^{ph} αυτου) + και την μητερα αυτου Φ 565 1241 pc (b) c q (sy^s) mae bo αυτου) + η την μητερα 073 f^{13} 33 579 700 892 pc ff^2 g^1 l vg^{st}
Matt 17:14 1258.A.22/23.L I	ΤΟΝΟΧΛΟΝΠΡΟCΗΘΕ	No break No variant
Matt 18:20 1259.C.1.L	ΟΝΟΜΑΕΚΕΙΕΙΜΙΕΝΜΕ	Comma εκει) παρ οισ ουκ D* (g^1) sy^s
Matt 19:20 1261.A.5.L	ΠΑΝΤΑΕΦΥΛΑΞΑΤΙΕΤΙ	Colon ταυτα παντα) παντα ταυτα N C L W Δ Θ 33 565 579 700 1241 l2211 pm εφυλαξα) + εκ νεοτητος μου (– D) N ² C D W f^{13} 33 \mathfrak{M} it vg^{cl} sy co
Matt 23:13 1266.C.12/13.R G, P	ΔΦΙΕΤΕΕΙCΕΧΘΕΙΝ	Period, end of verse εισελθειν) + vs. 14 12 W 0102 0107 f^{13} \mathfrak{M} f pc it vg^{cl} sy^{cph} bo^{pt}
Matt 26:35 1272.B.32.L P	ΛΕΓΕΙΔΥΤΩΟΠΕΤΡΟC	New verse, colon No variant
Mark 1:40 1279.A.13.L	ΤΟΝΤΕΓΩΝΔΥΤΩΚΕΟ	No break αυτον) + και γονυπετων N* αυτον) + και D W Γ pc it αυτον) + και γονυπετων και N ² L Θ f^1 565 579 892 1241 2542 pc (lat) αυτον) + και γονυπετων και A C 0130 f^{13} 33 \mathfrak{M} (q)

umlauts and other Vaticanus marginalia (Payne and all others). See the section entitled “The Function of the Umlauts” in Chapter 2 for examples.

Table 4—Continued

Mark 4:36 1283.A.16.L	ΩΚΑΙΔΑΛΛΑΠΛΟΙΔΗΝΜΕ	Comma + και ην) ησαν Ν αλλα πλοια ην μετ αυτου) αλλα δε πλοια (-αρια L <i>pm</i> ; + πολλα D 33) ην (ησαν D) μετ αυτου A C ² D L <i>f</i> ¹³ 33 <i>W</i> sy ^h αλλα πλοια ην μετ αυτου) αμα πολλοι ησαν μετ αυτου W e αλλα πλοια ην μετ αυτου) τα αλλα τα οντα πλοια μετ αυτο Θ (<i>f</i> ¹ 28 700) 565
Mark 5:13 1283.C.15/16.R P	ΤΗΘΑΛΔΑΡΑΝΩΣΚΑΙΕ	Comma, comma + και, No variant
Mark 6:51 1287.A.4.L	ΓΑΡΕΝΟΔΝΕΜΟΚΑΙΛΕΙ	Comma + και λειαν εκ περισσου εν εαυτοις) περισσως εν εαυτοις D (W <i>f</i> ¹ 28 2542) 565 700 <i>pc</i> b λειαν εκ περισσου εν εαυτοις) περισωσεν αυτους και Θ (Φ)
Mark 7:2–3. 1287.A.41.L I	ΣΙΝΤΟΥΣΑΡΤΟΥΣΟΙΓΑΡ	New verse αρτους) + κατεγνωσαν D αρτους) + εμεμψαντο K N W Θ 0278 <i>f</i> ¹ 13 28 (33) 565 579 700 2542 <i>pm</i> lat sy ^{ph} sa ^{ms}
Mark 8:9–10 1289.A.5.R I, P	ΔΠΕΛΥΣΕΝΔΥΤΟΥΣΚΑΙ	Period, new verse No variant
Mark 10:16 1292.C.1.L	ΤΟΕΙΠΕΝΔΥΤΟΙΣΟΚΑ	Period, new verse No variant
Mark 10:28 1293.A.19.L I, P	ΗΡΞΑΤΟΛΕΓΕΙΝΟΠΕΤΡΟΣ	New verse No variant
Mark 11:11 1294.B.33.L P, G	ΕΙΧΛΘΕΝΕΙΣΙΕΡΟΣΟΛΥ	Line after new verse + και No variant
Mark 14:9 1299.A.18.L P	ΜΝΗΜΟΣΥΝΟΝΔΥΤΗΣ	Period, end of verse No variant
Luke 2:38 1308.B.2.L	ΚΑΙΕΧΑΛΕΙΠΕΡΙΔΥΤΟΥ	και No variant
Luke 4:20 1311.A.41/42.L	ΕΚΑΘΙΣΕΝΚΑΙΓΑΝΤΩ	Colon No variant
Luke 7:29–30 1317.C.1.R	ΙΩΔΝΟΥΟΙΔΕΦΑΡΕΙΣΑΙ	Colon, new verse No variant

Table 4—Continued

Luke 9:23 1322.A.7.L I	ΚΑΙ ΑΡΑ ΤΟΝ ΚΑΙ ΔΡΑ	και και αρα τον σταυρον αυτου) — D a I
Luke 13:24 1331.A.37.L	ΡΑΙ ΟΙ ΠΟΛΛΟΙ ΛΕΓΩ	Comma, comma No variant
Luke 18:22–23 1338.A.8.L P, G	ΚΟΛΟΥΘΕΙ ΜΟΙ Ο ΔΕ ΔΚΟΥ	Period, new verse No variant
Luke 20:20 1341.A.26.L	ΛΟΓΟΥΩΣΤΕ ΠΑΡΑ ΔΟΥ	Comma ωστε) εις το A W Ψ f ¹ 13 33 M
Luke 23:9–10 1346.A.23.R	ΑΥΤΟΣ ΔΕ ΟΥΔΕΝ ΠΕΚΡΙ	Comma ουδεν) ουκ N D
Luke 23:48–49 1347.B.21.R P, G	ΠΕΣΤΡΕΦΟΝ ΕΙΣ ΤΗ	Period, new verse υπεστρεφον) + dicentes: vae nobis quae facta sunt hodie propter peccata nostra; appropinquavit enim desolation Hierusalem g ¹ (sy ^s c)
John 7:3 1360.A.1.L	ΜΕΤΑΒΗΘΕΙ ΕΝΤΕΥΘΕΝ ΚΑΙ	Colon No variant
John 9:14 1364.A.1.L I, G	ΜΟΥΣΠΑΛΙΝΟΥ ΝΗΡΩ	Period, new verse No variant
John 14:2–3 1371.C.25.R	ΠΟΝΥΜΙΝ ΚΑΙ ΕΔΝ ΠΟΡΕΥ	Question mark, new verse τοπον υμιν) υμιν τοπον P ⁶⁶ 1424 1844 pc lat
John 17:11 1375.B.37.R I, P	ΠΡΟΣ ΕΕΡΧΟΜΑΙ ΠΑΤΕΡ	Period ερχομαι) + ουκει ειμι εν τω κοσμω και εν τω κοσμω ειμι D (a c) r ¹
Acts 2:14–15 1384.A.6.L	ΤΑΡΗΜΑ ΤΑ ΜΟΥ ΟΥΓΑΡ	Period, new verse No variant
Acts 3:16 1386.A.11.R	ΠΕΝΔΝΤΙ ΠΑΝΤΩΝ ΜΩ	Period, new verse No variant
Acts 4:17 1387.A.21/22.L	ΔΟΥΝΔ ΜΕΘΑ ΔΡΝΕΙΣ ΘΑΙ	Colon, new verse No variant
Acts 8:31 1394.A.29.L	ΠΩΣ ΓΑΡ ΔΥΝΑΙΜΗΝ	Colon No variant
Acts 15:1 1403.C.29.L P	ΚΑΙ ΤΙΝΕΣ ΚΑΤΕΛΘΟΝΤΕΣ	New chapter, new verse No variant
Acts 23:13 1417.B.4.L	ΗΣ ΔΑΝ ΔΕ ΠΛΕΙΟΥΣ ΤΕΣΣΕ	Period, new verse No variant
Acts 26:18–19 1421.C.1.R	ΠΙΣΤΕΙ ΤΗ ΙΣΤΕ ΜΕ ΘΕ	Period, New verse No variant
Rom 9:33–10:1 1454.C.18.R P, G	ΤΑΙ ΔΕ ΔΕΛΦΟΙ ΗΜΕΝ	Period, new chapter, new verse No variant

Table 4—Continued

Rom 11:6–7 1455.C.21.R I, G	ΕCΤΙΝΧΑΡΙC ΤΙΟΥΝ	Period, new verse, question mark εστιν) γίνεται Ϝ ⁴⁶ N* A C D F G P (81) 629 630 1739 1881 <i>pc lat co</i> χαρις) εργον N ² Ψ 33 ^{vid} (365) Ϟ <i>vg^{ms} (sy)</i>
Rom 11:10 1455.C.42.R	ΔΥΤΩΝΔΙΔΡΑΝΤΟCCΥ	No break No variant
1 Cor 6:20 1466.A.27.R P	ΕΝΤΩCΩΜΑΤΙΥΜΩΝ	Period, end of chapter υμων) + και εν τω πνευματι υμων ατινα εστιν του θεου C ³ D ² Ψ 1739 ^{mg} 1881 Ϟ <i>vg^{ms} sy</i>
1 Cor 9:1 1468.A.26.L G	ΕΟΡΑΚΑΟΥΤΟΕΡΓΟΝ	No break (but there appears to be blank space after εορακα) No variant
1 Cor 9:21 1468.C.38.L	ΜΗΩΝΔΝΟΜΟCΘΥΔΑΛΛΕΝ	Comma θεου) θεω D ² Ψ Ϟ (<i>sy^p</i>)
2 Cor 9:10 1484.A.23/24.L I	ΟΔΕΕΠΙΧΟΡΗΓΩΝCΠΙΟ	Period, new verse σπορον) σπερμα N C D ¹ Ψ 048 0209 0243 33 1739 1881 Ϟ ¹
2 Cor 11:22 1485.C.40/41.L G	ΔΠΡΑΔΜΕΙCΙΝΚΑΓΩ	Period, new verse No variant
Eph 4:17–18 1496.B.15.L i	ΟCΔΥΤΩΝΕCΚΟΤΩΜΕ	Comma, new verse εσκοτωμενοι) εσκοτισμενοι D F G 082 1739 1881 Ϟ
Phil 2:3 1500.A.23/24.L	ΤΑΚΕΝΟΔΟCΙΔΝΑΛΛΑ	No break κατα) — N ² Ϝ ⁴⁶ <i>pc</i> μηδε κατα) η D F G Ψ 075 Ϟ <i>sy^h</i> μηδε κατα) η κατα 629 2464 <i>pc a bo^{mss}</i>

The Function of the Marginal Colons

The colons typically occur to the left of columns A and B, and they typically occur to the left of column C on left-hand pages and to the right of column C on right-hand pages. The colons share the same general appearance as the umlauts in terms of size, relative clarity, amount of ink, and position relative to the line being marked. If true, it then would be expected that the colons would also likely mark places of textual variation known to the scribe. In order to prove or disprove the theory that the colons are simply “vertical

umlauts,” they should be compared to the umlauts in several relevant categories. When this comparison is made, it becomes clear that two significant reasons force the conclusion that the colons have a function different from the umlauts. It is, therefore, most likely that the marginal colons were *not* placed in the margin to indicate places of textual variation.

The first notable piece of evidence to indicate that the colons do not mark places of textual variation is the relative dearth of NA27 variants at the lines marked. As Table 4 demonstrates, only about 40% of the lines marked by colons contain textual variants noted in NA27. This is significantly lower than the total number of textual variants found on lines marked by umlauts.⁷⁴ Though the idea is striking that the majority of the supposed textual variants known to the scribe who placed the colon sigla in the manuscript are not extant in any manuscript known to modern scholars, this raw data comparison may not be the best test. As can be seen in Table 4, the majority of colons occur in the text of the Gospels, and they are, therefore, not as evenly distributed as the umlauts. Though unlikely, this unequal distribution of colons could skew the results, accounting for some, though surely not all, of the variance between lines marked and known variants. It could also be argued, for example, that the scribe may have used the umlaut to mark “major” variants and the colon to mark “minor” variants which would be more likely no longer to exist today.⁷⁵ A much more accurate test would be to examine the text in the immediate

⁷⁴ Payne’s test of “bar-umlauts,” though seriously flawed, resulted in an 85% umlaut-variant occurrence. Miller’s survey of Matthew resulted in a 59% umlaut-variant occurrence. This study has a similar conclusion. See the section in Chapter 2 entitled “The Function of the Umlauts” for more details.

⁷⁵ The nature of the variants found at umlaut locations does not seem to bear this out, making, as nearly impossible, the case that “minor” variants are less likely to survive.

vicinity of the colons for NA27 variants to see what, if any, variance there is between a line marked by a colon containing a variant as opposed to a non-colon neighboring line.⁷⁶

Table 5 below shows the lines of text marked by colons along with the subsequent twenty lines. A “0” indicates no variant at that location. A “1” indicates that a NA27 variant occurs at that location.

Table 5. Probability of Variants with Marginal Colons

Location	Colon	The subsequent 20 lines in Vaticanus (1 = NA27 variant, 0 = none).																			
Matt 6:33 1242.A.30.L	0	1	1	0	0	0	0	0	1	0	0	0	0	0	0	1	0	0	0	0	0
Matt 10:23 1247.B.1.L	0	0	1	0	0	0	0	0	1	1	0	1	0	0	0	0	0	0	0	0	1
Matt 11:18-19 1248.C.4.R	0	0	0	0	0	0	0	1	0	1	0	0	0	0	1	0	0	0	0	1	0
Matt 15:6 1255.A.33.L	1	1	0	0	0	1	1	0	1	0	0	0	0	0	0	0	1	1	0	0	1
Matt 17:14 1258.A.22/23.L	0	0	0	0	0	0	1	1	0	0	0	0	1	1	1	0	1	0	0	0	0
Matt 18:20 1259.C.1.L	1	0	1	1	1	1	0	0	0	0	0	0	0	0	0	0	0	1	1	1	0
Matt 19:20 1261.A.5.L	1	1	0	0	0	1	1	0	0	1	0	1	0	0	0	0	0	0	1	1	1
Matt 23:13 1266.C.11/12.R	1	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	1	1	0	0
Matt 26:35 1272.B.32.L	0	0	0	1	0	1	1	0	1	1	1	1	0	0	0	0	0	0	1	0	1
Mark 1:40 1279.A.13.L	1	0	1	0	1	0	1	1	1	1	1	0	0	0	1	0	0	0	0	0	1
Mark 4:36 1283.A.16.L	1	1	0	0	0	0	1	0	0	1	1	0	0	0	0	0	0	0	0	1	1
Mark 5:13 1283.C.15/16.R	0	0	0	0	1	0	0	0	0	0	0	0	1	1	0	0	0	0	1	1	0
Mark 6:51 1287.A.4.L	1	1	1	1	0	0	0	1	1	0	0	0	0	0	1	1	1	1	0	1	0
Mark 7:2-3. 1287.A.41.L	1	0	1	1	0	0	0	1	1	0	0	0	0	1	0	0	0	0	0	1	1
Mark 8:9-10 1289.A.5.R	0	1	1	0	1	1	0	0	0	1	0	0	0	0	1	1	0	0	1	0	0
Mark 10:16 1292.C.1.L	0	1	1	0	1	0	0	0	0	0	0	0	0	1	0	1	0	1	1	0	0
Mark 10:28 1293.A.19.L	0	0	1	1	1	0	0	0	1	0	1	0	1	1	0	0	0	0	0	0	0

⁷⁶ This is the same test used by Payne, Miller, and this dissertation for establishing the text-critical function of the umlauts. See the section in Chapter 2 entitled “The Function of the Umlauts” for more details.

Table 5—Continued

Location	Colon	The subsequent 20 lines in Vaticanus (1 = NA27 variant, 0 = none).																		
Mark 11:11 1294.B.33.L	0	0	0	1	0	0	0	0	0	0	0	0	1	0	0	1	0	0	0	0
Mark 14:9 1299.A.18.L	0	1	0	0	1	1	0	0	0	0	1	0	0	0	0	0	0	0	0	0
Luke 2:8 1308.B.2.L	0	0	1	0	1	1	0	1	1	0	1	1	0	1	1	0	0	1	1	0
Luke 4:20 1311.A.41/42.L	0	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0
Luke 7:29-30 1317.C.1.R	0	0	0	1	0	0	0	0	0	0	0	0	1	0	1	0	0	1	1	0
Luke 9:23 1322.A.7.L	1	0	1	0	0	0	0	0	0	1	1	1	1	1	0	1	0	0	0	0
Luke 13:24 1331.A.37.L	0	0	0	1	1	0	1	1	1	0	0	1	1	0	0	0	1	1	0	1
Luke 18:22-23 1338.A.8.L	0	0	1	0	1	0	0	1	0	1	1	1	0	0	1	0	0	0	1	1
Luke 20:20 1341.A.26.L	1	1	0	0	0	0	0	1	0	0	0	1	0	1	0	1	1	0	1	0
Luke 23:9-10 1346.A.23.R	1	1	0	0	0	0	1	0	0	0	1	1	0	0	1	0	0	1	0	0
Luke 23:48-49 1347.B.21.R	1	0	1	1	0	0	0	0	0	1	1	0	0	1	0	1	0	0	0	1
John 7:3 1360.A.1.L	0	1	0	1	1	0	1	0	0	0	0	0	1	0	0	0	0	0	0	0
John 9:14 1364.A.1.L	0	1	0	0	0	0	0	0	0	0	0	0	0	1	0	0	0	0	0	1
John 14:2-3 1371.C.25.R	1	1	1	0	0	0	1	1	1	0	1	1	1	0	0	0	0	1	1	1
John 17:11 1375.B.37.R	1	0	1	1	1	1	0	1	1	1	0	0	0	0	0	0	0	1	0	0
Acts 2:14-15 1384.A.6.L	0	0	1	0	0	0	1	1	1	1	0	1	1	1	0	1	0	0	0	1
Acts 3:16 1386.A.11.R	0	1	1	1	1	0	0	0	0	0	0	1	0	1	0	0	0	1	0	0
Acts 4:17 1387.A.21/22.L	0	0	0	1	0	0	1	0	1	0	1	0	1	0	0	0	0	0	1	0
Acts 8:31 1394.A.29.L	0	1	0	1	0	0	0	0	0	1	0	0	0	1	1	0	0	0	0	0
Acts 15:1 1403.C.29.L	0	1	0	0	1	0	1	1	1	0	1	0	0	0	0	1	0	0	0	1
Acts 23:13 1417.B.4.L	0	1	0	0	0	0	0	0	0	1	0	1	1	1	1	0	0	0	1	0
Acts 26:18-19 1421.C.1.R	0	0	0	0	0	1	1	0	0	0	0	0	1	0	1	0	0	0	0	0
Rom 9:33-10:1 1454.C.18.R	0	0	0	1	0	0	0	0	0	0	1	0	0	0	0	0	1	1	1	1
Rom 11:6-7 1455.C.21.R	1	1	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Rom 11:10 1455.C.42.R	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	1	0	0	1	0
1 Cor 6:20 1466.A.27.R	1	1	0	0	1	0	1	0	0	1	0	0	0	0	0	0	0	0	0	1
1 Cor 9:1 1468.A.26.L	0	0	0	0	1	0	0	0	0	0	0	0	1	0	0	0	0	0	0	0
1 Cor 9:21 1468.C.38.L	1	1	1	1	0	0	0	1	1	0	0	0	0	0	0	0	0	0	0	1
2 Cor 9:10 1484.A.23/24.L	1	1	1	0	0	0	0	0	0	1	0	1	0	0	0	0	0	0	0	1

Table 5—Continued

Location	Colon	The subsequent 20 lines in Vaticanus (1 = NA27 variant, 0 = none).																				
2 Cor 11:22 1485.C.40/41.L	0	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Eph 4:17-18 1496.B.15.L	1	0	0	0	0	0	0	0	1	0	0	0	1	0	0	0	1	0	0	0	0	1
Phil 2:3 1500.A.23/24.L	1	0	1	1	0	1	1	1	0	0	1	0	0	0	0	1	0	0	0	0	0	
Totals:	20	21	20	17	17	12	17	17	15	16	15	17	13	13	15	11	6	12	18	17	13	

Of the forty-nine lines marked by colons, twenty contain NA27 variants, or about 40%.

The subsequent twenty lines following each line marked by a colon contain an average of 15.1 lines containing NA27 variants or about 31%. Two of the subsequent twenty lines average as many or more lines marked by NA27 variants than the lines marked by colons.

When Miller and Payne performed similar examinations on the umlauts, the statistical difference between the lines marked by the siglum and the subsequent twenty lines was profoundly different. Payne found a difference of forty-nine percentage points between marked and unmarked lines.⁷⁷ Likewise, Miller, when he examined Matthew, found a difference of almost thirty-two percentage points between marked and unmarked lines.⁷⁸

For this study, a similar examination was performed in the Johannine Epistles. The results are similar with thirty-four percentage points between marked and unmarked lines.

While it is true that the lines marked by colons do have a higher instance of textual variation by about nine percentage points, the statistical difference is relatively small when compared with the umlauts, the primary siglum believed to mark places of textual

⁷⁷ Payne, "Fuldensis," 253. Again, it should be noted that Payne only examined instances of "bar-umlauts," and so his numbers are probably not entirely representative.

⁷⁸ See the section entitled "The Function of the Umlauts" in Chapter 2 for more details.

variation. The difference is probably too small to conclude that the colons are another kind of textual variant marker.

The second notable piece of evidence to indicate that the colons do not mark places of textual variation is the frequency with which the colons occur with a *paragraphos*, a gap in the line, or a break in the text. As Table 6 demonstrates, thirteen of the forty-nine colons occur at lines associated with a *paragraphos*. Nine of the colons occur at lines associated with a gap in the text.⁷⁹ In several places the *paragraphos* and the gap occur together, resulting in a total of seventeen instances of colons associated with a *paragraphos*, a gap, or both, or roughly 35%. This percentage is considerably higher, nearly seven times higher, in fact, than the percentage of umlauts associated with *paragraphoi* and gaps.⁸⁰

Two additional notations should be made here. First, it should be noted that all but two of the colon-marked lines that contain a *paragraphos* and/or a gap, also mark places where the NA27 ends or begins a new sentence, verse, and/or chapter. Second, eleven colons mark lines of text where a sentence or verse ends or a new sentence or verse begins in the NA27 that are not also marked with a *paragraphos* or a gap in the text. When both of these notes are taken into account, the total of colons that mark a substantial break in the text, sentence or verse, is brought to twenty-seven, or 55%. Additionally, five of the colons occur at lines where the NA27 has a colon punctuation mark. Eight occur as some other more subjective break in the text: at a comma, at a

⁷⁹ This gap in the text is represented by spacing between the letters on the chart, though sometimes the gap is at the end of the preceding line or at the end of the line so marked.

⁸⁰ Miller, "Observations," 221 identifies 39 instances of an umlaut associated with a *paragraphos*, or roughly 5%.

comma + καί, etc. Two occur on the line following the beginning of a new verse. Only five occur at a line not associated with a break of any kind in the text, or about 10%. What does it all mean? Given the very high association of the marginal colons with breaks in the text, especially considering how little correspondence there is between umlauts and such breaks, it is likely to conclude that the function of the colon is in some way connected with breaks in the text and not to mark places of text-critical notation.

This raises the important question as to the function of the colons themselves. What do they actually mark? Two further clues in the text of Codex Vaticanus might indicate the purpose of the colons: the colons are placed at “breaks” in the text, and they are placed infrequently throughout the manuscript. It seems obvious that the colons do not duplicate the purpose of the *paragraphoi*. There are too few, and they are placed too irregularly. Their sporadic placement would also seem to eliminate the possibility that they were to function as some kind of crude canon number.

The third clue is the high incidence of “imprinting” left by the marginal colons. Imprinting (where ink put down by the scribe leaves an ink smudge (or imprint) on the opposite page when the codex is closed) is not unknown to Codex Vaticanus, but it is relatively rare given the total amount of ink on the pages of the codex.⁸¹ Nearly 25% of the colons, however, left an imprint of their ink on the opposite page as indicated by an “I” on Table 5. By contrast, only about 5% of the umlauts left imprints and probably only

⁸¹ The phenomena of imprinting will be discussed in some detail in the section entitled “The Timing of Umlaut Placement” in Chapter 2.

about half of those were imprints that were made in the actual production of the umlaut.⁸² Beyond the umlauts there are only a handful of other obvious incidents of imprinting in the codex. This relatively high incidence of imprinting by the marginal colons would most likely indicate that the colons were frequently inscribed on the page just before the manuscript was closed, thus creating the imprint. This could be an important clue as to their function.

The final clue is the relative and apparent imprecision with which some of the colons were placed relative to the lines they mark. Eight of the forty-nine colons are placed so far above or below the line that it is difficult to tell which line they mark, the line above or the line below the colon. By contrast, though some of the umlauts are less centered on a line than the majority of umlauts, there are none that are so far above or below a line that it is impossible to tell which line the scribe intended to mark, though it is possible that “imprecision” is the wrong term to describe this phenomenon. It could be that the colons were placed *very* precisely, just not centered on a line. If true, that could also be a clue to their function.

What function then do the marginal colons serve? Based on the four clues outlined above, it is almost certain that the colons do not have the same text-critical function as the umlauts, and it is likely that the marginal colons were used by a scribe to mark “stopping places” in the manuscript. It could be, for example, that a later scribe was using Vaticanus as an exemplar either for the production of a new manuscript or as a source for correction/checking of an existing manuscript. The colon siglum may have

⁸² Twenty-five of the forty-one umlaut imprints were made by the original ink of the umlaut. The remaining umlaut imprints were most likely made by the process of retracing the manuscript.

been employed to mark the place where the scribe stopped work (for whatever reason). This could explain why the colons coincide so frequently with distinct breaks in the text. This theory could also explain why there is such a high incidence of imprinting, especially if the scribe had finished working for the day. He marked his place and closed Vaticanus. This theory may also explain why the colons do not demonstrate the same precision with regard to placement that the umlauts do, because it is not a specific line that needs to be marked but rather a general starting or stopping place. And finally, this theory may explain why the colons are so unevenly distributed throughout the codex. That there are no marginal colons in the Catholic Epistles could be an indication that whatever work was being done (copying or checking) did not involve that section of the manuscript.

It should be noted that Vaticanus ends most of the books of the New Testament with a colon symbol followed by some ornamentation.⁸³ It is possible that some of the marginal colons, the ones that occur to the right of the column and particularly close to the line being marked, serve a similar function.⁸⁴ In other words, they are functioning as a kind of punctuation mark. This clearly cannot be the case for the majority of the colons, since the majority occurs to the left of the column. And most of the marginal colons that occur to the right of the column are not close enough to the line marked, and thus do not occur at the exact point where the sentence ends and therefore cannot be definitively identified with the colons that serve as punctuation marks.

⁸³ See the section entitled "Miscellaneous Marginalia" above for more details.

⁸⁴ See the colons at (1289.A.5.R), (1386.A.11.R), and (1466.A.27.R) for possible examples.

The theory that the marginal colons mark scribal stopping places of some kind does have problems. It cannot explain definitively why some of the marginal colons occur so closely together. A number of colons appear on consecutive pages,⁸⁵ and, there are a number of examples of two marginal colons on a single page.⁸⁶ It is unlikely, though not impossible, that a scribe would make his way through so little text before stopping. At folio 1287, for example, the marginal colons are in the same column with only 37 lines between them.

The relative proximity of the colons to one another, however, does not immediately suggest some other theory regarding their purpose. It seems unlikely, for example, that the marginal colons were made sequentially and contemporaneously (which would be an argument against the conclusion that the colons mark places where the scribe stopped working). At folio 1455 there are two marginal colons on the same column, and it is the first colon that left an imprint of ink on the opposite page and not the second colon. If both of the colons were placed in the manuscript at approximately the same time (sequentially and contemporaneously), it is more likely that both colons (or neither) would have left imprints, or perhaps even that the second colon would have been more likely to leave an imprint since its ink would have been the freshest when the page

⁸⁵ (1247.B.1.L) and (1248.C.4.R), (1258.A.22/23.L) and (1259.C.1.L), (1292.C.1.L) and (1293.A.19.L) and (1294.A.18.L), (1346.A.24.R) and (1347.B.21.R), (1386.A.11.R) and (1387.A.21/22.L), (1454.C.18.R) and (1455.C.21.R), and (1484.A.23/24.L) and (1485.C.40/41.L).

⁸⁶ (1283.A.16.L) and (1283.C.15/16.R), (1287.A.3.L) and (1287.A.41.L), (1455.C.21.R) and (1455.C.42.R), and (1568.A.26.L) and (1468.C.38.L).

was turned or the manuscript shut.⁸⁷ This is not, however, the case. The frequency of imprinting and the example of the first colon leaving an imprint and not the second seems to indicate that time elapsed between the making of the colons. What that work was, however, whether copying, checking, or something else entirely, is impossible to know.

The Date of the Colons

Assigning a definitive date for the marginal colons is difficult, but if the above theory is correct as to their purpose, a definitive date is not essential to establishing their function. There are, however, a few fairly reliable ways to determine the date of the colons. The first and most reliable method would be to subject them to expert examination of the kind performed on the umlauts by Payne and Canart.⁸⁸ To date, such an examination has not been performed, so less direct and more deductive methods must be used. It should also be noted that a few of the marginal colons appear to be unretraced, and their ink appears to match the apricot-colored ink of the original codex.⁸⁹ Most of the colons are obviously retraced and match the chocolate-colored ink of the retracer. If the observation is correct that there are, in fact, unretraced colons, this would push the date for at least some of the colons to a time before Vaticanus was retraced in the early Middle Ages. Until an expert

⁸⁷ This assumes that the manuscript was complete and bound when the colons or umlauts were added, an assumption apparently supported by the imprinting evidence.

⁸⁸ Payne and Canart, "Originality," 105–113.

⁸⁹ (1360.A.1.L), (1371.C.25.R), and (1455.C.42.R) are good examples of marginal colons that appear to be unretraced. Most of the work in ascertaining whether or not a siglum in Vaticanus has been retraced has been done by Payne and Canart, and though they do not discuss the marginal colons, their examination of the untraced phenomena has been invaluable in the present attempt to determine the date of the colons. See the section entitled "The Originality of the Umlauts" in Chapter 2 for more details.

analysis is performed, however, any conclusion based on ink color observations should be taken cautiously.

The second test is to examine the colons based on their position relative to the other marginalia in Vaticanus to see if there is a pattern for colon placement and if that pattern is interrupted by the existing marginalia. If it could be determined, for example, that the colons were normally placed to the left of the column, but in a specific location a colon is to the right of the column because of some other marginalia “in the way,” (in other words the scribe switched sides of the column to avoid the obstruction), that would suggest a dating of the colons relative to the existing marginalia, an imprecise test, but perhaps helpful.

The marginal colons do follow a general pattern for placement, especially in the A and B columns on both the left and right hand pages of Vaticanus. Thirty-five of the forty-nine marginal colons occur at columns A or B. Twenty-nine occur to the left of the column, and only six occur to the right.⁹⁰ Of the remaining fourteen colons that occur at column C, the pattern is much less clear. The majority of C-column colons that appear on left hand pages occur to the left of the column, and the majority of the C-column colons that occur on right hand pages appear to the right of the column. This is less of a pattern than it might appear because of the actual distribution. On left hand pages, three of the marginal colons are to the left and two are to the right of the column. On right hand pages, six of the colons are to the right of the colon and three are to the left of the column. In three of these eleven instances of oddly placed colons, where they typically

⁹⁰ As will be demonstrated in Chapter 2, this is also the dominant pattern with the umlauts.

would have been placed on the opposite side of the column, there is an obstruction that could help date the marginal colons.

In the first instance, at (1266.C.12/13.R) the colon appears slightly below the line with the significant break. There is a gap of empty space at the end of line eleven, and there is a *paragraphos* between lines 11 and 12. Even with the *paragraphos* at line twelve, to the left of the column is one of Vaticanus' canon indicators which Pisano dates to the fourth or fifth century.⁹¹ The colon is placed right beneath it. It could be that the colon was not centered on the line with the break and placed lower because the canon indicator was in the way, indicating that the canon number was there first. This is hardly conclusive evidence as to which came first (the canon number or the colon), because this conclusion assumes a solution regarding the marginal colon's function and does not adequately consider that there are other colons that are not centered on a line of text with no visible obstructions.⁹²

The second instance of irregular colon placement connected with a marginal obstruction appears at (1386.A.11.R). At line eleven in column A the colon is placed to the right of the column. This "violates" the normal pattern for marginal colon placement. Between columns A and B at that line there is one of Vaticanus' canon indicators. The marginal colon was placed between the final "Ω" and the canon indicator, under the superscript of the final "N." Most of the marginal colons are not placed as close to the line as this one, so it appears to be squeezed. If true, it would indicate that the colon was again placed after the Vaticanus canon numbers were produced.

⁹¹ Pisano, "Text," 27.

⁹² Some examples include (1258.A.22/23.L) and (1283.C.15/16.R).

The third example of irregular colon placement connected with a marginal obstruction is at (1466.A.27.R). The colon occurs to the right of column A, and there are a number of marginal obstructions to the left of the column where the colon would typically be placed. The most immediate obstruction on the left side is the Arabic numeral “7” marking the division. These Arabic numerals are, according to Pisano, later than the ninth century.⁹³ This is hardly sufficient evidence, however, to push the date of even *this* marginal colon into the Middle Ages, because of the frequency with which the marginal colons are “misplaced,” and because there is clearly room to squeeze the colon into the left of the column.

From so little evidence, a definitive date for the colons cannot be concluded with any certainty. If further, more technical analysis does bear out that some of the marginal colons were retraced then that would make their date early, probably before the ninth century. If the marginal colon at (1266.C.12/13.R) was misplaced because of the canon number, then the marginal colons would postdate the fifth century. This does, however, seem to contradict the evidence of squeezing at (1386.A.11.R). And if the marginal colon at (1466.A.27.R) is not merely serving as a punctuation mark but was moved to the right side of the column to avoid the crowding, then a much later date for the colons would be suggested. There is no way to be sure.

Summary

The study of the Vaticanus umlauts is still in its infancy. Very little has been written on the subject, and more work needs to be done. There are distinct periods in the history of

⁹³ Pisano, “Text,” 27.

Codex Vaticanus, including the addition of marginalia in stages and a retracting of almost the entire manuscript that will be helpful in dating the umlauts. Also, there is another siglum in Codex Vaticanus, the marginal colons, that appears, at first glance, to be similar to the umlauts. With further analysis, however, it is clear that the marginal colons have another function not related to the marking of variants.

CHAPTER 2: THE UMLAUTS IN CODEX VATICANUS

Appearance of the Umlauts

As Payne first described, the umlauts are made up of two small dots, placed side by side. They are typically uniformly placed on a common horizontal axis, and each dot is typically of uniform size. There are some umlauts, however, that are not quite uniform. Whether due to imprecise stroke, ink smudge, imprecision in the retracing process, or damage to the manuscript, a few of the umlauts are not on the same horizontal plane, a few are not of uniform size (with one dot significantly larger than the other), and a few even appear to have more than two dots.¹ The umlauts that have not been retraced all appear to be made from ink of “apricot” color. The retraced umlauts appear to be of “chocolate-brown” color.² Most of the umlauts are clear and regular and, with careful attention, easy to identify.

Number and Distribution of the Umlauts

There are 812 total umlauts, marking 807 lines of text in the uncial portion of Codex Vaticanus.³ There is also at least one, possibly two umlauts in the Hebrews supplement of

¹ See Chapter 3 of this dissertation for some examples.

² Payne and Canart, “Originality,” 107–9.

³ There are a handful of lines marked by two umlauts, thus the discrepancy between the number of umlauts and the number of lines in the tally. Additionally there is

Vaticanus.⁴ Additionally, Miller identifies fourteen umlauts in the Old Testament portion of Vaticanus.⁵ The umlauts in the New Testament portion are fairly evenly distributed throughout the books and sections. As Table 6 shows, roughly one-third of the umlauts are in the Gospels, one-third in the Acts and Catholics, and one-third in the Pauline Epistles and the extant portion of Hebrews. These numbers are possibly a bit skewed by the fact that the rest of Hebrews, the Pastoral Epistles, Philemon, and all of Revelation are no longer extant in Vaticanus.

Table 6. Umlaut Distribution by Book

Gospels	Acts & Catholics	Pauline & Hebrews
Matt – 94	Acts – 142	Rom – 87
Mark – 57	Jas – 25	1 Cor – 59
Luke – 80	1 Pet – 25	2 Cor – 36
John – 52	2 Pet – 13	Gal – 18
	1 John – 16	Eph – 21
	2 John – 3	Phil – 11
	3 John – 1	Col – 24
	Jude – 8	1 Thess – 15
		2 Thess – 14
		Heb – 11
Total Umlauts – 283	Total Umlauts - 233	Total Umlauts - 296

When a closer examination is made of the number of umlauts occurring per column in each book, as shown on Tables 7 and 8, the distribution changes somewhat. The Gospels average 0.65 umlauts per column of text. The Acts and Catholics average

one umlaut marking no lines of text. See apparatus in Chapter 3 for complete tally. Also there is some question as to whether there is one or two umlauts in the Hebrews supplement. Only one is counted in this tally. See the section entitled “Umlauts in the Supplemental Text of Hebrews” later in this chapter for details.

⁴ See “Umlauts in the Supplemental Text of Hebrews” later in this chapter for details.

⁵ Miller, “Observations,” 224. These Old Testament umlauts will not be dealt with in this dissertation.

1.27 umlauts per column of text, and the Pauline Epistles and the extant portion of Hebrews average 1.38 umlauts per column of text. The most densely umlauted book is 2 Thessalonians with fourteen umlauts occurring over just about six columns of text. The least densely umlauted book, not including the extant portion of Hebrews, is the Gospel of John with only fifty-one umlauts occurring over about ninety-four columns of text.

Table 7. Umlaut Distribution by Column

Book	Number of Columns	Average Umlauts Per Column
Matthew	127.3	0.74
Mark	77.7	0.73
Luke	137	0.58
John	94.3	0.55
Gospels	436.3	0.65
Acts	130.1	1.11
James	12.6	1.98
1 Peter	12.7	1.97
2 Peter	9.7	1.34
1 John	13.6	1.18
2 John	1.7	1.76
3 John	1.7	0.59
Jude	3.6	2.22
Acts & Catholics	185.7	1.27
Romans	49.4	1.76
1 Corinthians	46.2	1.28
2 Corinthians	31.7	1.14
Galatians	15.6	1.15
Ephesians	16.5	1.27
Philippians	11.0	1.00
Colossians	12.3	1.95
1 Thessalonians	10.7	1.40
2 Thessalonians	5.8	2.41
Hebrews	26.0	0.42
Pauline & Hebrews	225.2	1.38

Table 8. Umlaut Distribution by Percentages

Section	Percent of Columns	Percent of Umlauts
Gospels	51%	35%
Acts & Catholics	22%	29%
Pauline & Hebrews	27%	36%

While it is difficult to see any distinct pattern in these numbers, there does seem to be a general trend that the shorter the book, the fewer the umlauts, as might be expected. The extant portion of Hebrews and Jude are, however, notable exceptions to this pattern. And while the text of the Gospels does contain a very high percentage of the umlauts, when compared to the percentage of the text of the New Testament portion of Vaticanus they represent, the umlaut density in the Gospels is surprisingly low.

The Function of the Umlauts

It is, thus far, universally agreed that the umlauts mark places of known textual variation.⁶ Payne was the first to make a case for the function of the umlauts,⁷ but Miller has made, by far, the most complete case to date, building upon Payne's work. As has already been mentioned, three basic tests have been applied to the umlauts to demonstrate their text-critical function.

The first and most obvious test is the test of probability. Are lines marked by umlauts significantly more likely to contain variants than unmarked lines? Payne's first probability test was limited to the umlauts that coincided with *paragraphoi*. He checked the marked line for variants in NA26 and then checked the next twenty lines for the same, tabulating the results. What he found was that those umlaut-marked lines were considerably more likely to contain variants.⁸ Of the twenty-seven "bar-umlaut" lines Payne checked, twenty-three contained variants, while the subsequent twenty lines only

⁶ To date there is no one in print claiming a function for the umlauts other than to mark lines of variation.

⁷ Payne, "Fuldensis," 251–4.

⁸ *Ibid.*, 253–4.

averaged 9.6. The lowest incident of variation occurred on the nineteenth line from the umlauts with only five of twenty-seven containing variants. The highest incidence of variation occurred on the thirteenth line from the umlaut with fourteen of the twenty-seven containing variants. Miller criticizes Payne's method for limiting himself to "bar-umlauts" and for his lack of a control group, but he agrees with the findings.⁹ Miller performs his own statistical analysis with similar results.¹⁰ Limiting himself to Matthew, Miller found that 59% of the eighty-eight umlauts contained a variant in the NA27. The subsequent twenty lines averaged 27.2% or less than half of those marked by umlauts.

For the sake of completeness this study performed a similar analysis on 1–3 John.

Table 9. Probability of Variants of Umlauts in 1–3 John

Location	Umlaut	The subsequent 20 lines in Vaticanus. (1 = NA27 variant, 0 = none, * = line is also marked with an umlaut)																			
		1	0	0	0	1*	1	1	1	0	0	0	1	0	0	0	0	0	1	0	0
1 John 1:3 (1437.C.19.R)	1	0	0	0	1*	1	1	1	0	0	0	1	0	0	0	0	0	0	1	0	0
1 John 1:4 (1437.C.23.R)	1	1	1	1	0	0	0	1	0	0	0	0	0	0	1	0	0	1	1	1	0
1 John 2:3–4 (1438.A.33.L)	1	0	0	0	1	0	0	1	0	0	0	1	0	0	0	1	0	0	0	0	0
1 John 2:7 (1438.B.12.L)	1	0	0	1	1	0	0	0	0	1	0	0	0	0	1	0	0	1	0	0	0
1 John 2:12 (1438.B.36.L)	1	0	0*	0	0	0	1	1	0	0	0	1	0	0	1	0	0	1	0	0	1
1 John 2:13 (1438.B.38.L)	0	0	0	0	1	1	0	0	0	1	0	0	1	0	0	1	0	0	1	0	0
1 John 2:23 (1439.A.17.L)	1	1	0	0	0	1	1	0	0	1	0	1	0	1	0	1	0	1	1	0	0
1 John 3:1 (1439.B.12.L)	1	0	1	0	0	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	1
1 John 3:16 (1440.A.8.L)	0	0	0	1	0	1	0	1	0	1	0	1	1	0	1	1	1	0	0	1	1
1 John 4:3 (1440.B.26.L)	1	1	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1
1 John 4:11 (1440.C.31.L)	0	0	0	0	0	0	0	0	1	1	0	0	0	0	1	1	0	0	0	1	1
1 John 4:16 (1441.A.14.L)	0	0	0	0	0	1	0	0	1	1	1	1	0	0	0	0	0	0	0	1	1
1 John 5:7 (1441.B.37.L)	1	1	0	0	0	0	0	0	0	1*	1	0*	0	1	1	0	0	1	1	0	0

⁹ Miller, "Sigla," 40–1.

¹⁰ Ibid., 41–2.

Table 9—Continued

Location	The subsequent 20 lines in Vaticanus. (1 = NA27 variant, 0 = none, * = line is also marked with an umlaut)																				
	Umlaut																				
1 John 5:9 (1441.C.4.R)	1	1	0*	0	1	1	0	0	1	1	0	0	0	1	0	0	0	0	1	0	
1 John 5:10 (1441.C.6.R)	0	0	1	1	0	0	1	1	0	0	0	1	0	0	0	0	0	1	0	1	0
1 John 5:16 (1442.A.2.L)	0	0	0	0	1	0	0	0	1	1	0	0	0	0	1	0	1	1	1	1	0
2 John 7 (1442.B.35.L)	1	0	0	0	0	1	1*	0	1	1	1	0	1	1	0	0	0	0	0	0	1
2 John 8a (1442.B.41.L)	1	1	0	1*	1	1	0	1	1	0	0	0	0	0	0	1	0	0	1	1	0
2 John 8b (1442.C.2.L)	1	1	1	0	1	1	0	0	0	0	0	0	1	0	0	1	1	0	1	0	0
3 John 5 (1443.A.20.L)	1	1	1	1	0	0	1	0	1	0	1	0	1	1	0	0	0	0	0	0	0
Totals:	14	8	5	6	9	9	6	8	7	10	4	7	5	5	7	7	3	7	8	10	6

The Epistles of John present an interesting case, because several of the umlauts are closer together than twenty lines. This means that the tally of “variant” or “no variant” from the NA27 from the twenty subsequent lines past an unlauded line, in seven instances, contains another unlauded line. These are marked on the above chart by an asterisk. The Epistles of John are also interesting because, although they contain relatively few umlauts, they run the ranges of distribution with 1 John having one of the highest concentrations of umlauts per column and 3 John having one of the lowest concentrations of umlauts per column. As can be seen on Table 10, fourteen of the twenty umlauts contain NA27 variants or 70%. The average of the twenty subsequent lines, including some other unlauded lines when they fell within the twenty, was 6.9 of twenty or 34%. These findings are completely congruous with both Payne and Miller, confirming statistically the text-critical function of the umlauts.¹¹

¹¹ Payne is poised to offer additional chi-square statistical evidence, confirming the text-critical function of the umlauts in an up-coming article. This evidence was noted in Payne, “Response” and was presented at SBL in 2008. See “SBL 2008 Proposal Abstracts” cited earlier.

Though the statistical evidence seems to be sufficient to persuade text-critical scholars, Miller offers two additional tests of the umlaut's purpose. He calls the second test "The Evidence of Parallel Passages."¹² Miller describes this test as follows:

The manuscripts containing the Synoptic Gospels are known for frequent harmonizations. Occasionally, the Vaticanus scribe identifies a line of text where other manuscripts evidence harmonization attempts. Other passages parallel one another in their particular wording, and so lend themselves to identical textual alterations by scribes familiar with the text.¹³

Miller considers this test to be perhaps the most scientific, because at least part of the "source material" for the umlaut are other passages in Vaticanus, and because it allows a much surer method of identifying which variant in a line, where more than one extant variant is to be found, was most likely intended by the scribe. Miller offers thirteen examples of these parallel passages marked by umlauts, passages ripe for harmonization among the Gospels (e.g., the shorter invocation of the Lord's Prayer in Luke 11:22), passages noted for the harmonization or confusion of names (e.g., the name "Joseph" in Matthew 13:55 and Acts 4:36), and passages harmonizing wording within manuscripts (e.g., the order of the words "Christ Jesus" in Romans 5:21 and 15:5). Miller concludes that this is proof-positive of the umlaut's function.¹⁴

¹² Miller, "Sigla," 42ff.

¹³ Ibid.

¹⁴ Miller also concludes that there may be several cases where the scribe marked lines from which other texts are harmonized, though no textual variation exists on those particular lines. For example, he claims that Matt 6:9, from which Luke 11:2 is sometimes harmonized, is marked with an umlaut even though there are no known textual variants at that line in Matt 6:9. It is marked, he argues, as a warning to future copyists not to "defile the text further." See Miller, "Sigla," 46. This is very little evidence for such a claim.

The third test Miller suggests is the test he calls “the evidence of binary opposition.”¹⁵ This test is the reverse of the test of “parallel passages.” Instead of beginning with an umlaut and searching for variants, Miller begins with known variants and searches for umlauts. It is, he admits, the least scientific of all tests, but he does describe several notable variants marked with an umlaut of the kind most likely noticeable to the scribe of Vaticanus.¹⁶ To strengthen his case he focuses on variants that are notably early enough to be mentioned by Jerome or to have disagreement among early papyri. This kind of evidence is more corroborative than it is probative, but in light of the strong statistical evidence and the evidence from parallel passages, it contributes to an already convincing case for the text-critical nature of the umlauts.

The Placement of the Umlauts

The scribe who placed the umlauts into the text of Vaticanus followed a clear and intentional pattern for placement. When marking lines of text that occur on the first two columns on a page, columns A and B, the scribe typically placed the umlaut to the left of the column. When marking lines of text that occur in the last column on a page, the C column, the scribe had a two-fold strategy. For C columns that occur on the left-hand page, the umlaut is typically placed to the left of the column. For C columns that occur on the right-hand page, the umlaut is typically placed to the right of the column. This was presumably to make the umlauts more noticeable, so that umlauts to the right of column C on left hand pages would not be overlooked at the place where the pages were bound

¹⁵ Miller, “Sigla,” 47.

¹⁶ Ibid., 47–8 notes the reading “In Isaiah the Prophet” at Mark 1:2 and the “into/out of” problem at Acts 12:25 among others.

together. It is interesting, however, that the same strategy was not employed with column A umlauts on right-hand pages. The distribution of umlauts over the three columns is fairly uniform. There are 235 column A umlauts, making up about 29% of the total umlauts. There are 283 column B umlauts, making up about 35% of the total umlauts. And there are 293 column C umlauts, making up about 36% of the total umlauts.¹⁷

While discussing the possible meaning of “separated bar-umlauts,” where the bar is to the left of the line and the umlaut is to the right, Payne raises an interesting question concerning umlaut placement in a footnote. He states as just one possibility, “[T]he text that is omitted is on the right side of the line, which makes the umlaut on the right of the line particularly appropriate.”¹⁸ Is there any evidence that umlaut position has anything to do with the location of the variant in the line marked as Payne suggests might be a possibility? The answer is most certainly, “no.”

Given that there are only twenty-seven umlauts on 808 total lines of text that occur on the “wrong” or non-typical side of the column (i.e. to the right of columns A and B, and to the left of column C on a right-hand page or to the right of column C on a left-hand page) and that the other 780 umlauts conform to the placement pattern described above, the chance that umlaut position bears any relationship to variant position seems slim. A further examination of these twenty-seven unusually placed umlauts bears that out. Though it can never be known for certain what variant the scribe intended to mark, when the variants found at lines marked by those unusually placed umlauts are considered, any hope of a variant location placement theory is dashed.

¹⁷ The one (possibly two) umlauts in the Hebrews supplement are not included in this tally.

¹⁸ Payne, “Fuldensis,” 256.

Five of the twenty-nine unusually placed umlauts contain no known variant.¹⁹ Four of the unusually placed umlauts mark variants that take up the entire line.²⁰ Two of the twenty-nine mark variants that are in the middle of the line.²¹ Five of the twenty-nine lines marked by unusually placed umlauts have multiple variants, at least one of which is on the same side of the line as the unusually placed umlaut.²² Five of the twenty-nine only contain variants on the opposite side of the line from the unusually placed umlaut.²³ Two have umlauts on both sides of the line, making identifying a left or right side variant moot.²⁴ This leaves only six unusually placed umlauts that might have been placed on the non-standard side of the column due to the position of the variant on that line,²⁵ and one of these, the umlaut at (1245.B.6.R), appears to have been placed because of a marginal obstruction.²⁶ With so little evidence in its favor, it is most likely that variant position in a line had no impact on umlaut placement to the left or right of a column. In the vast majority of cases the scribe followed the standard placement described above. In a

¹⁹ No variant is listed in Tischendorf and NA27. The six are (1357.C.3.L), (1389.A.20.R), (1453.C.39.L), (1482.C.10.L+R), and (1496.B.10.R).

²⁰ (1273.B.41.R), (1377.C.38.L), (1399.A.30.R), and (1407.B.20.R).

²¹ (1293.A.27.R) and (1355.C.1.L).

²² (1240.C.23.R), (1241.A.7.R), (1337.A.18.R), (1350.B.18.R), and (1512.B.17.R).

²³ (1351.A.6.R), (1387.A.24.R), (1447.C.3.L), (1467.C.2.L), and (1474.C.37.R).

²⁴ (1339.C.42.L+R) and (1465.A.1.L+R). There is also an L+R umlaut at (1482.C.10.L+R), but it was already tallied among those lines that have no known variant.

²⁵ (1245.B.6.R), (1253.A.38.R), (1337.A.24.R), (1403.C.15.L), (1482.C.30.R), and (1498.B.5.R).

²⁶ See the section entitled "Crowding" later in this chapter.

handful of cases, however, he did deviate from that, switching to the opposite side of the column. Marginal obstructions can explain a few of these, but a few others seem to have no obvious explanation. What does seem clear is that the position of the variant on a line did not significantly, if at all, affect umlaut placement.

Umlaut Placement and Variant Location

The most natural assumption regarding umlaut placement and variant location is that the umlaut was placed beside the line of text containing the variant.²⁷ The evidence for the substantially increased frequency of variants at lines marked by umlauts as opposed to other non-marked lines supports this. It also seems natural to assume that the scribe marked the place where he first noticed the variant or where the variant was the most obvious. This raises an interesting question. What about variants that run across more than one line of text or variants that occur at the beginning of lines? There is no simple answer to these questions.

As might be expected, in many cases the scribe apparently marked the line containing the beginning of the variant when the variant runs across multiple lines or occurs at the end of a line. The umlaut at Acts 22.24 (1416.B.16.L) is an example of the former. The word marked by the umlaut is almost certainly *ανεταζεσθαι*, which is divided almost in half by the end of line 16. The umlaut marks the line containing

²⁷ Payne suggests that in a few cases where there are significant omissions being noted, the line above the beginning of the text block is noted, marking the “intersection” of the two texts. See Payne, “Response,” 108–9. Also, Miller presents a competent refutation of this idea by presenting several notable counter examples. See Miller, “Observations,” 234–5.

“ανετα,” but the actual variation in that word (ανεταζεσθαι vs. ανεταζειν) occurs on the line below.

Line 15	Line 16	Line 17
| εις την παρεμβολην |	ειπας μαστιξιν ανετα |	ζεσθαι αυτον ινα επι |
	ανεταζεσθαι) ανεταζειν	D* pc

The actual point at which Vaticanus disagrees with the corrector(s) is line 17, but because the variant unit begins on line 16, that is the line that is marked.²⁸ A similar phenomenon can be seen at Acts 10:32 (1397.B.39.L). The line ends with θαλασσαν, but there is a lengthy variant there.

Line 38	Line 39	Line 40
| ζεται εν οικια σιμωνος |	βυρσεως παρα θαλασσαν |	εξαυτης ουν επεμψα |
	θαλασσαν) + ος παραγενομενος λαλησει σοι	C D E Ψ 1739 ℞ it sy (sa mae)

Though there is obviously no way that the variant text could have been inserted on that line, since the variant occurs after θαλασσαν, it is that line that is marked by the umlaut. This pattern of marking the line containing the beginning of the variant seems to occur even if the variant would have spanned multiple lines. The umlaut at Acts 6:10 (1390.A.32.L) marks a lengthy variant.

Line 31	Line 32	Line 33
| στηναι τη σοφια και |	τω πνευματι ω ελαλει |	τοτε υπεβαλον ανδρας |
	ω ελαλει) τω αγιω ω ελαλει δια το ελεγχεσθαι αυτους επ αυτου μετα πασης παρρησιας μη δυναμενοι ουν αντοφθαλμειν τη αληθεια	D E h t w sy ^{hmg} (mae)

²⁸ Additional examples include (1301.C.20.R) and (1323.B.15.L).

The variant begins on line 32 and clearly would have stretched across several lines, but it is the line containing the beginning of the lengthy replacement text that is marked.

This pattern, however, is not always the case. There are times when the scribe is not marking the beginning of the variant with an umlaut, but rather appears to be marking the line that is most affected by the variant. The umlaut at Mark 9:20 (1291.A.6.L) is an example of this.

Line 5	Line 6	Line 7
| το πνευμα ευθυσ συ	| νεσπαραξεν αυτον και	| πεσων επι της γης εκυ |
	συνεσπαραξεν) εσπαραξεν	Ɱ ⁴⁵ A W Θ Ψ 067 f ¹ 13 Ɱ
	συνεσπαραξεν) εταραξεν	D

The variant begins on line five with the “συ” of συνεσπαραξεν, and it would have been at line five where the scribe first noticed the replacement text, but instead of marking that line, he marked line six, perhaps because so much of that line is affected by the variant.²⁹

Also, in some instances the scribe marks the line where the additional text would have gone in Vaticanus had he chosen to include it. The umlaut at John 7:29 (1360.C.28.L) is a clear example of this.

Line 27	Line 28	Line 29
| ον υμεις ουκ οιδατε εγω	| οιδα αυτον οτι παρ αυτου	| ειμι κακεινος με απε
εγω) + δε	Ɱ ⁶⁶ Ɱ D N f ¹ 33 565 1241 al it vg ^{mss} sy sa ^{mss} pbo bo	

Line twenty-seven is already longer than the average line in that column by two additional letters, because the scribe has forced the final “γω” of “εγω” on the line, apparently to avoid dividing the word. The δε that occurred in the corrector manuscript(s)

²⁹ Additional notable examples include (1439.A.17.L) and (1464.B.18.L).

the scribe of Vaticanus was using would have had to be placed on the following line if he were going to insert it, thus the following line is marked by the umlaut.

There also may be at least one case where multiple umlauts are used to mark an extended omission. At Matt 5:47 (1240.C.14–19) some Syriac manuscripts omit the entire verse. There are two umlauts at Matthew 5:47, one at line sixteen and one at line eighteen. It could be that, since the omitted text was so lengthy, the scribe used two umlauts to mark the range. This seems perhaps unlikely since the umlauts neither mark the beginning of the omission nor its end. This particular example is further complicated by the fact that there are other known variants aside from the verse omission that occur at the two marked lines.

Finally, in some cases neither the line that begins the variant nor the line that is most affected by the variant is marked, but rather the line that ends the variant is marked. The umlaut at Matt 20:15 (1262.A.2.L) is a good example of this.

Line 1	Line 2	Line 3
| ο θελω ποιησαι εν τοις	| εμοις η ο οφθαλμος	| σου πονηρος εστιν ο |
	εν τοις εμοις) —	b ff ² g ^{1 2} l

It is difficult to draw any strong conclusions from this data. What is clear is that the umlauts mark a line of text associated with a variant: the line that contains the variant, the line upon which the variant begins (or would have begun had the line not ended), the line that is most affected by the variant, or simply one of the lines where the variant occurs. Most of these examples are difficult to prove with certainty, because there is more than one variant known to exist at that line. There is also always the possibility that the umlaut is marking a presently unknown variant, making any conclusions about which variant was intended tentative at best.

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.³⁰ 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.³¹ 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.³² 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

³⁰ See “SBL 2008 Proposal Abstracts.”

³¹ Ibid.

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

their antiquity and originality.³³ 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.”³⁴ 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

³³ See “SBL 2008 Proposal Abstracts.”

³⁴ 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.³⁵ There are forty-one apparent “mirror image” umlauts in the New Testament portion of Codex Vaticanus.³⁶ 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.³⁷

³⁵ 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.

³⁶ See Table 10.

³⁷ 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).³⁸ 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

³⁸ 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).³⁹ 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*

³⁹ 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.⁴⁰ He asks, "Would the scribe of Vaticanus have employed text-critical sigla to mark places of known variation?"⁴¹ 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.⁴² 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.⁴³

⁴⁰ 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.

⁴¹ 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.

⁴² Metzger, *Early Versions*, 255.

⁴³ 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 (·).⁴⁴ 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.⁴⁵ 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

⁴⁴ Hammond, *Outlines*, 49 and Payne, “Fuldensis,” 257–8.

⁴⁵ 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.⁴⁶

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.⁴⁷ 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.⁴⁸ 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

⁴⁶ Niccum, "Voice," 245.

⁴⁷ 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.

⁴⁸ 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.⁴⁹

Three years later Payne answered Niccum’s objections by much less theoretical and far more mechanical means.⁵⁰ 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.⁵¹ 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.⁵² 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.⁵³ First, it is possible but highly unlikely that the retracer

⁴⁹ Ibid.

⁵⁰ Payne and Canart, “Originality.”

⁵¹ 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.

⁵² Listed in Payne and Canart, “Originality,” 108.

⁵³ 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.⁵⁴

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."⁵⁵ 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.

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

⁵⁵ *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.”⁵⁶

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

⁵⁶ 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 the 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.⁵⁷ Willker has also identified an example of this.⁵⁸ 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

⁵⁷ 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.)

⁵⁸ 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.⁵⁹ 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.⁶⁰ 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.

⁵⁹ See below for details.

⁶⁰ 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,⁶¹ 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,⁶² 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.

⁶¹ (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).

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

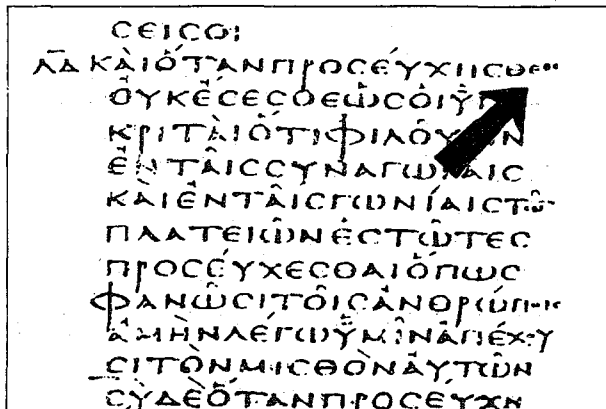


Figure 1

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.⁶³ 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

⁶³ 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 *Paraphoi*” in Chapter 1 for more details.

and at least that late for the gloss.⁶⁴ 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.

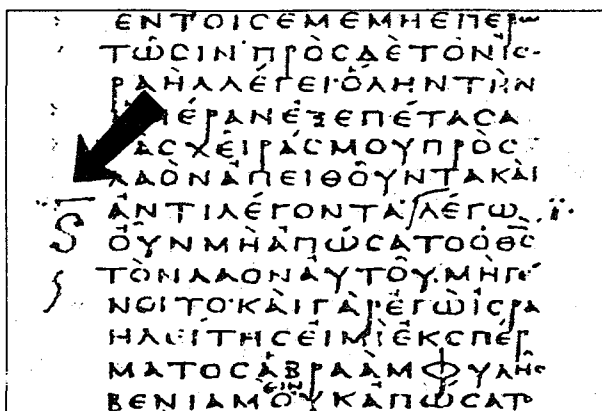


Figure 2

Whoever was responsible for adding these later textual dividers had no qualms about putting them on top of existing marginalia,⁶⁵ and there are other examples of “wide” umlaut placement because of the Old Testament quotation markers,⁶⁶ 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.

⁶⁴ Stephen Pisano, “Text,” 28.

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

⁶⁶ 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.

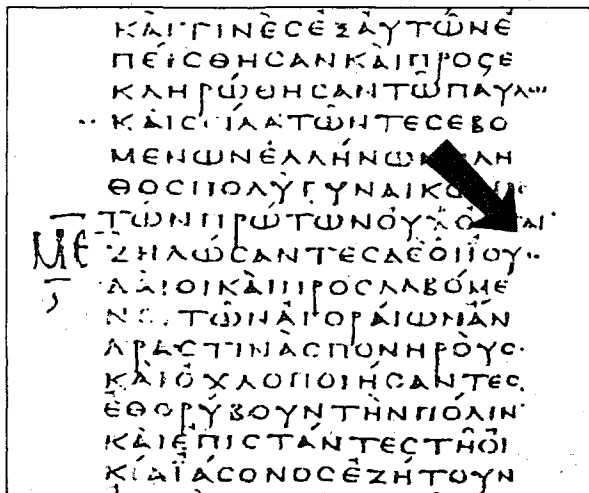


Figure 3

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.

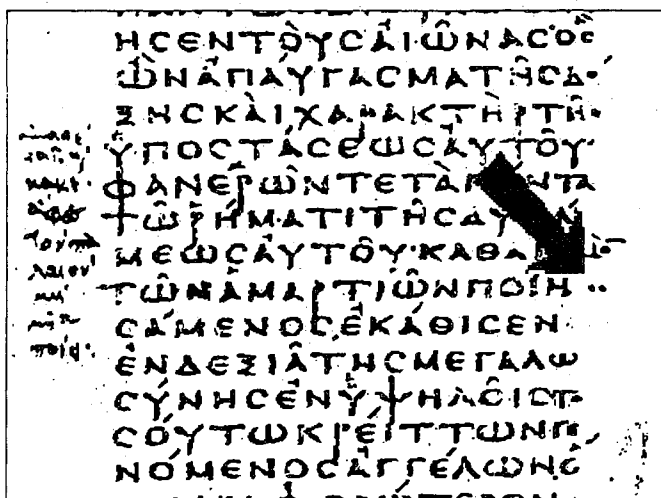


Figure 4

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.⁶⁷ 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.

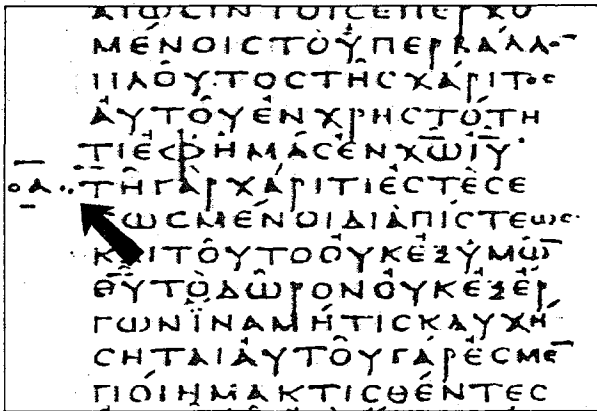


Figure 5

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.

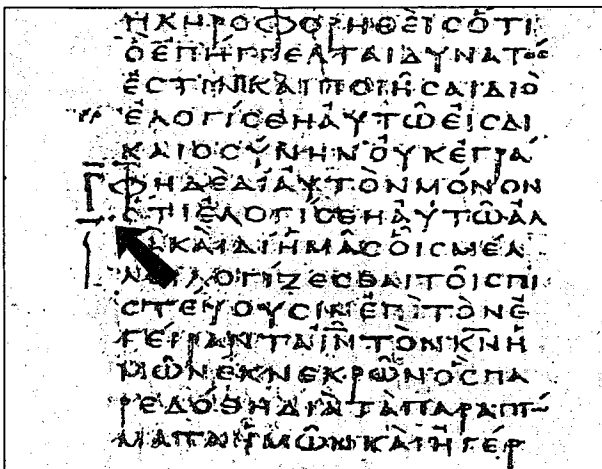


Figure 6

⁶⁷ (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.⁶⁸ 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 1957.⁶⁹ 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”).⁷⁰ 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.⁷¹ Are there any possible

⁶⁸ See Niccum, “Voice,” 242–55 as an example.

⁶⁹ See above for details.

⁷⁰ Niccum, “Voice,” 245.

⁷¹ 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?⁷² 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*.⁷³ 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

⁷² 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.

⁷³ 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.⁷⁴ 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

⁷⁴ 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.⁷⁵ 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).

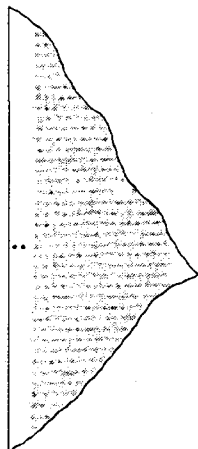


Figure 7⁷⁶

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

⁷⁵ 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.

⁷⁶ 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).

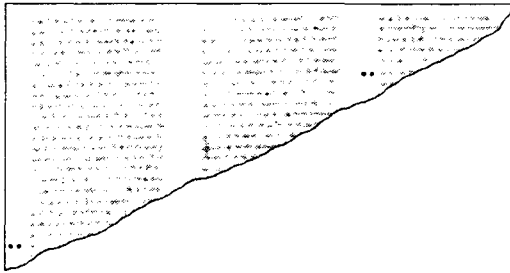


Figure 8

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).

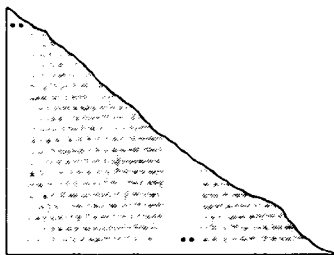


Figure 9

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.⁷⁷ 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*.⁷⁸ Five mark the place of modern chapter divisions.⁷⁹

⁷⁷ 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").

⁷⁸ 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).

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

Nine occur at places of significant textual breaks.⁸⁰ There are seven that do not occur at any of the three locations.⁸¹ 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 10:9.⁸² 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]).

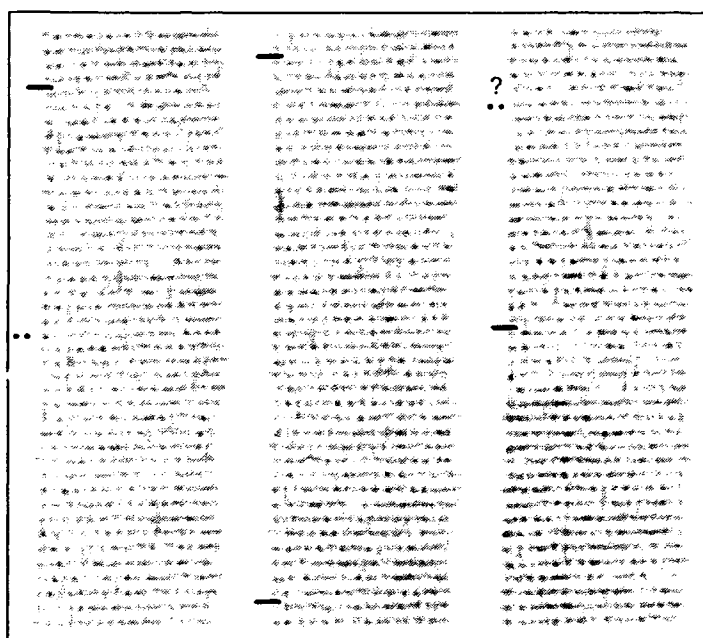


Figure 10

⁸⁰ 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)

⁸¹ (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.

⁸² 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 *paragraphoi* existed at any of those locations. In all likelihood there were probably fewer than four *paragraphoi* 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 *paragraphoi* 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 *paragraphoi*, 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 *paragraphoi* 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.⁸³ 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.⁸⁴ 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,

⁸³ Payne, “Fuldensis,” 255.

⁸⁴ 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^{p, h} at Mat 5:11 (1239.A.40.L) and the sy^{s, (c)} 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^s (+ ετι αλλα) and the sy^c (+ 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.”⁸⁵ He further demonstrates, “Of 115 sets of variant readings, the Philoxenian agrees with **ℵ** 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.”⁸⁶ He concludes that the evidence for textual alignment with Vaticanus by the Palestinian Syriac version is even more “varied” and “unsure.”⁸⁷ 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 Siniatic manuscripts, demonstrating their relationship to the major uncials, especially **ℵ** and B.⁸⁸ If the scribe of Vaticanus was using manuscripts in the Old Siniatic 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

⁸⁵ Metzger, *Early Versions*, 61.

⁸⁶ *Ibid.*, 67.

⁸⁷ *Ibid.*, 82.

⁸⁸ *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.⁸⁹ 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

⁸⁹ 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.⁹⁰ 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.⁹¹ 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 (·).⁹² It could be that all of these sigla existed in

⁹⁰ Payne, "Fuldensis," 258.

⁹¹ For example, see Kenyon and Adams, *Bible*, 214ff.

⁹² 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.¹ The second is an ongoing project by Willker at his website which began in 2001.² 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

¹ Miller, "Sigla", 65–84.

² 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 ³

³ 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,”⁴ 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 3:12.⁵ 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).

⁴ Miller, “Sigla,” 67.

⁵ 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.⁶ 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.⁷ 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:

⁶ 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).

⁷ 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.⁸

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.⁹

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.

⁸ 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.

⁹ 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.¹⁰ 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.”¹¹ He also has umlauts on that list

¹⁰ Willker, “Vaticanus.”

¹¹ 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 Gravelly'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)	ΤΟΥ ΔΕ ΧΥΤΙΥ Η ΓΕΝΕΣΙΣ ΟΥΤΩ ΧΗΜΝΗCΤΕΥΘΕΙ .. ΧΗCΤΗC ΜΗΤΡΟC ΔΥΤΟΥ	Matt 5:41 (1240.B.33.L)	ΔΓΓΑΡΕΥCΕΙ ΜΕΙΛΙΟΝΕΝ .. ΥΠΑΓΕΜΕΤΑ ΥΤΟΥ ΔΥΟ ΤΩΔΑΙΤΟΥΝΤΙC ΕΔΟCΚΑΙ
Matt 1:23 (1236.A.6.L) See note #1	CΤΡΙΕΞΕΙΚΑΙ ΤΕΞΕΤΑΙ .. ΥΙΟΝ ΚΑΙ ΚΑΛΕCΟΥCΙΝ ΤΟΟΝΟΜΑ ΔΥΤΟΥ ΕΜΜΑ	Matt 5:44 (1240.C.1.L)	ΔΓΛΑΤΕ ΤΟΥC ΕΧΘΡΟΥC .. ΥΜΩΝ ΚΑΙ ΠΡΟCΕΥΧΕ CΘΕΥΠΕΡ ΤΩΝ ΔΙΩΚΟΝ
Matt 2:18 (1237.A.1.L)	ΝΗΕΝΡΑΜΑ ΗΚΟΥCΘΗ .. ΚΛΑΥΘΜΟC ΚΑΙ ΟΔΥΡΜΟC ΠΟΛΥC ΡΑ ΧΗΠΥΚΕΛΑΙΟΥCΑ	Matt 5:45 (1240.C.6.L)	ΜΩΝ ΤΟΥ ΕΝ ΟΥΡΑΝΟΙC .. ΟΤΙ ΤΟΝ ΗΛΙΟΝ ΔΥΤΟΥ ΔΝΑΤΕΛΛΕΙ ΕΠΙΠΟΝΗ
Matt 3:8 (1237.B.30.L)	ΧΗCΟΡΓΗC ΠΟΙΗCΑΤΕ ΟΥΤ .. ΚΑΡΠΟΝ ΔΞΙΟΝ ΤΗC ΜΕ ΤΑΝ ΟΙΔCΚΑΙ ΜΗ ΔΟΞΗΤΕ	Matt 5:47a (1240.C.16.L)	ΔCΠΑC ΗCΘΕ ΤΟΥC ΔΔΕΛ .. ΦΟΥC ΥΜΩΝ ΜΟΝΟΝ ΤΙ ΠΕΡΙCCΟΝ ΠΟΙΕΙΤΕ ΟΥ
Matt 3:9-10 (1237.B.37.L)	ΤΟΥΤΩ ΝΕΓΕΙΡΑΙΤΕ ΚΝΑ .. ΤΩ ΔΒΡΑΔΜ ΗΔΗ ΔΕ Η ΔΞΕΙΝΗ ΠΡΟCΤΗΝ ΡΙΞΑΤ	Matt 5:47b (1240.C.18.L)	ΠΕΡΙCCΟΝ ΠΟΙΕΙΤΕ ΟΥ .. ΧΙΚΑΙ ΟΙ ΕΘΝΙΚΟΙ ΤΟ ΔΥ ΤΟ ΠΟΙΟΥCΙΝ ΕCΘΕ ΟΥΤ
Matt 3:11-12 (1237.C.9.R)	ΥΜΑC ΒΑΠΤΙCΕΙ ΕΝ ΠΙ ΔΓΙΩ ΚΑΙ ΠΥΡΙΟΥ ΤΟ ΠΥ .. ΟΝ ΕΝ ΤΗ ΧΕΙΡΙ ΔΥΤΟΥ ΚΑΙ	Matt 6:1 (1240.C.23.R)	ΤΕΛΕΙΟC ΕCΤΙΝ ΠΡΟCΕΧΕΤΕ ΤΗΝ ΔΙΚΑΙ .. ΟCΥΝ ΗΝ ΥΜΩΝ ΜΗ ΠΟΙ
Matt 3:12 (1237.C.12.R)	ΔΙΔΚΑΘΑΡΙΕΙ ΤΗΝ ΔΛΩΝΑ ΔΥΤΟΥ ΚΑΙ CΥΝ ΔΞΕΙΤΟΝ .. CΕΙΤΟΝ ΔΥΤΟΥ ΕΙC ΤΗΝ	Matt 6:5 (1241.A.7.R)	CΕΙC ΟΙ ΚΑΙ ΟΤΑΝ ΠΡΟCΕΥΧΗCΘΕ .. ΟΥΚ ΕCΕCΘΕ ΩC ΟΙ ΥΠΟ
Matt 3:15-16 (1237.C.30.R)	ΔΙΚΑΙΟC ΥΝΗΝΤΟ ΤΕ ΔΦΙ ΗCΙΝ ΔΥΤΟΝ ΒΑΠΤΙ .. CΘΕΙC ΔΕ ΟΙC ΕΥΘΥC ΔΝΕ	Matt 6:9 (1241.A.36.L)	ΟΥΤΩC ΟΥΝ ΠΡΟCΕΥΧΕ .. CΘΕ ΥΜΕΙC ΠΑΤΕΡ ΗΜΩΤ ΟΕΝΤΟΙC ΟΥΡΑΝΟΙC ΔΓΙ
Matt 4:16 (1238.B.27.L)	ΓΑΚΑΙ ΤΟΙC ΚΑΘΗΜΕΝΟΙC .. ΕΝ ΧΩΡΑ ΚΑΙ CΚΙΔΘΑΝΑ ΤΟΥ ΦΩC ΔΝΕΤΕΙ ΧΕΝ ΔΥ	Matt 6:13-14 (1241.B.9.L) See note #2	ΔΛΛΑΡΥCΑΙ ΗΜΑC ΔΠΟΤΟΥ .. ΠΟΝΗΡΟΥ ΕΔΝΓΑΡΑΦΗ ΤΕ ΤΟΙC ΔΝΕΡΩΠΟΙC ΤΑ
Matt 5:11 (1239.A.40.L)	ΞΩCΙΝ ΚΑΙ ΕΙΠΩCΙΝ ΠΑΤ .. ΠΟΝΗΡΟΝ ΚΑΘΥΜΩΝ ΨΕΥΔΟΜΕΝΟΙ ΕΝΕΚΕ	Matt 6:21 (1241.C.7.R)	ΠΤΟΥCΙΝ ΟΠΟΥ ΓΑΡ ΕCΤΙΤ ΟΘΗC ΔΥΡΟC ΟΥ ΕΚΕΙΕ .. CΤΑΙ Η ΚΑΡΔΙΑ CΟΥ ΟΧΥ
Matt 5:22 (1239.C.19.R)	ΟΤΙ ΠΑC ΟΟΡΓΙΖΟΜΕΝΟC ΤΩ ΔΔΕΛΦΩ ΔΥΤΟΥ ΕΝΟ .. ΧΟC ΕCΤΑΙ ΤΗ ΚΡΙCΕΙ ΟC	Matt 6:25 (1241.C.31.R)	ΧΗΜΩΝΤΙ ΦΑΓΗΤΕ ΗΤΙ ΠΙΝΤΕ ΜΗ ΔΕ ΤΩCΩ .. ΜΑΤΙ ΥΜΩΝΤΙ ΕΝ ΔΥCΗ

Gospels

Matt 7:16
(1242.C.31.L) ΠΩΝΔΥΤΩΝ ΕΠΙΓΝΩ
•• ΣΕΣΘΕΔΥΤΟΥ ΣΜΗΤΙ
ΣΥΛΛΕΓΟΥΣΙΝ ΑΠΟ ΔΚΑΝ

Matt 7:21-22
(1243.A.12.L) ΜΑΤΟΥ ΠΑΤΡΟΣ ΜΟΥ ΤΟΥ
•• ΕΝΤΟΙΣ ΟΥΡΑΝΟΙΣ ΠΟΛ
ΛΟΙ ΕΡΟΥΣΙΝ ΜΟΙ ΕΝΕΚΕΙ

Matt 8:9
(1243.C.11.R) ΚΑΙ ΓΑΡ ΕΓΩ ΔΝΘΡΩΠΟΣ
ΕΙ ΜΙ ΥΠΟΕΣΟΥΣΙ ΔΝΤΑ
•• ΣΟΜΕΝΟΣ ΕΧΩΝ ΥΠΕΜΑΥ

Matt 8:13
(1243.C.40.R) ΘΗΤΩΣ ΟΙΚΑΙ ΙΔΘΗ
ΠΑΙΣ ΕΝ ΤΗ ΩΡΑ ΕΚΕΙΝΗ
•• ΚΑΙ ΕΛΘΩΝ ΟΙΣ ΕΙΣ ΤΗΝ

Matt 8:18
(1244.A.22.L) ΟΙΣ ΟΧΛΟΝ ΠΕΡΙΔΥΤΟΝ
•• ΕΚΕΛΕΥΣΕΝ ΑΠΕΛΘΕΙΝ
ΕΙΣ ΤΟ ΠΕΡΑΝ ΚΑΙ ΠΡΟΣ

Matt 8:30
(1244.B.40.L) ΣΑΝΙΣ ΑΙ ΗΜΑΣ ΗΝ ΔΕ
•• ΜΑΚΡΑΝ ΑΠΑΥΤΩΝ Δ
ΓΕΛΗΧΟΙ ΡΩΝ ΠΟΛΛΩ

Matt 9:4
(1244.C.40.L) ΤΑ ΣΕΝ ΘΥΜΗΣΕΙΣ ΔΥΤΩ
•• ΕΙ ΠΕΝΙΝ ΔΤΙ ΕΝΘΥΜΕΙ
ΣΘΕ ΠΟΝΡΑ ΕΝΤΑΙΣ

Matt 9:8
(1245.A.15.L) ΟΙΚΟΝ ΔΥΤΟΥ ΙΔΟΥΤΕΣ
•• ΔΕ ΟΙ ΟΧΛΟΙ ΕΦΟΒΗΘΗ
ΣΑΝ ΚΑΙ ΕΔΘΣΑ ΣΑΝ ΤΟΝ

Matt 9:13-14
(1245.B.6.R) ΚΑΛΕΣΑΙ ΔΙΚΑΙΟΥΣ ΑΛΛΑ
•• ΔΜΑΡΤΩΛΟΥΣ ΤΟΤΕ
ΠΡΟΣ ΕΡΧΟΝΤΑΙ ΔΥΤΩ

Matt 9:25
(1245.C.30.R) ΕΙΣ ΕΛΘΩΝ ΕΚΡΑΤΗΣΕΝ
•• ΤΗΣ ΧΕΙΡΟΣ ΔΥΤΗΣ ΚΑΙ
ΗΓΕΡΘΗ ΤΟ ΚΟΡΑΙΟΝ

Matt 10:3-4
(1246.B.30.L) ΒΟΣ ΤΟΥ ΑΛΦΑΙΟΥ ΚΑΙ
•• ΘΑΔΔΑΙΟΣ ΣΙΜΩΝ ΚΑ
ΝΑΝΑΙΟΣ ΚΑΙ ΙΟΥΔΑΣ

Matt 10:12-13
(1246.C.26.L) ΟΙΚΙΑΝ ΔΣΠΑΣΑ ΣΘΕ ΔΥ
•• ΤΗΝ ΚΑΙ ΕΔΝΜΕΝ ΗΘΙ
ΚΙ ΔΔΖΙ ΔΕΛΘΕΤΩ ΗΙΡΗ

Matt 10:29
(1247.B.33.L) ΚΑΙ ΕΝΕΣ ΔΥΤΩΝ ΟΥ ΠΕ
•• ΣΕΙΤΑΙ ΕΠΙ ΤΗΝ ΓΗΝ ΔΝΕΥ
ΤΟΥ ΠΑΤΡΟΣ ΣΥΜΩΝΥΜΩ

Matt 11:23
(1248.C.28.L) ΣΕΩΣΗ ΜΙΝ ΚΑΙ ΣΥΚΑ
•• ΦΑΡΝΑ ΟΥ ΜΜΗ ΕΩΣ ΟΥ
ΡΑΝ ΟΥ ΨΩΘΗ ΣΗ ΕΩΣ

Matt 12:3
(1249.B.1.L) ΤΙ ΕΠΟΙΗΣΕΝ ΔΔΥΕΙ ΔΟ
•• ΤΕ ΕΠΕΙΝ ΔΣΕΝ ΚΑΙ ΟΙ ΜΕ
ΤΑ ΔΥΤΟΥ ΠΩΣ ΕΙΣ ΧΛΘ

Matt 12:15
(1249.C.11.R) ΧΩΡΗΣΕΝ ΕΚΕΙ ΘΕΝ ΚΑΙ
•• Η ΚΟΛΟΥΘΗΣΑΝ ΔΥΤΩ
ΠΟΛΛΟΙ ΚΑΙ ΕΘΕΡΑ ΠΕΥ

Matt 12:22
(1249.C.41.R) ΠΕΥΣΕΝ ΔΥΤΟΝ ΩΣ ΤΕ
•• ΤΟΝ ΚΩΦΟΝ ΔΔΛΕΙΝ ΚΑΙ
ΒΛΕΠΕΙΝ ΚΑΙ ΕΖΙΣΤΑΝ ΤΟ

Matt 12:23
(1250.A.2.L) ΠΑΝΤΕΣ ΟΙ ΟΧΛΟΙ ΚΑΙ Ε
•• ΛΕΓΟΝ ΜΗΤΙ ΟΥΤΟΣ ΕΣΤΙ
ΟΥΙΟΣ ΔΔΥΕΙ Δ ΟΙ ΔΕ ΦΑ

Matt 13:3-4
(1251.B.4.L) ΣΗΛΘΕΝ ΟΣ ΠΕΙΡΩΝ ΤΟΥ
•• ΣΠΕΙΡΕΙΝ ΚΑΙ ΕΝ ΤΩ ΣΠΕΙ
ΡΕΙΝ ΔΥΤΟΝ ΔΜΕΝ ΕΠΕ

Matt 13:25
(1252.A.31.L) ΘΡΩΠΟΥ ΧΛΘΕΝ ΔΥΤΟΥ
•• Ο ΕΧΘΡΟΣ ΚΑΙ ΕΠΕΣ ΠΕΙ
ΡΕΝ ΖΕΙ ΔΝΙ ΔΔΝ ΔΜΕ

Matt 13:47
(1253.A.38.R) ΤΗΝ ΘΑΛΑΣΣΑΝ ΚΑΙ ΕΚ
•• ΠΑΝΤΟΣ ΓΕΝΟΥΣ ΣΥΝΑ
ΔΓΑΓΟΥΣ ΗΝΟΤ ΕΠΙ ΛΗ

Matt 13:50-51
(1253.B.13.L) ΚΑΙ Ο ΒΡΥΓΜΟΣ ΤΩΝ ΟΔΩ
•• ΤΩΝ ΣΥΝΗΚΑΤΕΤΑΥ
ΤΑ ΠΑΝΤΑ ΛΕΓΟΥΣΙΝ ΔΥ

Gospels

Matt 13:55
(1253.B.39.L) •• ΔΔΕΛΦΟΙΔΥΤΟΥΙΔΚΩ
•• ΒΟΣΚΑΙΨΟΧΦΚΑΙΣΙΜΩ
ΚΑΙΨΟΥΔΔΣΚΑΙΔΙΔΔΕΛ

Matt 14:20
(1254.B.18.L) •• ΕΧΟΡΤΑΘΗΚΑΝΚΑΙΗ
•• ΡΑΝΤΟΠΕΡΙΣΣΕΥΟΝΤΩ
ΚΛΑΣΜΑΤΩΝΔΩΔΕΚΑ

Matt 15:5-6
(1255.A.31.L) •• ΤΡΙΔΩΡΟΝΟΕΔΝΕΞΕΜΟΥ
•• ΩΦΕΛΗΘΗΣΟΥΜΗΤΙ
ΜΗΣΕΙΤΟΝΠΑΤΕΡΔΔΥ

Matt 15:8
(1255.A.39.L) •• ΜΩΝΗΣΑΙΔΣΧΕΓΩΝΟ
•• ΛΑΘΟΥΤΟΤΟΙΣΧΕΙ
ΛΕΣΙΝΜΕΤΙΜΑΗΔΕΚΑΡ

Matt 15:9
(1255.B.3.L) •• ΤΕΣΔΙΔΣΚΑΛΙΑΣΕΝΤΑΛ
•• ΜΑΤΑΔΑΝΘΡΩΠΩΝ
ΚΑΙΠΡΟΣΚΑΛΕΣΑΜΕΝΟΣ

Matt 15:14
(1255.B.23.L) •• ΡΙΖΩΘΗΣΕΤΑΙΔΦΕΤΕ
•• ΔΥΤΟΥΣΤΥΦΛΟΙΕΙΣΙ
ΟΔΗΓΟΙΤΥΦΛΟCΔΕΤΥ

Matt 15:16-17
(1255.B.32.L) •• ΚΑΙΥΜΕΙCΔΣΥΝΕΤΟΙΕ
•• ΣΤΕΟΥΝΟΕΙΤΕΟΤΙΠΑΝ
ΤΟΕΙCΕΡΧΟΜΕΝΟΝΕΙC

Matt 15:19
(1255.C.1.R) •• ΔΙΔΣΕΞΕΡΧΟΝΤΑΙΔΙΔ
•• ΛΟΓΙCΜΟΙΠΟΝΗΡΟΙΦΟ
ΝΟΙΜΟΙΧΕΙΔΙΠΟΡΝΕΙΑΙ

Matt 16:13
(1256.C.31.L) •• ΜΑΘΗΤΑCΔΥΤΟΥΧΛΕΓΩ
•• ΤΙΝΑΛΕΓΟΥCΙΝΟΙΑΝ
ΘΡΩΠΟΙΕΙΝΑΙΤΟΝΥΙΟ

Matt 17:2-3
(1257.C.7.R) •• ΔΔΥΤΟΥΕΓΕΝΕΤΟΧΕΥ
•• ΚΑΨΤΟΦΩCΚΑΙΙΔΟΥ
ΩΦΘΗΑΥΤΟΙCΜΩΥCΗC

Matt 18:7
(1259.A.6.L) •• ΘΕΙΝΤΑCΚΑΝΔΑΛΑΠΛΗ
•• ΟΥΑΙΤΩΑΝΘΡΩΠΩΚΕΚΕΙ
ΝΩΔΙΟΥΤΟCΚΑΝΔΑΛΟΝ

Matt 18:8
(1259.A.10.L) •• ΗΟΠΟΥCΣΟΥCΚΑΝΔΑΛΙ
•• ΖΕΙCΕΕΚΚΟΦΟΝΑΥΤΟ
ΚΑΙΒΑΛΕΔΠΟCΟΥΚΑΛΟ

Matt 18:10-12
(1259.A.33.L) •• CΩΠΟΝΤΟΥΠΑΤΡΟCΜΟΥ
•• ΤΟΥΕΝΟΥΡΑΝΟΙC ΤΙΥ
ΜΙΝΔΟΚΕΙΕΔΝΓΕΝΗΤΑΙ

Matt 18:22
(1259.C.10.R) •• ΕΩCΕΠΤΑΚΙCΑΛΛΑΕΩC
•• ΕΒΔΟΜΗΚΟΝΤΑΚΙCΕ
ΠΑ ΔΙΔΤΟΥΤΩΜΟΙ

Matt 18:35
(1260.A.34.L) •• ΤΩΔΔΕΛΦΩΔΥΤΟΥΑ
•• ΠΟΤΩΝΚΑΡΔΙΩΝΥΜΩ
ΚΑΙΕΓΕΝΕΤΟΟΤΕΕΤΕΛΕ

Matt 19:5
(1260.B.18.L) •• ΝΑΙΚΙΑΔΥΤΟΥΚΑΙΕCΟΝ
•• ΤΑΙΟΙΔΟΥΕΙCΣΑΡΚΑΜΙΑ
ΨΤΕΟΥΚΕΤΙΕΙCΙΝΔΥ

Matt 19:17
(1260.C.33.L) •• ΩΝΙΟΝ ΟΔΕΕΙΠΕΝΑΥΤΩ
•• ΤΙΜΕΕΡΩΤΑCΠΕΡΙΤΟΥ
ΔΓΑΘΟΥΕCΤΙΝΟΔΓΑΘΟC

Matt 19:23
(1261.A.21.L) •• ΟCΔΥCΚΟΧΩCΕΙCΕΧΕΥ
•• CΕΤΑΙΕΙCΤΗΝΒΑCΙΛΕΙ
ΑΝΤΩΝΟΥΡΑΝΩΝ ΠΑ

Matt 20:7
(1261.C.9.R) •• ΔΕΙCΗΜΑCΕΜΙCΩCΑΤΟ
•• ΛΕΓΕΙΑΥΤΟΙCΥΠΑΓΕΤΕ
ΚΑΙΥΜΕΙCΕΙCΤΟΝΑΜΠΕ

Matt 20:15
(1262.A.2.L) •• ΟΘΕΧΩΠΟΙΗCΑΙΕΝΤΟΙC
•• ΕΜΟΙCΗΟΟΦΘΑΛΜΟC
CΟΥΠΟΝΗΡΟCΕCΤΙΝΟ

Matt 21:3
(1262.C.25.L) •• ΧΡΕΙΔΝΕΧΕΙΕΥΘΥCΔΕ
•• ΔΠΟCΤΕΧΕΙΑΔΥΤΟΥC
ΤΟΥΤΟΔΕΟΧΟΝΓΕΓΟΝΕ

Matt 21:29
(1263.C.40.R) •• ΤΩΑΜΠΕΧΩΝΙΜΟΥΟΔΕ
•• ΔΠΟΚΡΙΘΕΙCΕΙΠΕΝΕΓΩ
ΚΕΚΑΙΟΥΚΑΠΗΧΕΝ

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<p>Matt 26:75 (1274.A.21.L)</p>	<p>ΣΕΝΚΑΙ ΕΜΝΗΣΘΗΟΠΕ •• ΤΡΟΣΤΟΥΡΗΜΑΤΟΣΙΥΕΙ ΡΗΚΟΤΟΣΟΤΙ ΠΡΙΝΑΛΕ</p>	<p>Mark 1:43 (1279.A.22.L)</p>	<p>ΛΕΠΡΑΚΑΙ ΕΚΔΘΑΡΙΣΘΗ •• ΚΑΙ ΕΜΒΡΕΙΜΗΣΑΜΕΝΟΣ ΔΥΤΩΕΥΘΥΣΕΞΕΒΑΛΕ</p>
<p>Matt 27:34 (1275.B.10.L)</p>	<p>ΛΕΓΟΜΕΝΟΣΕΔΩΚΑΝ •• ΔΥΤΩΠΙΕΙΝΟΙΝΟΝΜΕΤΑ ΧΟΛΗΣΜΕΜΕΙΓΜΕΝΟΝΚΑΙ</p>	<p>Mark 1:44 (1279.A.27.L)</p>	<p>ΠΗΣΑΛΛΑΥΤΩΓΕΣΕΔΥ •• ΤΟΝΔΕΙΣΟΝΤΩΙΕΡΕΙΚ ΠΡΟΣΕΝΕΓΚΕΠΕΡΙΤΟΥ</p>
<p>Matt 27:35-36 (1275.B.16.L)</p>	<p>ΤΑΙΜΑΤΙΔΑΥΤΟΥΒΑΛΛΟ •• ΤΕΣΚΛΗΡΟΝΚΑΙ ΚΑΘΗΜΕ ΝΟΙΕΤΗΡΟΥΝΑΥΤΟΝΕ</p>	<p>Mark 2:1 (1279.B.1.L)</p>	<p>ΚΑΦΑΡΝΑΟΥΜΑΙΗΜΕ •• ΡΩΝΗΚΟΥΣΘΟΤΙΕΝΟΙ ΚΩΣΤΙΝΚΑΙΣΥΝΗΧΘΗ</p>
<p>Matt 27:55 (1276.A.18.L)</p>	<p>ΤΟΣ ΗΣΑΝΔΕΕΚΕΙΓΥΝΑΙ •• ΚΕΣΠΟΛΛΑΙΔΠΟΜΑΚΡΟ ΘΕΝΘΕΩΡΟΥΣΑΙΔΙΤΙΝΕΣ</p>	<p>Mark 2:5 (1279.B.20.L)</p>	<p>ΛΕΓΕΙΤΩΠΑΡΑΥΤΙΚΩ •• ΤΕΚΝΟΝΑΦΙΕΝΤΑΙΣΟΥ ΔΙΑΜΑΡΤΙΑΙ ΗΣΑΝΔΕ</p>
<p>Matt 28:8 (1276.C.31.L)</p>	<p>ΜΕΓΑΛΗΣΕΔΡΑΜΟΝΑ •• ΠΑΓΓΕΙΛΑΙΤΟΙΣΜΑΘΗ ΤΑΙΣΑΥΤΟΥ ΚΑΙΙΔΟΥ</p>	<p>Mark 2:7 (1279.B.26.L)</p>	<p>ΚΑΡΑΙΔΙΣΑΥΤΩΝΤΙΟΥ •• ΤΟΣΟΥΤΩΣΑΛΕΙΒΛΑΔΕΦΗ ΜΕΙΤΙΣΑΥΝΑΤΑΙΔΦΙΕ</p>
<p>Matt 28:14 (1277.A.19.L)</p>	<p>ΚΑΙ ΕΔΝΑΚΟΥΣΘΗΤΟΥ •• ΤΟΥΠΟΤΟΥΗΓΕΜΟΝΟΣ ΗΜΕΙΣΠΕΙΣΟΜΕΝΚΑΙ</p>	<p>Mark 2:16-17 (1279.C.41.R)</p>	<p>ΛΩΝΩΝΚΑΙΤΩΝΑΜΑΡ ΤΩΛΩΝΕΣΘΙΕΙ ΚΑΙΔΑ •• ΚΟΥΣΑΣΟΤΕΧΕΓΕΙΔΥΤΟΙΣ</p>
<p>Mark. 1:2 (1277.C.3.R)</p>	<p>ΙΥΧΥΙΟΥΘΥΚΑΘΩΣΓΕ ΓΡΑΠΤΑΙΕΝΤΩΗΣΑΙΔΤΩ •• ΠΡΟΦΗΤΗΙΔΟΥΑΠΟΣΤΕΛ</p>	<p>Mark 2:24 (1280.B.7.L)</p>	<p>ΟΙΦΑΡΕΙΣΑΙΟΙΕΛΕΓΟΝ •• ΔΥΤΩΙΔΕΤΙΠΟΙΟΥΣΙΝ ΤΟΙΣΣΑΒΒΑΣΙΝΟΟΥΚΕΞΕ</p>
<p>Mark 1:7-8 (1277.C.35.R)</p>	<p>ΜΑΝΤΑΤΩΝΥΠΟΔΗΜΑ ΤΩΝΑΥΤΟΥΕΓΩΕΒΑΠΤΙ •• ΣΑΥΜΑΣΥΔΑΤΙΔΥΤΟΣ</p>	<p>Mark 2:26 (1280.B.20.L)</p>	<p>ΚΕΞΕΣΤΙΝΦΑΓΕΙΝΕΙΜΗ •• ΤΟΥΣΙΕΡΕΙΣΚΑΙΕΔΩΚΕ ΚΑΙΤΟΙΣΣΥΝΑΥΤΩΟΥ</p>
<p>Mark 1:10 (1278.A.6.L)</p>	<p>ΠΝΕΥΜΑΩΣΠΕΡΙΣΤΕΡΑ •• ΚΑΤΑΒΑΙΝΟΝΕΙΣΑΥΤΟ ΚΑΙΦΩΝΗΕΓΕΝΕΤΟΕΚ</p>	<p>Mark 3:5-6 (1280.C.10.L)</p>	<p>ΝΕΝΚΑΙΔΠΕΚΑΤΕΣΤΑΘΗ •• ΗΧΕΙΡΑΥΤΟΥ ΚΑΙΕΞΕΛ ΘΟΝΤΕΣΟΙΦΑΡΕΙΣΑΙΟΙ</p>
<p>Mark 1:13 (1278.A.14.L)</p>	<p>ΜΟΝΚΑΙΗΝΕΝΤΗΕΡΗΜΩ •• ΤΕΣΣΕΡΑΚΟΝΤΑΗΜΕΡΑΣ ΠΕΙΡΑΖΟΜΕΝΟΣΥΠΟΤΟΥ</p>	<p>Mark 3:29-30 (1281.B.37.L)</p>	<p>ΔΕΝΟΧΟΕΣΤΙΝΑΙΩΝΙ •• ΟΥΔΜΑΡΤΗΜΑΤΟΣΟΤΙ ΕΛΕΓΟΝΠΝΕΥΜΑΔΚΑΘΑΡ</p>
<p>Mark 1:24 (1278.B.27.L)</p>	<p>ΣΥΙΗΣΟΥΝΑΖΑΡΗΝΕΝΧ •• ΘΕΣΑΠΟΛΕΣΑΙΗΜΑΣΟΙ ΔΑΣΕΤΙΣΕΙΘΑΓΙΟΣΤΟΥ</p>	<p>Mark 4:10 (1282.A.20.L)</p>	<p>ΝΕΤΟΚΑΤΑΜΟΝΑΧΗ •• ΡΩΤΩΝΑΥΤΟΝΟΙΠΕΡΙ ΔΥΤΟΝΣΥΝΤΟΙΣΑΩΔΕ</p>

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Mark 4:24 (1282.C.3.L)	ΔΚΟΥΕΤΩ ΚΑΙ ΕΧΕΓΕΝ •• ΔΥΤΟΙΣ ΒΛΕΠΕΤΕ ΤΙ ΔΕ ΚΟΥ ΕΤΕ ΕΝΩΜΕΤΡΩΜΕΤΡΕΙ	Mark 7:30 (1288.B.9.L)	ΘΟΥΣ ΔΕ ΙΣΤΟΝ ΟΙΚΟΝ •• ΔΥΤΗΣ ΕΥΡΕΤΟ ΠΑΙΔΙ Ο 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)	ΦΕΡΟΥΣ ΙΝ ΔΥΤΩ ΚΩΦΟ •• ΚΑΙ ΜΟΓΙ ΛΑΛΟΝ ΚΑΙ ΠΑ ΡΑΚΑΛΟΥΣ ΙΝ ΔΥΤΟΝ Ι
Mark 5:40 (1284.C.12.L)	ΛΑΚΑΘΕΥΔΕΙ ΚΑΙ ΚΑΤΕΓΕ •• ΛΩΝ ΔΥΤΟΥ ΔΥΤΟΣ ΔΕ ΕΚΒΑΛΩΝ ΠΑΝΤΑ ΣΠΑΡΑ	Mark 7:33 (1288.B.26.L)	ΚΑΤΙ ΔΙΔΝΕΒΑΛΕΝ ΤΟΥΣ •• ΔΑΚΤΥΛΟΥΣ ΔΥΤΟΥ ΕΙΣ ΤΑ ΩΤΑ ΔΥΤΟΥ ΚΑΙ ΠΤΥ
Mark 6:4 (1285.A.14.L)	ΕΝ ΔΥΤΩ ΚΑΙ ΕΧΕΓΕΝ •• ΔΥΤΟΙΣ ΟΙΣ ΟΤΙ ΟΥΚ Ε ΣΤΙΝ ΠΡΟΦΗΤΗΣ ΔΕ ΤΕΙ	Mark 8:10-11 (1289.A.10.L)	ΗΛΘΕΝ ΕΙΣ ΤΑ ΜΕΡΗ ΔΑΛ •• ΜΑΝΟΥΝΘΑ ΚΑΙ ΕΖΗΛ ΘΟΝ ΟΙ ΦΑΡΕΙΣΑΙ ΟΙΚΑΙ
Mark 6:11-12 (1285.B.12.L)	ΔΩΝΥΜΩΝ ΕΙΣ ΜΑΡΤΥ •• ΡΙΟΝ ΔΥΤΟΙΣ ΚΑΙ ΕΞΕΛ ΘΟΝΤΕΣ ΕΚ ΗΡΥΣΑΝ ΙΝΑ	Mark 8:26 (1289.B.40.L)	ΛΕΝ ΔΥΤΟΝ ΕΙΣ ΟΙΚΟΝ •• ΔΥΤΟΥ ΛΕΓΩΝ ΜΗ ΔΕ ΕΙΣ ΤΗΝ ΚΩΜΗΝ ΕΙΣ ΕΛΘΕΝ
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 ΔΥΤΩ ΣΥ ΕΙ Ο ΧΥΚ •• ΕΠΕΤΕΙ ΜΗ ΣΕΝ ΔΥΤΟΙΣ
Mark 6:33 (1286.A.37.L)	ΤΟ ΠΟΝ ΚΑΤΙ ΔΙΔΑΚΑΙ ΕΙ •• ΔΟΝ ΔΥΤΟΥ ΣΥ ΠΑΓΟΝΤΑΣ ΚΑΙ ΕΓΝΩΣΑΝ ΠΟΛΛΟΙΚ	Mark 8:38 (1290.A.20.L)	ΨΥΧΗΣ ΔΥΤΟΥ ΟΣ ΓΑΡ •• ΕΔΝΕ ΠΑΙΣ ΧΥΝΘΗΜΕΚ ΤΟΥΣ ΕΜΟΥΣ ΧΟΛΟΥΣ Ε
Mark 7:4 (1287.B.6.L)	ΣΙΝ ΤΩΝ ΠΡΕΣΒΥΤΕΡΩ •• ΚΑΙ ΑΠΑΓΟΡΑΣ ΕΔΝΜΗ ΡΑΝΤΙΣΩΝΤΑΙ ΟΥΚ ΕΣΘΙ	Mark 9:5 (1290.B.14.L)	ΒΕΙ ΚΑΛΟΝ ΕΣΤΙΝ ΗΜΑΣ •• ΩΔΕ ΕΙΝΑΙ ΚΑΙ ΠΟΙΗΣΩ ΜΕΝ ΤΡΕΙΣ ΚΗΝΑΣΣΟΙ
Mark 7:13-14 (1287.C.14.R)	ΜΟΙΑ ΤΟΙ ΔΥΤΑ ΠΟΛΛΑ ΠΟΙΕΙΤΕ ΚΑΙ ΠΡΟΣΚΑ •• ΛΕΣΑ ΜΕΝΟΣ ΠΑΛΙΝ ΤΟ	Mark 9:20 (1291.A.6.L)	ΤΟ ΠΝΕΥΜΑ ΕΥΘΥΣΣΥ •• ΝΕΣ ΠΑΡΑΣ ΕΝ ΔΥΤΟΝ ΚΑΙ ΠΕΣΩΝ ΕΠΙ ΤΗΣ ΓΗΣ ΕΚΥ
Mark 7:17 (1287.C.29.R)	ΤΩΝ ΔΥΤΟΝ ΟΙ ΜΑΘΗΤΑΙ ΔΥΤΟΥ ΤΗΝ ΠΑΡΑΒΟΛΗ •• ΚΑΙ ΛΕΓΕΙ ΔΥΤΟΙΣ ΟΥΤΩΣ	Mark 10:21 (1292.C.30.L)	ΟΥ ΡΑΝΩ ΚΑΙ ΔΕΥΡΟ ΔΚΟ •• ΛΟΥΘΕΙ ΜΟΙ Ο ΔΕ ΣΤΥ ΓΝΑΣΑ ΣΕ ΠΙΤΩ ΛΟΓΩ
Mark 7:28 (1288.A.41.L)	ΛΕΙΝ Η ΔΕ ΑΠΕΚΡΙΘΗΚ •• ΛΕΓΕΙ ΔΥΤΩΝΑΙ ΚΕΚΑΙ ΤΑ ΚΥΝΑΡΙΑ ΔΥΠΟΚΑΤΩ	Mark 10:29 (1293.A.27.R)	Η ΔΕ ΕΛΦΑΣ ΗΜΗΤΕΡΑ Η ΠΑΤΕΡΑ ΗΤΕ ΚΝΑ Η •• ΓΡΟΥΣ ΕΝΕΚΕΝ ΕΜΟΥΣ

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Mark 11:5 (1294.B.11.L)	ΕΣΤΗΚΟΤΩΝΕΛΕΓΟΝ •• ΔΥΤΟΙΣΤΙΠΟΙΕΙΤΕΛΥ ΟΝΤΕΣΤΟΝΠΩΧΟΝΟΙ	Mark 14:45 (1300.B.30.L)	ΘΥΣΠΡΟΕΞΕΘΩΝΑΥΤΩ •• ΛΕΓΕΙΡΑΒΒΙΚΑΙΚΑΤΕ ΦΙΛΗΣΕΝΑΥΤΟΝΟΙΔΕΕ
Mark 11:32 (1295.B.15.L)	ΤΕΔΥΤΩΔΑΛΛΑΕΙΠΩΜΕ ⁻ •• ΕΞΑΝΘΡΩΠΩΝΕΦΟΒΟΥ ⁻ ΤΟΤΟΝΟΧΛΟΝΑΠΑΝΤΕΣ	Mark 14:46 (1300.B.33.L)	ΠΕΒΑΛΑΝΤΑΧΕΙΡΑΚΑΥ ⁻ •• ΤΩΚΑΙΕΚΡΑΤΗΣΑΝΑΥΤΟ ⁻ ΕΙΣΔΕΤΙΣΤΩΝΠΑΡΕΣΤΗ
Mark 12:6 (1295.C.12.R)	ΕΣΧΑΤΟΝΠΡΟΣΔΥΤΟΥΣ ΛΕΓΩΝΟΤΙΕΝΤΡΑΠΗΣΟ ⁻ •• ΤΑΙΤΟΝΥΙΟΝΜΟΥΕΚΕΙ	Mark 14:51- 52 (1300.C.13.L)	ΕΠΙΓΥΜΝΟΥΚΑΙΚΡΑΤΟΥ •• ΣΙΝΑΥΤΟΝ ΟΔΕΚΑΤΑ ΛΙΠΩΝΤΗΝΣΙΝΔΟΝΑ
Mark 12:14 (1296.A.14.L)	ΟΔΟΝΤΟΥΘΥΔΙΔΔΣΚΕΙΣ •• ΕΞΕΣΤΙΝΔΟΥΝΑΙΚΗΝΣΟ ⁻ ΚΑΙΣΑΡΙΗΟΥΔΩΜΕΝΗ	Mark 14:54 (1300.C.26.L)	ΤΟΥΑΡΧΙΕΡΕΩΣΚΑΙΗΝ •• ΣΥΓΚΑΘΗΜΕΝΟΣΜΕΤΑ ΤΩΝΥΠΗΡΕΤΩΝΚΑΙΘΕΡ
Mark 13:14 (1297.C.33.R)	ΔΕΙΔΗΤΕΤΟΒΔΕΛΥΓΜΑ ΤΗΣΕΡΗΜΩΣΕΩΣΕΣΤΗ •• ΚΟΤΑΟΠΟΥΟΥΔΕΙΟΑΝΑ	Mark 14:70- 71 (1301.B.21.L)	ΕΞΔΥΤΩΝΕΙΚΑΙΓΑΡΓΑ •• ΛΕΙΛΑΙΟΣΕΙ ΟΔΕΗΡΞΑΤΟ ΔΝΑΘΕΜΑΤΙΖΕΙΝΚΑΙΟ
Mark 13:34 (1298.B.41.L)	ΔΟΥΛΟΙΣΕΔΥΤΟΥΤΗΝ •• ΕΞΟΥΣΙΑΝΕΚΑΣΤΩΤΟ ΕΡΓΟΝΑΥΤΟΥΚΑΙΤΩ	Mark 15:7 (1301.C.20.R)	ΕΝΤΗΣΤΑΣΕΙΦΟΝΟΝ ΠΕΠΟΙΗΚΕΙΣΑΝΚΑΙΔΝΑ •• ΒΑΣΟΧΛΟΧΗΡΞΑΤΟΔΙ
Mark 14:19-20 (1299.B.28.L)	ΛΕΓΕΙΝΑΥΤΩΕΙΣΚΑΤΑ •• ΕΙΣΜΗΤΙΕΓΩΟΔΕΕΙΠΕ ⁻ ΔΥΤΟΙΣΕΙΣΤΩΝΑΩΔΕ	Mark 15:21 (1302.A.37.L)	ΤΟΝΠΑΤΕΡΔΑΛΕΞΑΝ •• ΔΡΟΥΚΑΙΡΟΥΦΟΥΙΝΑ ΔΡΗΤΟΝΣΤΑΥΡΟΝΑΥ
Mark 14:22 (1299.C.3.R)	ΚΕΝΑΥΤΟΙΣΚΑΙΕΙΠΕΝ •• ΛΑΒΕΤΕΤΟΥΤΟΕΣΤΙΝ ΤΟΣΩΜΑΜΟΥΚΑΙΛΑΒω ⁻ ••	Mark 15:34 (1302.C.5.L)	ΕΣΤΙΝΜΕΘΕΡΜΗΝΕΥο •• ΜΕΝΟΝΟΘΣΜΟΥΕΙΣΤΙ ΕΓΚΑΤΕΛΙΠΕΣΜΕ ΚΑΙ
Mark 14:39 (1300.A.37.L)	ΜΟΝΗΔΕΣΑΡΞΑΚΘΕΝΗΣ •• ΚΑΙΠΑΛΙΝΑΠΕΧΩΝ ΠΡΟΧΥΞΑΤΟΤΟΝΑΥΤΟ ⁻	Luke 1:28-29 (1305.A.17.L)	ΡΙΤΩΜΕΝΟΚΣΜΕΤΑ •• ΣΟΥ ΗΔΕΕΠΙΤΩΛΟΓΩ ΔΙΕΤΑΡΑΧΘΗΚΑΙΔΙΕ
Mark 14:39-40 (1300.A.39.L)	ΠΡΟΧΥΞΑΤΟΤΟΝΑΥΤΟ ⁻ •• ΛΟΓΟΝΕΙΠΩΝΚΑΙΠΑΛΙ ⁻ ΕΛΘΩΝΕΥΡΕΝΑΥΤΟΥΣ	Luke 1:35 (1305.B.5.L)	ΨΙΣΤΟΥΕΠΙΣΚΙΔΣΕΙΣΟΙ •• ΔΙΟΚΑΙΤΟΓΕΝΝΩΜΕ ΝΟΝΑΓΙΟΝΚΛΗΘΗΣΕΤΑΙ
Mark 14:41 (1300.B.7.L)	ΔΕΤΕΤΟΛΟΙΠΟΝΚΑΙΔ •• ΝΑΠΑΥΕΣΘΕΑΠΕΧΕΙΗΛ ΘΕΝΗΩΡΑΙΔΟΥΠΑΡΑΔΙ	Luke 2:14 (1307.B.4.L)	ΞΑΝΥΨΙΣΤΟΙΣΘΩΚΑΙ •• ΕΠΙΓΗΣΕΙΡΗΝΗΕΝΔΝ ΕΡΩΠΟΙΣΕΥΔΟΚΙΑΣ

Gospels

Luke 2:15
(1307.B.9.L) ΟΥΡΑΝΟΝΟΙΔΓΓΕΛΟΙΟΙ
•• ΠΟΙΜΕΝΕΣΕΛΛΟΥΝΠΡΟΣ
ΔΛΛΗΛΟΥΣΔΙΕΛΘΩΜΕ

Luke 2:22
(1307.C.5.R) ΕΠΛΗΘΗΣΑΝΔΙΗΜΕΡΔΙ
ΤΟΥΚΑΘΑΡΙΣΜΟΥΔΥΤΩΝ ••
ΚΑΤΑΤΟΝΝΟΜΟΝΙΩ

Luke 2:25
(1307.C.24.R) ΕΥΛΑΒΗΣΠΡΟΣΔΕΧΟ
ΜΕΝΟΣΠΑΡΑΚΛΗΣΙΝ ••
ΤΟΥΙΣΡΑΗΠΥΚΕΔΙΠΝΕΥ

Luke 2:33
(1308.A.11.L) ΣΟΥΙΣΡΑΗΠΥΚΕΔΙΗΝΟ
•• ΠΑΤΗΡΔΥΤΟΥΚΑΙΗΜΗ
ΤΗΡΘΑΥΜΑΖΟΝΤΕΣΕ

Luke 2:43
(1308.B.27.L) ΙΕΡΟΥΣΑΛΗΠΔΡΚΑΙΟΥΚΕ
•• ΓΝΩΣΑΝΟΙΓΟΝΕΙΣΔΥΤΟΥ
ΝΟΜΙΣΑΝΤΕΣΔΕΔΥΤΟ

Luke 3:5a
(1309.A.22.L) ΤΑΠΕΙΝΩΘΗΣΕΤΑΙΚΑΙ
•• ΕΣΤΑΙΤΑΣΚΟΧΙΔΕΙΣΕΥ
ΘΕΙΔΣΚΑΙΔΙΤΡΑΧΕΙΔΙ

Luke 3:5b
(1309.A.23.L) ΕΣΤΑΙΤΑΣΚΟΧΙΔΕΙΣΕΥ
•• ΘΕΙΔΣΚΑΙΔΙΤΡΑΧΕΙΔΙ
ΕΙΣΟΔΟΥΣΧΕΙΔΣΚΑΙΟ

Luke 3:15
(1309.B.30.L) ΤΟΙΣΟΨΩΝΟΙΣΥΜΩ
•• ΠΡΟΣΔΟΚΩΝΤΟΣΔΕΤΟΥ
ΛΔΟΥΚΑΙΔΙΔΑΛΟΓΙΖΟΜΕ

Luke 4:7
(1310.C.21.L) ΔΝΘΕΛΩΔΙΔΩΜΙΔΥΤΗ
•• ΣΥΟΥΝΕΔΝΠΡΟΣΚΥΝΗ
ΣΗΣΕΝΩΠΙΟΝΕΜΟΥΕ

Luke 4:8
(1310.C.25.L) ΔΠΟΚΡΙΘΕΙΣΔΥΤΩΕΙ
•• ΠΕΝΤΙΣΓΕΓΡΑΠΤΑΙΚΝ
ΤΟΝΘΝΣΟΥΠΡΟΣΚΥ

Luke 4:10-11
(1310.C.39.L) ΣΟΥΤΟΥΔΙΔΦΥΛΑΞΑΙ
•• ΣΕΚΑΙΟΤΙΕΠΙΧΕΙΡΩ
ΔΡΟΥΣΙΣΕΜΗΠΟΤΕΠΡΟΣ

Luke 5:7
(1312.C.6.L) ΔΜΦΟΤΕΡΑΤΑΠΛΟΙΔ
•• ΩΣΤΕΒΥΘΙΖΕΣΘΑΙΔΥΤΑ
ΙΔΩΝΔΕΣΙΜΩΝΠΑΤΡΟΣ

Luke 6:9
(1314.B.26.L) ΕΣΤΗ ΕΙΠΕΝΔΕΟΙΣΠΡΟΣ
•• ΔΥΤΟΥΣΕΠΕΡΩΤΩΥΜΑΣ
ΕΙΕΞΕΣΤΙΤΩΣΑΒΒΑΤΩ

Luke 6:10-11
(1314.B.36.L) ΚΑΤΕΣΤΑΘΗΗΧΕΙΡΔΥ
•• ΤΟΥΔΥΤΟΙΔΕΕΠΛΗΘΗ
ΣΑΝΑΝΟΙΔΣΚΑΙΔΙΕΛΑ

Luke 6:23
(1315.A.23.L) ΚΑΤΑΤΑΔΥΤΑΓΑΡΕΠΟΙ
•• ΟΥΝΤΟΙΣΠΡΟΦΗΤΑΙΣ
ΟΙΠΑΤΕΡΕΣΔΥΤΩΝ

Luke 6:32
(1315.B.17.L) ΜΟΙΩΣ ΚΑΙΕΙΔΓΑΠΤΕ
•• ΤΟΥΣΑΓΑΠΩΝΤΑΣΥΜΑΣ
ΠΟΙΔΥΜΙΝΧΑΡΙΣΕΣΤΙ

Luke 6:40
(1315.C.23.R) ΤΟΝΔΙΔΔΣΚΑΛΟΝΚΑΤΗΡ
•• ΤΙΣΜΕΝΟΣΔΕΠΑΣΕΣΤΑΙ
ΩΣΟΔΙΔΔΣΚΑΛΟΣΔΥΤΟΥ

Luke 7:11
(1316.C.27.L) ΠΟΡΕΥΟΝΤΟΔΥΤΩΟΙ
•• ΜΑΘΗΤΑΙΔΥΤΟΥΚΑΙΟ
ΧΛΟΣΠΟΥΣΩΣΔΕΗΓΓΙ

Luke 7:42
(1318.A.28.L) ΦΟΤΕΡΙΟΣΕΧΑΡΙΣΑΤΟ
•• ΤΙΣΟΥΝΔΥΤΩΝΠΑΙ
ΟΝΑΓΓΛΗΣΕΙΔΥΤΟΝ

Luke 8:15
(1319.A.27.L) ΕΙΣΙΝΟΙΤΙΝΕΣΕΝΚΑΡ
•• ΔΙΔΚΑΛΗΚΑΙΔΓΑΘΗΑ
ΚΟΥΣΑΝΤΕΣΤΟΝΛΟΓΟ

Luke 8:23
(1319.B.30.L) ΕΙΣΤΗΝΑΙΜΗΝΑΝΕΜΟΥ
•• ΚΑΙΣΥΝΕΠΛΗΡΟΥΝΤΟ
ΚΑΙΕΚΙΝΑΔΥΝΕΥΟΝΤΠΡΟΣ

Luke 8:26
(1319.C.7.R) ΥΔΑΤΙΚΑΙΚΑΤΕΠΛΕΥ
•• ΣΑΝΕΙΣΤΗΝΧΩΡΑΝΤΩ
ΓΕΡΑΧΗΝΩΝΗΤΙΣΕΣΤΙΝ

Gospels

Luke 8:46 (1320.B.41.L)	ΒΟΥΣΙΝ ΟΔΕΙΤΣΕΙΠΕΝ •• ΗΨΔΥΤΟΜΟΥΤΙΣΕΓΩ ΓΑΡΕΓΝΩΝΔΥΝΑΜΙΝΕ	Luke 10:21 (1324.B.35.L)	ΤΗΩΡΑΗΓΑΛΛΙΔΑΤΟΤΩ •• ΠΝΕΥΜΑΤΙΤΩΔΓΙΩΚΑΙ ΕΙΠΕΝΕΞΟΜΟΛΟΓΟΥΜΑΙ
Luke 8:54 (1320.C.35.L)	ΕΙΔΟΝΤΕΣΟΤΙΔΠΕΘΑΝΕ •• ΔΥΤΟΣΔΕΚΡΑΤΗΣΔΙ ΤΗΣΧΕΙΡΟΣΑΥΤΗΣΕΦΩ	Luke 10:22 (1324.C.3.L)	ΝΕΤΟΕΜΠΡΟΣΘΕΝΣΟΥ •• ΠΑΝΤΑΜΟΙΠΑΡΕΔΟΘΗ ΥΠΟΤΟΥΠΑΤΡΟΣΜΟΥΚΑΙ
Luke 9:4-5 (1321.A.22.L)	ΤΕΕΚΕΙΜΕΝΕΤΕΚΑΙΕ •• ΚΕΙΘΕΝΕΞΕΡΧΕΣΘΕΚΑΙ ΟΣΟΙΔΑΝΜΗΔΕΧΩΝΤΑΙ	Luke 11:2 (1325.B.41.L)	ΟΤΑΝΠΡΟΣΕΥΧΗΣΘΕ •• ΛΕΓΕΤΕΠΑΤΕΡΑΓΙΑΣΘΗ ΤΩΤΟΟΝΟΜΑΣΟΥΕΧΘΕ
Luke 9:23 (1322.A.9.L)	ΤΩΤΟΝΣΤΑΥΡΟΝΔΥ •• ΤΟΥΚΑΘΗΜΕΡΑΝΚΑΙΔ ΚΟΛΟΥΘΕΙΤΩΜΟΙΟΣ	Luke 11:53 (1327.C.23.R)	ΝΩΣΕΝΕΧΕΙΝΚΑΙΔΠΟ ΣΤΟΜΑΤΙΖΕΙΝΔΥΤΟΝ ΠΕΡΙΠΛΕΙΟΝΩΝΕΝΕ
Luke 9:39-40 (1322.C.20.L)	ΠΟΧΩΡΕΙΔΠΑΥΤΟΥΣΥ •• ΤΡΕΙΒΟΝΔΥΤΟΝΚΑΙΕΔΕ ΗΘΗΝΤΩΝΜΑΘΗΤΩΝ	Luke 12:11 (1328.B.9.L)	ΚΑΙΤΑΣΑΡΧΑΣΚΑΙΤΑΣ •• ΕΞΟΥΣΙΑΣΜΗΜΕΡΙΜΝΗ ΣΗΤΕΠΩΣΗΤΙΔΠΟΛΟ
Luke 9:44 (1323.A.4.L)	ΘΗΤΑΣΔΥΤΟΥΘΕΣΘΕ •• ΥΜΕΙΣΕΙΣΤΑΩΤΑΥΜΩ ΤΟΥΣΛΟΓΟΥΣΤΟΥΤΟΥΣ	Luke 12:15 (1328.B.25.L)	ΤΟΥΣΟΡΑΤΕΚΑΙΦΥΛΑΣ •• ΣΕΣΘΕΔΠΟΠΑΣΗΣΠΛΕ ΟΝΕΞΙΑΣΟΤΙΟΥΚΕΝΤΩ
Luke 9:48-49 (1323.A.32.L)	ΥΜΙΝΥΠΑΡΧΩΝΟΥΤΟΣ •• ΕΣΤΙΝΜΕΓΑΣ ΔΠΟΚΡΙ ΘΕΙΣΔΕΙΩΔΑΝΗΣΕΙΠΕΝ	Luke 12:31 (1329.A.17.L)	ΖΗΤΕΙΤΕΤΗΝΒΑΣΙΛΕΙ •• ΔΝΔΥΤΟΥΚΑΙΤΑΥΤΑ ΠΡΟΣΤΕΘΗΣΕΤΑΙΥΜΙ
Luke 9:53 (1323.B.15.L)	ΤΟΝΟΤΙΤΟΠΡΟΣΩΠΟΝ •• ΔΥΤΟΥΗΝΠΟΡΕΥΟΜΕ ΝΟΝΕΙΣΙΕΡΟΥΣΔΑΛΗΜ	Luke 12:49 (1329.C.29.R)	ΒΑΛΕΙΝΕΠΙΤΗΝΓΗΝΚΑΙ •• ΤΙΘΕΛΩΕΙΗΔΗΔΑΝΗΦΘΗ ΒΑΠΤΙΣΜΑΔΕΕΧΩΒΑ
Luke 9:54-55 (1323.B.22.L)	ΠΟΤΟΥΟΥΡΑΝΟΥΚΑΙΔ •• ΝΑΛΩΣΑΙΔΥΤΟΥΣΣΤΡΑ ΦΕΙΣΔΕΕΠΕΤΕΙΜΗΣΕ	Luke 12:53 (1329.C.42.R)	ΚΑΙΔΥΟΕΠΙΤΡΙΣΙΝΔΙ •• ΔΜΕΡΙΣΘΗΝΟΝΤΑΙΠΑ ΤΗΡΕΠΙΥΙΩΚΑΙΥΙΟΣΕ
Luke 10:1 (1323.C.18.R)	ΞΕΝΟΚΣΕΤΕΡΟΥΣΕΒΔΟ ΜΗΚΟΝΤΑΔΥΟΚΑΙΔΠΕ •• ΣΤΕΙΛΕΝΑΝΔΥΟΔΥΟ	Luke 13:8-9 (1330.C.1.L)	ΠΕΡΙΔΥΤΗΝΚΑΙΠΑΛΩ •• ΚΟΠΡΙΔΚΑΝΜΕΝΠΟΙΗ ΣΗΚΑΡΠΟΝΕΙΣΤΟΜΕΛ
Luke 10:17 (1324.B.13.L)	ΥΠΕΣΤΡΕΨΑΝΔΕΟΙΕΒΔΟ •• ΜΗΚΟΝΤΑΔΥΟΜΕΤΑΧΑ ΡΑΣΛΕΓΟΝΤΕΣΚΕΚΑΙΤΑ	Luke 13:11 (1330.C.11.L)	ΚΑΙΗΝΣΥΓΚΥΠΤΟΥΣΑ •• ΚΑΙΜΗΔΥΝΑΜΕΝΗΑΝΑ ΚΥΨΑΙΕΙΣΤΟΠΑΝΤΕ

Gospels

Luke 13:30 (1331.B.27.L)	ΕΝΤΗΒΔCΙΛΕΙΔΤΟΥΘΥ •• ΚΑΙ ΙΔΟΥ ΕΙCΙΝ ΕCΧΑΤΟΙ ΟΙ ΕCΟΝΤΑΙ ΠΡΩΤΟΙ ΚΑΙ	Luke 17:6a (1336.A.15.L)	ΠΙCΤΙΝΩCΚΟΚΚΟΝCΙ •• ΝΑ ΠΕΩCΕΛΕΓΕΤΕ ΕΑΝ ΤΗCΥΚΑΜΕΙΝΩΤΑΥΤΗ
Luke 14:14 (1332.B.10.L)	CΟΙΔΑΝΤΑΠΟΔΟΘΗCΕΤΑΙ •• ΓΑΡ CΟΙ ΕΝΤΗΝΑCΤΑCΕΙ ΤΩΝΔΙΚΑΙΩΝ ΔΚΟΥ	Luke 17:6b (1336.A.17.L)	ΤΗCΥΚΑΜΕΙΝΩΤΑΥΤΗ •• ΕΚΡΙΖΩΘΗΤΙΚΑΙΦΥ ΤΕΥΘΗΤΙ ΕΝΤΗΘΑΛΑC
Luke 14:15 (1332.B.15.L)	ΠΕΝΑΥΤΩΜΑΚΑΡΙΟC •• ΟCΤΙCΦΑΓΕΤΑΙ ΔΡΤΟΝ ΕΝΤΗΒΔCΙΛΕΙΔΤΟΥΘΥ	Luke 17:7 (1336.A.22.L)	ΔΟΥΧΟΝΕΧΩΝΑΡΟΤΡΙ •• ΩΝΤΑΗΠΟΙΜΑΙΝΟΝΤΑ ΟCΕΙCΕΛΘΟΝΤΙ ΕΚΤΟΥ
Luke 14:24 (1332.C.20.L)	ΚΕΚΛΗΜΕΝΩΝΓΕΥCΕΤΑΙ •• ΜΟΥΤΟΥΔΕΙΠΝΟΥ CΥΝΕΠΟΡΕΥΟΝΤΟΔΕΔΥ	Luke 17:17-18 (1336.B.27.L)	ΚΑΕΚΑΘΑΡΙCΘΗCΑΝΟΙΔΕ •• ΕΝΝΕΔΠΟΥΟΥΧΕΥΡΕΘΗ CΑΝΥΠΟCΤΡΕΨΑΝΤΕC
Luke 15:22 (1334.A.15.L)	ΠΡΟCΤΟΥCΔΟΥΧΟΥCΔΥ •• ΤΟΥΤΑΧΥΕΞΕΝΕΓΚΑΤΕ CΤΟΛΗΝΤΗΝΠΡΩΤΗΝ	Luke 17:35 (1337.A.18.R)	ΕCΟΝΤΑΙ ΔΥΟΔΑΛΗΘΟΥ CΑΙ ΕΠΙ ΤΟΔΥΤΟΗΜΙΑ ΠΑΡΑΛΗΜΦΘΗCΕΤΑΙ ••
Luke 15:30 (1334.B.15.L)	CΟΥΟΥΤΟCΟΚΑΤΑΦΑ •• ΓΩΝCΟΥΤΟΝΒΙΟΝΜΕΤΑ ΠΟΡΝΩΝΗΛΘΕΝΕΘΥCΑC	Luke 17:37 (1337.A.24.R)	ΟΔΕΕΙΠΕΝΑΥΤΟΙCΟΠΟΥ ΤΟCΩΜΑΕΚΕΙΚΑΙΟΙΔΕΤΟΙ ΕΠΙCΥΝΑΧΗCΟΝΤΑΙ ••
Luke 16:14 (1335.A.18.L)	ΚΑΙΜΑΜΩΝΑΗΚΟΥΟΝ •• ΔΕΤΑΥΤΑΠΑΝΤΑΟΙΦΑ ΡΕΙCΑΙΟΙΦΙΛΑΡΓΥΡΟΙ	Luke 18:14 (1337.C.10.R)	ΝΟCΕΙCΤΟΝΟΙΚΟΝΕΔΥ ΤΟΥΠΑΡΕΚΕΙΝΟΝΟΤΙ ΠΑCΟΥΨΩΝΕΔΥΤΟΝΤΑ ••
Luke 16:21 (1335.B.14.L)	ΤΡΑΠΕΖΗCΤΟΥΠΙΛΟΥ •• CΙΟΥΑΛΛΑΚΑΙΟΙΚΥΝΕC ΕΡΧΟΜΕΝΟΙ ΕΠΕΛΕΙΧΟ	Luke 18:25 (1338.A.19.L)	ΔΤΡΗΜΑΤΟCΒΕΛΟΝΗC •• ΕΙCΕΛΘΕΙΝΗΠΙΧΟΥCΙΟΝ ΕΙCΤΗΝΒΔCΙΛΕΙΔΑΝΤΟΥ
Luke 16:22-23 (1335.B.23.L)	ΔΕΚΑΙΟΠΙΧΟΥCΙΟCΚΑΙΕ •• ΤΑΦΗΚΑΙ ΕΝΤΩΔΔΗΕ ΠΑΡΑCΤΟΥCΟΦΘΑΛΜΟΥC	Luke 19:7 (1338.C.33.L)	ΖΟΝΛΕΓΟΝΤΕCΟΤΙΠΑ •• ΡΑΔΜΑΡΤΩΛΩΑΝΔΡΙΕΙ CΗΛΘΕΝΚΑΤΑΛΥCΑΙCΤΑ
Luke 16:26 (1335.C.4.R)	ΜΕΤΑΖΥΗΜΩΝΚΑΙΥΜΩ ΧΑCΜΑΜΕΓΔΕCΤΗΡΙΚΤΑΙ •• ΟΠΩCΟΙΘΕΛΟΝΤΕCΔΙΑ	Luke 19:17 (1339.A.42.L)	ΠΡΟCΗΡΓΑCΑΤΟΜΝΑC •• ΚΑΙΕΙΠΕΝΑΥΤΩΕΥΓΕ ΑΓΑΘΕΔΟΥΧΕΟΤΙ ΕΝΕ
Luke 17:4 (1336.A.8.L)	ΤΗCΗΕΙCCEΚΑΙ ΕΠΤΑΚΙC •• ΕΠΙCΤΡΕΨΗΠΡΟCCEΛΕ ΓΩΝΜΕΤΑΝΟΩΑΦΗ	Luke 19:33 (1339.C.25.R)	ΤΟΙCΧΥΟΝΤΩΝΔΕΔΥΤΩ ΤΟΝΠΩΧΟΝΕΙΠΑΝΟΙΚΥ ΡΙΟΙΔΥΤΟΥΠΡΟCΔΥΤΟΥC ••

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Luke 19:37
(1339.C.42.L+R) •• ΔΠΑΝΤΟΠΑΗΘΟΣΤΩΝ
•• ΜΑΘΗΤΩΝΧΑΙΡΟΝΤΕΣ ••
ΔΙΝΕΙΝΤΟΝΘΝΦΩΝΗΜΕ

Luke 20:36-37
(1341.C.9.R) •• ΣΙΝΘΥΤΗΣΑΝΑΚΤΑΣΕΩΣ
•• ΥΙΟΙΟΝΤΕΣΟΤΙΔΕΕΓΓΕΙ ••
ΡΟΝΤΑΙΟΙΝΕΚΡΟΙΚΑΙΜΩ

Luke 21:9-10
(1342.B.10.L) •• ΠΡΩΤΟΝΑΛΛΟΥΚΕΥΘΕ
•• ΩΣΤΟΤΕΛΟC ΤΟΤΕΕ
ΛΕΓΕΝΑΥΤΟΙΣΕΓΕΡΘΗ

Luke 21:17
(1342.C.2.L) •• ΚΑΙΕΣΕΘΕΜΕΙΣΟΥΜΕ
•• ΝΟΙΥΠΟΠΑΝΤΩΝΔΙΔ
ΤΟΟΝΟΜΑΜΟΥΚΑΙΘΡΙΣ

Luke 21:19
(1342.C.7.L) •• ΥΠΟΜΟΝΗΜΩΝΚΤΗ
•• ΣΕΣΘΕΤΑΣΨΥΧΑΣΥΜΩ
ΟΤΑΝΔΕΙΔΗΤΕΚΥΚΛΟΥ

Luke 21:25
(1342.C.41.L) •• ΣΥΝΟΧΗΘΝΩΝΕΝΔΠΟ
•• ΡΙΔΗΧΟΥΣΘΑΛΑCCHC
ΚΑΙCΑΛΟΥΔΠΟΨΥΧΟΝ

Luke 22:58
(1345.B.11.L)
See note #4 •• ΤΩΝΕΙ ΟΔΕΠΕΤΡΟΣΕ
•• ΦΑΝΘΡΩΠΕΟΥΚΕΙΜΙ
ΚΑΙΔΙΔΑCΤΑCΗCΩCΕΙΩ

Luke 23:23-24
(1346.B.40.L) •• ΚΑΤΙCΧΟΥΝΑΙΦΩΝΑΙ
•• ΑΥΤΩΝΚΑΙΠΕΙΛΑΤΟC
ΕΠΕΚΡΕΙΝΕΝΓΕΝΕCΘΑΙ

Luke 23:46
(1347.B.8.L) •• ΟΤ̄CΕΙΠΕΝΠΑΤΕΡΕΙCΧΕΙ
•• ΡΑCCOΥΠΑΡΑΤΙΘΕΜΑΙ
ΤΟΠΝΕΥΜΑΜΟΥΤΟΥΤΟ

Luke 24:47
(1349.B.19.L) •• ΕΙCΠΑΝΤΑΤΑΕΘΝΗΑΡ
•• ΞΑΜΕΝΟΙΔΠΟΙΕΡΟΥCΑ
ΧΗΜΥΜΕΙCΜΑΡΤΥΡΕC

John 1:27-28
(1350.B.18.R) •• ΤΟΝΙΜΑΝΤΑΤΟΥΥΠΟΔΗ
•• ΜΑΤΟCΤΑΥΤΑΕΝΒΗΘΑ ••
ΝΙΔΕΓΕΝΕΤΟΠΕΡΑΝΤΟΥ

John 1:42
(1351.A.6.R) •• ΠΕΝCΥΕΙCΙΜΩΝΟΥΙΟC
•• ΙΩΑΝΟΥCΥΚΛΗΘΗCΗ ••
ΚΗΦΑCΟΕΡΜΗΝΕΥΕ

John 1:44
(1351.A.15.L) •• ΔΕΟΦΙΛΙΠΠΟCΑΠΟΒΗΘ
•• CΑΙΔΔΕΚΤΗCΠΟΛΕΩC
ΔΝΑΡΕΟΥΚΑΙΠΕΤΡΟΥ

John 2:14-15
(1351.C.34.R) •• ΚΕΡΜΑΤΙCΤΑCΚΑΘΗΜΕ
•• ΝΟΥCΚΑΙΠΟΙΗCΑCΦΡΑ ••
ΓΕΛΛΙΟΝΕΚCΧΟΙΝΙΩΝ

John 2:24
(1352.A.40.L) •• ΠΙCΤΕΥΕΝΑΥΤΟΝΑΥΤΟΙC
•• ΔΙΔΤΟΑΥΤΟΝΓΙΝΩCΚΕΙ
ΠΑΝΤΑCΚΑΙΟΤΙΟΥΧΡΕΙ

John 3:12
(1352.C.20.L) •• ΠΙΓΕΙΔΕΙΠΟΝΥΜΙΝΚΑΙ
•• ΟΥΠΙCΤΕΥΕΤΕΠΩCΕ
ΔΝΕΙΠΩΜΙΝΤΑΕΠΟΥ

John 3:31
(1353.B.26.L) •• ΧΟΜΕΝΟCΕΠΑΝΩΠΑΝΤΩ
•• ΕCΤΙΝΟΩΝΕΚΤΗCΤΗC
ΕΚΤΗCΓΗCΕCΤΙΝΚΑΙΕΚ

John 5:2a
(1355.B.40.L) •• CΟΧΥΜΑΕCΤΙΝΔΕΕΝΤΟΙC
•• ΙΕΡΟCΟΧΥΜΟΙCΕΠΙΤΗ
ΠΡΟΒΑΤΙΚΗΚΟΧΥΜΒΗ

John 5:2b
(1355.C.1.L) •• ΘΡΑΝΕΠΙΛΕΓΟΜΕΝΗ
•• ΒΡΑΙCΤΙΒΗΘCΑΙΔΔΠΕΝ
ΤΕCΤΟΔCΕΧΟΥCΑΕΝΤΑΥ

John 5:25
(1356.B.24.L) •• ΔΚΟΥCΟΥCΙΝΤΗCΦΩ
•• ΝΗCΤΟΥΥΙΟΥΤΟΥΘΥ
ΚΑΙΟΙΔΚΟΥCΑΝΤΕCΖΗ

John 6:11a
(1357.C.1.R) •• ΟΤ̄CΚΑΙΕΥΧΑΡΙCΤΗCΑC
•• ΔΙΕΔΩΚΕΝΤΟΙCΑΝΑΚΕΙ ••
ΜΕΝΟΙCΟΜΟΙΩCΚΑΙΕΚΤΩ

John 6:11b
(1357.C.3.L) •• ΜΕΝΟΙCΟΜΟΙΩCΚΑΙΕΚΤΩ
•• ΟΨΑΡΙΩΝΟCΟΝΗΘΕΧΟΝ
ΩCΔΕΕΝΕΠΑΧCΘΗCΑΝ

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John 6:41 (1358.C.25.L)	ΤΟΥΤΙ ΕΙΠΕΝΕΓΩΕΙΜΙ •• ΔΡΤΟΣΟΚΑΤΑΒΑΣΕΚΤΟΥ ΟΥΡΑΝΟΥΚΑΙ ΕΛΕΓΟΝ	John 8:39 (1362.C.6.L)	Γ̄CΕΙΤΕΚΝΑΤΟΥΔΒΡΑΔΜ •• ΕCΤΕΤΑΕΡΓΑΤΟΥΔΒΡΑΔΜ ΠΟΙΕΙΤΕΝΥΝΔΕΖΗΤΕΙ
John 6:42-43 (1358.C.32.L) See note #5	ΛΕΓΕΙΟΤΙ ΕΚΤΟΥΟΥΡΑ •• ΝΟΥΚΑΤΑΒΕΒΗΚΑΔΠΕ ΚΡΙΘΗΓ̄CΚΑΙ ΕΙΠΕΝΑΥΤΟΙC	John 8:57 (1363.B.15.L)	ΟΥΝΟΙΟΥΔΔΙΟΙΠΡΟC •• ΔΥΤΟΝΠΕΝΤΗΚΟΝΤΑ ΕΤΗΟΥΠΩΧΕΧΕΙCΚΑΙΔ
John 7:16-17 (1360.B.13.L)	ΧΗΟΥΚΕCΤΙΝΕΜΗΔΛΛΑ •• ΤΟΥΠΕΜΨΑΝΤΟCΜΕΕ ΔΝΤΙCΘΕΛΗΤΟΘΕΛΗΜΑ	John 9:8 (1363.C.15.R)	ΤΕCΔΥΤΟΝΤΟΠΡΟΤΕΡΟ ^Τ ΟΤΙΠΡΟCΔΙΤΗCΗΝΕΧΕ ΓΟΝΟΥΧΟΥΤΟCΕCΤΙΝ ••
John 7:26 (1360.C.14.L)	ΔΥΤΩΛΕΓΟΥCΙΝΜΗΠΟ •• ΤΕΔΛΗΘΩCΕΓΝΩCΑΝΟΙ ΔΡΧΟΝΤΕCΟΤΙΟΥΤΟC	John 9:41-10:1 (1365.A.8.L)	ΤΕΟΤΙΒΛΕΠΟΜΕΝΗΔΜΑΡ •• ΤΙΔΥΜΩΝΜΕΝΕΙΔΜΗΝ ΔΜΗΝΥΜΙΝΛΕΓΩΜΗ
John 7:29 (1360.C.28.L)	ΟΥΜΕΙCΟΥΚΟΙΔΑΤΕΕΓΩ •• ΟΙΔΑΔΥΤΟΝΟΤΙΠΑΡΑΥΤΟΥ ΕΙΜΙΚΑΚΕΙΝΟCΜΕΔΠΕ	John 10:14 (1365.B.29.L)	ΛΟCΚΑΙΓΕΙΝΩCΚΩΤΑΕ •• ΜΑΚΑΙΓΕΙΝΩCΚΟΥCΙΜΕ ΤΑΕΜΑΚΑΘΩCΓΕΙΝΩCΚΕΙ
John 7:39a (1361.A.38.L)	ΠΙCΤΕΥCΑΝΤΕCΕΙCΔΥΤΟ ^Τ •• ΟΥΠΩΓΔΡΗΝΠΝΕΥΜΑΔ ΓΙΟΝΔΕΔΟΜΕΝΟΝΟΤΙΓ̄C	John 10:16 (1365.B.39.L)	ΤΗCΦΩΝΗCΜΟΥΔΚΟΥCΟΥ •• CΙΝΚΑΙΓΕΝΗCΟΝΤΑΙΜΙΔ ΠΟΙΜΗΕΙCΠΟΙΜΗΝΙΔ
John 7:39b-40 (1361.A.40.L)	ΓΙΟΝΔΕΔΟΜΕΝΟΝΟΤΙΙC •• ΟΥΠΩΕΔΟΞΑCΘΗΕΚΤΟΥ ΟΧΛΟΥΝΑΚΟΥCΑΝΤΕC	John 10:26 (1365.C.39.R)	ΕΤΕΟΤΙΟΥΚΕCΤΕΕΚΤΩ ^Τ ΠΡΟΒΑΤΩΝΤΩΝΕΜΩΝ ΤΑΠΡΟΒΑΤΑΤΑΕΜΑΤΗC ••
John 7:52a (1361.C.1.R)	CΥΕΚΤΗCΓΑΛΕΙΛΑΙΔCΕΙ ΕΡΔΥΝΗCΟΝΚΑΙΙΔΕΟΤΙ •• ΕΚΤΗCΓΑΛΕΙΛΑΙΔCΠΡΟ	John 10:29 (1366.A.7.L)	ΔΥΤΑΕΚΤΗCΧΕΙΡΟCΜΟΥ •• ΟΠΔΗΡΜΟΥΟΔΕΔΩΚΕ ^Τ ΜΟΙΠΑΝΤΩΝΜΕΙZΟΝΕ
John 7:52b (1361.C.3.R)	ΕΚΤΗCΓΑΛΕΙΛΑΙΔCΠΡΟ ΦΗΤΗCΟΥΚΕΓΕΙΡΕΤΑΙ •• ΠΑΛΙΝΟΥΝΑΥΤΟΙCΕΛΛΗ	John 11:19 (1367.A.12.L)	ΙΟΥΔΑΙΩΝΕΧΗΛΥΘΕΙCΑ ^Τ •• ΠΡΟCΤΗΝΜΑΡΘΑΝΚΑΙ ΜΑΡΙΑΜΙΝΑΠΑΡΑΜΥΘΗ
John 8:25 (1362.A.31.L)	CΥΤΙCΕΙ ΕΙΠΕΝΑΥΤΟΙC •• Γ̄CΤΗΝΑΡΧΗΝΟΤΙΚΑΙΛΑ ΛΩΥΜΙΝΠΟΛΛΑΕΧΩΠΕ	John 11:29 (1367.B.7.L)	ΕΚΕΙΝΗΔΕΩCΗΚΟΥCΕ ^Τ •• ΗΓΕΡΘΗΤΑΧΥΚΑΙΗΡΧΕ ΤΟΠΡΟCΔΥΤΟΝΟΥΠΩ
John 8:36-37 (1362.B.35.L)	ΕΛΕΥΘΕΡΩCΗΟΝΤΩCΕ •• ΛΕΥΘΕΡΟΙΕCΕCΘΕΟΙΔΔΟ ΤΙCΠΕΡΜΑΔΒΡΑΔΜΕCΤΕ	John 12:7a (1368.C.15.L)	ΛΟΜΕΝΔΕΒΔCΤΑΖΕΝΕΙ •• ΠΕΝΟΥΝΟΓ̄CΑΦΕCΔΥΤΗ ^Τ ΙΝΔΕΙCΤΗΝΗΜΕΡΑΝΤΟΥ

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John 12:7b-8 (1368.C.18.L)	ΕΝΤΑΦΙΔΣΜΟΥΜΟΥΤΗ •• ΡΗΧΗΔΥΤΟΤΟΥΣΠΤΩ ΧΟΥΣΓΑΡΜΑΝΤΟΤΕΕΧΕ	John 19:3 (1377.C.38.L)	ΠΕΡΙΕΒΑΛΟΝΔΥΤΟΝΚΑΙ •• ΗΡΧΟΝΤΟΠΡΟΣΔΥΤΟΝ ΚΑΙ ΕΧΕΓΟΝΧΑΙΡΕΟΒΑΔΙ
John 12:19 (1369.A.31.L)	ΛΕΙΤΕΟΥΔΕΝΙΔΕΟΚΟΣ •• ΜΟΣΟΠΙΣΩΔΥΤΟΥΔΠΗΛ ΘΕΝ ΗΣΑΝΔΕΕΛΛΗΝΕΣ	John 19:17 (1378.B.34.L)	ΤΟΝΙΝΚΑΙΒΑΔΤΑΖΩ •• ΔΥΤΩΤΟΝΣΤΑΥΡΟΝΕ ΣΗΛΘΕΝΕΙΣΤΟΝΛΕΓΟ
John 12:32 (1369.C.5.R)	ΥΨΘΩΕΚΤΗΣΓΗΣΠΑ ΤΑΣΕΠΥΚΕΥΣΩΠΡΟΣΕΜΔΥ •• ΤΟΝΤΟΥΤΟΔΕΕΧΕΓΕΝ	John 20:7 (1379.C.39.R)	ΘΘΟΝΙΩΝΚΕΙΜΕΝΟΝΔΛ ΛΑΧΩΡΙΣΕΝΤΕΤΥΛΙΓΜΕ •• ΝΟΝΕΙΣΕΝΔΤΟΠΟΝΤΟ
John 12:35 (1369.C.18.R)	ΕΙΠΕΝΟΥΝΔΥΤΟΙΣΟΤΙ ΕΤΙΜΕΙΚΡΟΝΧΡΟΝΟΝΤΟ •• ΦΩΣΕΝΥΜΙΝΕΣΤΙΝΠΕ	John 20:18 (1380.B.7.L)	ΛΗΝΗΔΓΓΕΛΛΟΥΣΑΤΟΙΣ •• ΜΑΘΗΤΑΙΣΟΤΙ ΕΩΡΑΚΑ ΤΟΝΚΩΝΚΑΙΤΑΥΤΑΕΙΠΕ
John 12:47 (1370.A.32.L)	ΔΝΤΙΣΜΟΥΔΚΟΥΣΗΤΩ •• ΡΗΜΑΤΩΝΚΑΙΜΗΦΥΛΑ ΣΗΕΓΩΟΥΚΡΕΙΝΩΔΥΤΟ	John 21:15 (1381.B.28.L)	ΣΙΜΩΝΙΠΕΤΡΩΟΤΙΣΙΜΩ •• ΙΩΑΝΟΥΑΓΑΠΑΣΜΕΠΛΕ ΟΝΤΟΥΤΩΝΛΕΓΕΙΔΥΤΩ
John 13:23-24 (1371.A.36.L)	ΕΝΤΩΚΟΛΠΩΤΟΥΤΥΟΝ •• ΗΓΑΠΑΤΙΣΕΥΕΙΟΥΝΤΟΥ ΤΩΣΙΜΩΝΠΕΤΡΟΣΚΑΙ	John 21:22 (1381.C.26.R)	ΙΥΚΕΟΥΤΟΣΔΕΤΙ ΛΕΓΕΙ ΔΥΤΩΟΤΙΣΕΔΝΔΥΤΟΝΘΕ •• ΛΩΜΕΝΕΙΝΕΩΣΕΡΧΟΜΑΙ
John 13:26-27 (1371.B.7.L)	ΔΩΣΙΙΟΥΔΑΣΙΜΩΝΟΣΙ •• ΣΚΑΡΙΩΤΟΥΚΑΙΜΕΤΑΤΟ ΨΩΜΙΟΝΤΟΤΕΕΙΣΗΛΘΕ	(1382.A.~33.L)	No text See note #6
John 13:38-14:1 (1371.C.17.R)	ΦΩΝΗΣΕΩΣΟΥΔΡΝΗΧΗ ΜΕΤΡΙΣΜΗΤΑΡΑΣΕΣΕΩ •• ΥΜΩΝΗΚΑΡΔΙΑΠΙΣΤΕΥ		
John 14:13 (1372.A.31.L)	ΠΑΤΕΡΔΠΟΡΕΥΟΜΑΙΚΑΙ •• ΟΤΙΔΝΔΙΤΗΤΑΙΕΝΤΩ ΟΝΟΜΑΤΙΜΟΥΤΟΥΤΟ		
John 14:24 (1372.B.41.L)	ΜΕΤΟΥΣΧΟΛΟΥΣΜΟΥ •• ΟΥΤΗΡΕΙΚΑΙΟΧΟΛΟΣΟ ΔΚΟΥΕΤΕΟΥΚΕΣΤΙΝΕΜΟΣ		
John 15:20 (1373.C.3.R)	ΟΚΟΣΜΟΣΜΗΜΟΝΕΥ ΕΤΕΤΟΥΧΟΛΟΥΟΥΕΓΩ •• ΕΙΠΟΝΥΜΙΝΟΥΚΕΣΤΙΝ		

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 ΡΗΓΓΕΙΛΕΝ ΑΥΤΟΙΣ ΑΠΟ	Acts 2:47-3:1 (1385.B.7.L)	ΖΟΜΕΝΟΥΣ ΚΑΘΗΜΕΡΑ- •• ΕΠΙ ΤΟ ΑΥΤΟ ΠΕΤΡΟΣ ΔΕ ΚΑΙ ΙΩΑΝΗΣ ΚΑΝΕΒΑΙ
Acts 1:13 (1382.C.30.L)	ΗΣ ΚΑΝ ΚΑΤΑΜΕΝΟΝΤΕΣ •• ΟΤΕ ΠΕΤΡΟΣ ΚΑΙ ΙΩΑΝΗΣ ΚΑΙ ΙΔΚΩ ΒΟΣΚΑΙ ΔΑΡΕ	Acts 3:3 (1385.B.24.L)	ΝΑΙ ΕΙΣ ΤΟΙΕΡΟΝ ΗΡΩΤΑ •• ΕΛΕΗΜΟΣΥΝΗΝ ΑΒΕΙΝ ΔΤΕΝΙΣ ΑΣ ΔΕ ΠΕΤΡΟΣ ΕΙΣ
Acts 1:14 (1382.C.39.L)	ΚΑΡΤΕΡΟΥΝΤΕΣ ΟΜΟΘΥ •• ΜΑΔΟΝΤΗ ΠΡΟΣ ΕΥΧΗΣΥ ΓΥΝΑΙΞΙΝ ΚΑΙ ΜΑΡΙΔΑΜΤΗ	Acts 3:10-11 (1385.C.15.R)	ΣΕΩΣΕ ΠΙΤΩΣ ΜΒΕΒΗ ΚΟΤΙΑΥΤΩ ΚΡΑΤΟΥΝΤΟΣ •• ΔΕ ΑΥΤΟΥ ΤΟΝ ΠΕΤΡΟΝ
Acts 1:15 (1383.A.4.L)	ΣΩΤΩΝ ΔΕ ΛΦΩΝ ΕΙΠΕ •• ΗΝΤΕ ΟΧΛΟΣ ΟΝΟΜΑ ΤΩ ΕΠΙ ΤΟ ΑΥΤΩΣ ΕΚΑΤΟΝ	Acts 3:12 (1385.C.27.R)	ΤΙ ΔΤΕΝΙ ΖΕΤΕΩΣΙ ΔΙΔ ΔΥΝΑΜΕΙ Η ΕΥΣΕΒΕΙΑ ΠΕ •• ΠΟΙΗΚΟC ΙΝ ΤΟΥ ΠΕΡΙ ΠΑ
Acts 1:16 (1383.A.8.L)	ΕΔΕΙ ΠΑΧΡΩΘΗΝΑΙ ΤΗΝ •• ΓΡΑΦΗΝ ΗΝ ΠΡΟΕΙΠΕΝ ΤΟ ΠΝΕΥΜΑ ΤΟ ΑΓΙΟΝ ΑΙΔΣΤΟ	Acts 3:21 (1386.A.33.L)	ΩΝ ΕΛΛΗC ΕΝΘΕC ΔΙΔ •• CΤΟΜΑ ΤΟ CΤΩΝ ΑΓΙΩΝ ΔΠΑΙΩΝΟC ΑΥΤΟΥ ΠΡΟ
Acts 1:26 (1383.B.18.L)	ΚΑΙ ΕΔΩΚΑΝ ΚΛΗΡΟΥC •• ΑΥΤΟΙC ΚΑΙ ΕΠΕCΕΝΟΚΛΗ ΡΟC ΕΠΙ ΜΑΘΘΙΑΝ ΚΑΙ CΥΓ	Acts 3:22 (1386.A.35.L) See note #1	ΔΠΑΙΩΝΟC ΑΥΤΟΥ ΠΡΟ •• ΦΗΤΩΝ ΜΩΥC ΗC ΜΕΝ ΕΙΠΕΝ ΟΤΙ ΡΠΟΦΗΤΗΝ
Acts 2:7 (1383.C.11.R)	ΤΟ ΔΕ ΚΑΙ ΕΘΑΥΜΑΖΟΝ ΛΕ ΓΟΝΤΕC ΟΥΧ ΙΙΔΟΥ ΑΠΑΝ •• ΤΕC ΟΥΤΟΙ ΕΙC ΙΝΟΙ ΛΑΛΟΥ	Acts 4:8-9 (1386.C.18.L)	ΧΟΝΤΕC ΤΟΥ ΛΑΟΥ ΚΑΙ •• ΠΡΕCΒΥΤΕΡΟΙ ΕΙ ΗΜΕΙC CΗΜΕΡΟΝ ΑΝΑΚΡΙΝΟΜΕ
Acts 2:24 (1384.B.14.L)	ΘΕC ΔΝΕCΤΗC ΕΛΥC ΑCΤΑC •• Ω ΔΕ ΙΝΑ CΤΟΥ ΘΑΝΑΤΟΥ ΚΑΘΟΤΙ ΟΥΚ ΗΝ ΔΥΝΑΤΟ	Acts 4:10 (1386.C.25.L)	ΤΙ ΤΩ ΛΑΩΙ CΡΑΗΛΟΤΙ •• ΕΝ ΤΩ ΟΝΟΜΑΤΙ ΙΥΧΥ ΤΟΥ ΝΑΖΩΡΑΙΟΥ ΟΝΥΜΕΙC Ε
Acts 2:30 (1384.C.4.L)	CΕΝ ΑΥΤΩ ΘΕC ΕΚΚΑΡΠΟΥ •• ΤΗC ΟCΦΟΥC ΑΥΤΟΥ ΚΑ ΘΙCΑΙ ΕΠΙ ΤΟΝ ΘΕΡΟΝΟΝ	Acts 4:17 (1387.A.24.R)	ΔΝΕΜΗΘΕ ΙC ΤΟΝ ΛΑΟΝ ΔΠΕΙ ΛΗCΩΜΕΘΑ ΑΥΤΟΙC •• ΜΗΚΕΤΙ ΛΑΛΕΙΝ ΕΠΙ ΤΩ
Acts 2:31 (1384.C.9.L)	ΩCΤΟΥ ΧΥΟΤΙ ΟΥΤΕ ΕΓ •• ΚΑΤΕΛΕΙΦΘΕ ΗΕΙC ΑΔΗΝ ΟΥ ΔΕ ΗC ΑΡΞΑΥΤΟΥ ΕΙΔΕ	Acts 4:24 (1387.B.16.L)	ΔΟΝ ΗΡΑΝ ΦΩΝΗΝ ΠΡΟC •• ΤΟΝ ΘΕΟΝ ΚΑΙ ΕΙ ΠΑΝ ΔΕC ΠΟ ΤΑC ΟΥ ΠΟΙΗCΑC ΤΟΝ ΟΥ
Acts 2:43-44 (1385.A.29.L)	CΗΜΕΙ ΔΑΙΔ ΤΩΝ ΔΠΟCΤΟ •• ΧΩΝ ΕΓΕΙΝΕΤΟ ΠΑΝΤΕC ΔΕ ΟΙ ΠΙCΤΕΥCΑΝΤΕC Ε	Acts 4:27 (1387.B.31.L)	ΧΥ ΑΥΤΟΥ CΥΝ ΗΧΘΗCΑ •• ΓΑΡ ΕΠΑΛΗΘΕΙΑC ΕΝ ΤΗ ΠΟ ΛΕΙΤΑΥΤΗ ΕΠΙ ΤΟΝ ΑΓΙΟ

Acts and Catholic Epistles

Acts 4:35-36
(1387.C.35.R)

ΚΑΘΟΤΙΔΑΝΤΙΧΡΕΙΔΝΕΙ
ΧΕΝ ΙΩΧΗΦΔΕΟΕΠΙΚΛΗ **
ΘΕΙΣΒΑΡΝΑΒΔCΔΠΟΤΩΝ

Acts 5:3
(1388.A.13.L)

ΕΙΠΕΝΔΕΟΠΕΤΡΟCΔΝΑ
** ΝΙΔΔΙΑΤΙΕΠΛΗΡΩCΕΝ
ΟCΔΤΑΝΔCΤΗΝΚΑΡΔΙΑ

Acts 5:14
(1388.B.28.L)

ΔΥΤΟΥCΟΛΔΟCΜΑΛΛΟ^Τ
** ΔΕΠΡΟCΕΤΙΘΕΝΤΟΠΙCΤΕΥ
ΟΝΤΕCΤΩΚΩΠΛΗΘΗ

Acts 5:15
(1388.B.36.L)

ΙΝΔΕΡΧΟΜΕΝΟΥΠΕΤΡΟΥ
** ΚΑΝΗCΚΙΔΕΠΙCΚΙΔCΕΙ
ΤΙΝΙΔΥΤΩΝCΥΝΗΡΧΕ

Acts 5:28
(1389.A.20.R)

ΛΕΓΩΝΠΑΡΑΓΓΕΧΙΑΠΑ
ΡΗΓΓΕΙΛΑΜΕΝΥΜΙΝΜΗ **
ΔΙΔΔCΚΕΙΝΕΠΙΤΩΟΝΟ

Acts 5:34
(1389.B.12.L)

CΕΝΕΞΩΒΡΑΧΥΤΟΥCΑΝ
** ΘΡΩΠΟΥCΠΟΙΗCΑΙΕΙΠΕΝ
ΤΕΠΡΟCΔΥΤΟΥCΑΝΔΡΕC

Acts 5:37
(1389.B.30.L)

ΜΕΡΑΙCΤΗCΔΠΟΓΡΑΦΗC
** ΚΑΙΔΠΕCΤΗCΕΧΔΟΝΟΠΙ
CΩΔΥΤΟΥΚΑΚΕΙΝΟCΔΠΩ

Acts 6:2
(1389.C.28.R)

ΤΟΠΛΗΘΟCΤΩΝΜΑΘΗΤΩ^Τ
ΕΙΠΑΝΟΥΚΑΡΕCΤΟΝΕCΤΙ **
ΗΜΔCΚΑΤΑΛΕΙΨΑΝΤΔC

Acts 6:10
(1390.A.32.L)

CΤΗΝΔΙΤΗCΟΦΙΔΚΑΙ
** ΤΩΠΝΕΥΜΑΤΙΩΕΛΔΔΕΙ
ΤΟΤΕΥΠΕΒΑΛΟΝΑΝΔΡΑC

Acts 6:13
(1390.B.6.L)

ΟΥΠΑΥΕΤΑΙΛΑΛΩΝΡΗ
** ΜΑΤΑΚΑΤΑΤΟΥΤΟΠΟΥ
ΤΟΥΔΓΙΟΥΤΟΤΟΥΚΑΙ

Acts 7:8
(1390.C.21.L)

ΤΩΔΙΔΘΗΚΗΝΠΕΡΙΤΟ
** ΜΗCΚΑΙΟΥΤΩCΕΓΕΝ
ΝΗCΕΝΤΟΝΙCΔΔΚΚΑΙΠΕ

Acts 7:30-31
(1391.C.8.R)

ΟΡΟΥCCEΙΝΔΔΓΓΕΛΟCΕΝ
ΦΛΟΓΙΠΥΡΟCΒΑΤΟΥΟΔΕ **
ΜΩΥCΗCΙΔΩΝΕΘΔΥΜΑ

Acts 7:37-38
(1392.A.6.L)

ΤΩΝΔΔΕΛΦΩΝΥΜΩΝ
** ΩCΕΜΕΟΥΤΟCΕCΤΙΝΟ
ΓΕΝΟΜΕΝΟCΕΝΤΗΕΚΚΛΗ

Acts 7:48
(1392.B.27.L)

ΧΟΥΨΙCΤΟCΕΝΧΕΙΡΟ
** ΤΟΙΗΤΟΙCΚΑΤΟΙΚΕΙΚΑ
ΘΩCΟΠΡΟΦΗΤΗCΧΕΓΕΙ

Acts 7:55
(1392.C.20.L)
See note #2

ΕΙΔΕΝΔΟΞΑΝΘΥΚΑΙΙ^ΤΝ
** ΕCΤΩΤΔΕΚΔΕΞΙΩΝΤΟΥ
ΘΥΚΑΙΕΙΠΕΝΙΔΟΥΘΕΩ

Acts 8:10
(1393.B.12.L)

ΟΥΤΟCΕCΤΙΝΗΔΥΝΑΜΙC
** ΤΟΥΘΥΗΚΑΛΟΥΜΕΝΗΜΕ
ΓΑΛΗΠΡΟCΕΙΧΟΝΔΕΔΥ

Acts 8:16
(1393.B.39.L)

ΠΝΕΥΜΑΔΓΙΟΝΟΥΔΕΠΩ
** ΓΑΡΗΝΕΠΟΥΔΕΝΙΔΥΤΩ^Τ
ΕΠΙΠΕΠΤΩΚΟCΜΟΝΟΝ

Acts 8:36-38
(1394.B.19.L)

ΤΙΚΩΛΥΕΙΜΕΒΑΠΤΙCΘΗ
** ΝΑΙΚΑΙΕΚΕΛΕΥCΕCΤΗ
ΝΑΙΤΟΑΡΜΑΚΑΙΚΑΤΕΒΗ

Acts 9:4
(1394.C.13.L)

ΚΟΥCΕΝΦΩΝΗΝΛΕΓΟΥ
** CΑΝΑΥΤΩCΔΟΥΛCΔΟΥΛ
ΤΙΜΕΔΙΩΚΕΙCΕΙΠΕΝΔΕ

Acts 9:8
(1394.C.28.L)

ΤΩΝΟΦΘΑΛΜΩΝΔΥΤΟΥ
** ΟΥΔΕΝΕΒΛΕΠΕΝΧΕΙΡΑΓΩ
ΓΟΥΝΤΕCΔΕΔΥΤΟΝΕΙC

Acts 9:23
(1395.B.23.L)

ΔΕΕΠΛΗΡΟΥΝΤΟΗΜΕΡΑΙ
** ΙΚΑΝΑΙCΥΝΕΒΟΥΛΕΥCΑ^Τ
ΤΟΟΙΟΥΔΑΙΟΙΔΝΕΧΕΙΝ

Acts 9:28
(1395.C.7.R)

ΤΟΕΝΤΩΟΝΟΜΑΤΙΙΥΚΑΙ
ΗΝΜΕΤΔΥΤΩΝΕΙCΠΟΡΕΥ **
ΟΜΕΝΟCΚΑΙΕΚΠΟΡΕΥΟ

Acts and Catholic Epistles

Acts 9:29 (1395.C.14.R)	ΠΡΟΣΤΟΥΣΕΛΛΗΝΙΣΤΑΣ ΟΙΔΕΕΠΕΧΕΙΡΟΥΝΑΝΕΧΕΙΤ̄ •• ΔΥΤΟΝΕΠΙΓΝΟΝΤΕΣΔΕ	Acts 10:32 (1397.B.39.L)	ΖΕΤΑΙΕΝΟΙΚΙΑΣΙΜΩΝΟΣ •• ΒΥΡΣΕΩΣΠΑΡΑΘΑΛΑΣΣΑΣ̄ ΕΖΔΥΤΗCOΥΝΕΠΕΜΨΑ
Acts 9:30–31 (1395.C.19.R)	ΕΖΔΠΕΣΤΕΙΛΑΝΔΥΤΟΝ ΕΙΣΤΑΡΧΟΝ ΗΜΕΝΟῩ •• ΕΚΚΛΗΣΙΑΚΑΘΟΛΗCΤΗΣ	Acts 10:35–36 (1397.C.13.R)	ΔΙΚΑΙΟCΥΝΗΝΔΕΚΤΟC ΔΥΤΩΕCΤΙΝΤΟΝΛΟΓΟ̄ •• ΔΠΕCΤΕΙΛΑΝΤΟΙCΥΙΟC
Acts 9:32 (1395.C.29.R) See note #3	ΕΓΕΝΕΤΟΔΕΠΕΤΡΟΝΔΙ ΕΡΧΟΜΕΝΟΝΔΙΔΡΑΝΤΩ̄ •• ΚΑΤΕΛΘΕΙΝΚΑΙΠΡΟΣΤΟΥC	Acts 10:37 (1397.C.20.R)	ΚΑΘΟΛΗCΤΗΣΙΟΥΔΑΙΔC ΔΡΨΑΜΕΝΟCΑΠΟΤΗΣΓΑ •• ΛΕΙΛΑΙΔCΜΕΤΑΤΟΒΑΠΤΙ
Acts 9:38a (1396.A.19.L)	ΕΝΔΥΤΗΔΠΕCΤΕΙΛΑΝ •• ΔΥΟΔΑΝΔΡΑCΠΡΟCΔΥΤΟ̄ ΠΑΡΑΚΑΛΟΥΝΤΕCΜΗΟ	Acts 10:38 (1397.C.23.R)	CΜΑΟΕΚΗΡΥΞΕΝΙΩΔΑΝΝΑC ΙΝΤΟΝΔΠΟΝΔΖΑΡΕΘΩC •• ΕΧΡΕΙCΕΝΔΥΤΟΝΟΘCΠΝΙ
Acts 9:38b (1396.A.21.L)	ΠΑΡΑΚΑΛΟΥΝΤΕCΜΗΟ •• ΚΝΗCΗCΔΙΕΛΘΕΙΝΕΩC ΗΜΩΝΑΝΑCΤΑCΔΕΠΕ	Acts 11:5 (1398.B.17.L)	ΟΡΑΜΑΚΑΤΑΒΔΙΝΟΝCΚΕΥ •• ΟCΤΙΩCΟΘΟΝΗΗΜΕΓΑΛΗ ΤΕCΑΡCΙΝΑΡΧΑΙCΚΑΘΕΙ
Acts 9:39 (1396.A.30.L)	ΧΙΤΩΝΑCΚΑΙΙΜΑΤΙΑΟ •• CΑΕΠΟΙΕΙΜΕΤΑΥΤΩΝ ΟΥCΑΗΔΟΡΚΑCΕΚΒΑΛΩ̄	Acts 11:19 (1398.C.39.L)	ΤΕCΑΠΟΤΗΣΘΑΛΕΙΨΕΩC •• ΤΗCΓΕΝΟΜΕΝΗCΕΠΙCΤΕ ΦΑΝΩΔΙΗΛΘΟΝΕΩCΦΟΙ
Acts 10:4 (1396.B.26.L)	ΤΩΚΑΙΕΜΦΟΒΟCΓΕΝΟ •• ΜΕΝΟCΕΙΠΕΝΤΙΕCΤΙΝ ΚΕΕΙΠΕΝΔΕΔΥΤΩΔΙΠΡΟC	Acts 11:25–26 (1399.A.30.R) See note #4	ΤΑΡΧΟΝΑΝΔΙΤΗCΑΙCΔΥ ΛΟΝΚΑΙΕΥΡΩΝΗΓΑΓΕΝ •• ΕΙCΑΝΤΙΟΧΕΙΑΝΕΓΕΝΕ
Acts 10:6–7 (1396.B.38.L)	CΕΙΩΕCΤΙΝΟΙΚΙΑΠΑΡΑΘΑ •• ΛΑCΣΑΝΩCΔΕΔΗΛΘΕΝ ΟΑΓΓΕΛΟCΟΧΑΛΩΝΔΥΤΩ	Acts 12:3 (1399.B.28.L)	ΤΟCΥΛΛΑΒΕΙΝΚΑΙΠΕΤΡΟ̄ •• ΗCΑΝΔΕΗΜΕΡΑΙΤΩΝΔΖΥ ΜΩΝΟΝΚΑΙΠΙΔΑCΑCΕΘΕ
Acts 10:11 (1396.C.17.L)	ΚΑΙΚΑΤΑΒΔΙΝΟΝCΚΕΥΟC •• ΤΙΩCΟΘΟΝΗΗΜΕΓΑΛΗ ΤΕCΑΡCΙΝΑΡΧΑΙCΚΑΘΕΙ	Acts 12:22 (1400.B.20.L)	ΔΥΤΟΥCΟΔΕΔΗΜΟCΕΠΕ •• ΦΩΝΕΙΘῩΦΩΝΗΚΑΙΟΥ ΚΑΝΘΡΩΠΟΥΠΑΡΑΧΡΗ
Acts 10:21 (1397.A.15.L)	ΤΑΒΑCΔΕΠΕΤΡΟCΠΡΟC •• ΤΟΥCΑΝΔΡΑCΕΙΠΕΝΙΔΟΥ ΕΓΩΕΙΜΙΟΝΖΗΤΕΙΤΕΤΙC	Acts 12:25 (1400.B.30.L)	ΔΡΑΝΑΒΑCΔΕΚΑΙΖΑΥΛΟC •• ΥΠΕCΤΡΕΨΑΝΕΙCΙΕΡΟΥ CΑΛΗΜΠΑΡΩCΑΝΤΕC
Acts 10:30 (1397.B.25.L)	ΗΜΕΡΑCΜΕΧΡΙΤΑΥΤΗΣ •• ΤΗΣΩΡΑCΗΜΗΝΤΗΝΕΝΑ ΤΗΝΠΡΟCΕΥΧΟΜΕΝΟC	Acts 13:16–17 (1401.B.2.L)	ΟΙΦΟΒΟΥΜΕΝΟΙΤΟΝΕ̄Ν •• ΔΚΟΥCΑΤΕΘΕCΤΟΥΛΑΔΟΥ ΤΟΥΙCΡΗΛΕΖΕΛΕΞΑΤΟ

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Acts 13:19 (1401.B.14.L)	ΕΘΝΗ ΕΠΤΑ ΕΝ ΓΗ ΧΑΝΑΔΑ •• ΚΑΤΕΚΛΗΡΟΝΟΜΗΣΕΝ ΤΗ ΓΗΝ ΑΥΤΩΝ ΩΣ ΕΤΕΣΙ ΤΕ	Acts 14:25 (1403.C.15.L)	ΣΑΝΤΕΣ ΕΝ ΠΕΡΙΓΗΤΟΝ •• ΛΟΓΟΝ ΚΑΤΕΒΗΘΗΣΑΝ ΕΙΣ ΑΤΤΑΛΙΑΝ ΚΑΚΕΙ ΘΕΝΕΙΣ
Acts 13:23-24 (1401.B.35.L)	ΚΑΤΕΠΙΔΓΓΕΧΙ ΔΗΗΓΑΓΕΝ •• ΤΩΙ ΣΡΑΗΛΙ ΚΩΤΗΡΑΙΝ ΠΡΟ ΚΗΡΥΣΣΑΝΤΟΣ ΙΩΑΝΝΟΥ	Acts 15:2 (1403.C.35.R)	ΟΥ ΔΥΝΑΣΘΕΣ ΘΩΘΗΝΑΙ ΓΕΝΟΜΕΝΗΣ ΔΕ ΣΤΑΣΕΩΣ •• ΚΑΙ ΖΗΤΗΣΕΩΣ ΟΥΚ ΟΛΙ
Acts 13:33a (1401.C.38.R)	ΝΗΝΟΤΙ ΤΑΥΤΗΝ ΘΕΟΣ ΕΚΠΕΠΛΗΡΩΚΕΝ ΤΟΙΣ •• ΤΕΚΝΟΙΣ ΗΜΩΝ ΑΝΑΣΤΗ	Acts 15:33 (1405.A.34.L)	ΔΕ ΕΛΦΩΝ ΠΡΟΣ ΤΟΥΣ Δ •• ΠΟΣΤΕΙΛΑΝΤΑΣ ΑΥΤΟΥΣ ΠΑΥΛΟΣ ΔΕ ΚΑΙ ΒΑΡΝΑΒΑΣ
Acts 13:33b (1401.C.40.R)	ΤΕΚΝΟΙΣ ΗΜΩΝ ΑΝΑΣΤΗ ΣΑ ΣΤΙΝΩΣ ΚΑΙ ΕΝ ΤΩ ΨΑΛ •• ΜΩ ΓΕΓΡΑΠΤΑΙ ΤΩ ΔΕΥ	Acts 15:37 (1405.B.6.L)	ΓΟΝΤΟ ΟΥΚ ὙΠΩΣΕΧΟΥΣΙ •• ΒΑΡΝΑΒΑΣ ΔΕ ΕΒΟΥΛΕΤΟ ΣΥΜΠΑΡΑΛΛΒΕΙΝ ΚΑΙ ΤΟ
Acts 13:33c (1401.C.41 R)	ΣΑ ΣΙΝΩΣ ΚΑΙ ΕΝ ΤΩ ΨΑΛ ΜΩ ΓΕΓΡΑΠΤΑΙ ΤΩ ΔΕΥ •• ΤΕΡΩ ΙΟΣ ΜΟΥ ΕΙΣ ΥΕΓΩ	Acts 16:1 (1405.B.33.L)	ΜΟΘΕΟΣ ΥΙΟΣ ΓΥΝΑΙΚΟΣ •• ΙΟΥΔΑΙΑΣ ΠΙΣΤΗΣ ΠΑΤΡΟΣ ΔΕ ΕΛΛΗΝΟΣ ΟΣΕΜΑΡΤΥ
Acts 13:42 (1402.A.38 L)	ΔΝΤΙΣ ΕΚΔΙΗΓΗΤΑΙ ΥΜΙ •• ΕΣΙ ΟΝΤΩΝ ΔΕ ΑΥΤΩΝ ΕΙΣ ΤΟ ΜΕΤΑΣΤΥΣΑ ΒΒΑΤΟ	Acts 16:13 (1406.A.10.L)	ΕΣΩΤΗΣ ΠΥΛΗΣ ΠΑΡΑΠΟ •• ΤΑ ΜΟΝΟΥ ΕΝΟΜΙΖΟΜΕ ΠΡΟΣΕΥΧΗΝΕΙΝ ΑΙΚΑΙΚΑ
Acts 13:45 (1402.B.16.L)	ΣΑΝ ΖΗΛΟΥ ΚΑΙ ΔΝΤΕΧΕ •• ΓΟΝΤΟΙΣ ΥΠΟ ΠΑΥΛΟΥ ΛΑΛΟΥΜΕΝΟΙΣ ΒΛΑΣΦΗ	Acts 16:16 (1406.A.32.L)	ΣΚΗΝΤΙΝ ΔΕ ΧΟΥΣΑΝ •• ΠΝΕΥΜΑΤΩΝ ΑΥΤΩΝ ΤΗΣ ΔΙΗΜΙΝΗΤΙΣ ΕΡΙΣΤΙ
Acts 13:48-49 (1402.B.38.L)	ΤΕΤΑΓΜΕΝΟΙ ΕΙΣ ΖΩΗΝ •• ΔΙΩΝΙΑΝ ΔΙΕΦΕΡΕΤΟ ΔΕ Ο ΛΟΓΟΣ ΤΟΥ ΚΥ ΔΙΟΧΗΣ	Acts 17:4 (1407.B.16.L)	ΚΛΗΡΩΘΗΣΑΝ ΤΩ ΠΑΥΛΩ •• ΚΑΙ ΣΕΙΛΑΤΩΝ ΤΕΣ ΕΒΟ ΜΕΝΩΝ ΕΛΛΗΝΩΝ ΠΛΗ
Acts 14:6-7 (1403.A.3.L)	ΚΑΙ ΔΕΡΒΗΝ ΚΑΙ ΤΗΝ ΠΕ •• ΡΙΧΩΡΟΝ ΚΑΚΕΙ ΕΥΔΓΓΕ ΛΙΖΟΜΕΝΟΙ ΗΣΑΝ ΚΑΙ	Acts 17:5 (1407.B.20.R)	ΤΩΝ ΠΡΩΤΩΝ ΟΥΚ ΟΛΙ ΓΑΙ ΖΗΛΩΣΑΝΤΕΣ ΔΕ ΟΙ ΙΟΥ •• ΔΔΙΟΙΚΑΙ ΠΡΟΣΛΑΒΟΜΕ
Acts 14:13-14 (1403.A.33.L)	ΕΝΕΓΚΑ ΣΥΝ ΤΟΙΣ ΟΥΧΟΙΣ •• ΗΘΕΛΕΝ ΘΥΕΙΝ ΔΚΟΥΣΑ ΤΕΣ ΔΕ ΟΙ ΔΠΟΣΤΟΛΟΙ ΒΑΡ	Acts 17:10 (1407.C.9.R)	ΤΟΝ ΤΕ ΠΑΥΛΟΝ ΚΑΙ ΤΟΝ ΣΕΙΛΑΝΕΙΣ ΒΕΡΟΙΑΝ ΟΙΤΙ •• ΝΕΣ ΠΑΡΑΓΕΝΟΜΕΝΟΙ ΕΙΣ
Acts 14:18 (1403.B.21.L)	ΠΑΥΣΑΝΤΟΥΣ ΟΥΧΟΥΣ •• ΤΟΥ ΜΗΘΥΕΙΝ ΑΥΤΟΙΣ ΕΠΙΧΘΑΝ ΔΕ ΔΠΟΔΑΝΤΙ Ο	Acts 17:13a (1407.C.28.R)	ΙΟΥΔΑΙΟΙ ΟΤΙ ΚΑΙ ΕΝ ΤΗ ΒΕΡΟΙΑ ΚΑΤΗΓΕΛΗΥΠΟ •• ΤΟΥ ΠΑΥΛΟΥ Ο ΛΟΓΟΣ ΤΟΥ

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Acts 17:13b (1407.C.30.R)	ΤΟΥ ΠΑΥΛΟΥ Ο ΟΛΟΓΟΣ ΤΟΥ ΘΥΗΛΘΟΝ ΚΑΙ ΚΕΙΤΑΛΕΥ ** ΟΝΤΕΣ ΚΑΙ ΤΑΡΑΧΟΝΤΕΣ	Acts 20:1 (1411.C.32.R)	ΨΑΜΕΝΟΣ Ο ΠΑΥΛΟΣ ΤΟΥΣ ΜΑΘΗΤΑΣ ΚΑΙ ΠΑΡΑΚΑΛΕ ** ΣΑΔΑ ΣΤΑΔΑ ΜΕΝΟΣ ΕΣΗΛ
Acts 17:14 (1407.C.35.R)	ΣΤΑΠΕΣΤΕΙ ΛΑΝΟΙ ΔΕ ΕΛΦΟΙ ΠΟΡΕΥΕΣΘΑΙ ΕΩΣ ΕΠΙ ΤΗΝ ** ΘΑΛΑΣΣΑΝ ΥΠΕΜΕΙΝΑΝ	Acts 20:4 (1412.A.6.L)	ΠΕΤΟ ΔΕ ΑΥΤΩ ΣΩΠΑΤΡΟΣ ** ΠΥΡΡΟΥ ΒΕΡΟΙ ΔΙΟΘΕΣ ΣΑΛΟΝΕΙ ΚΕΩΝ ΔΕ ΔΡΙ
Acts 17:23 (1408.B.9.L)	ΓΕΓΡΑΠΤΟ ΔΕ ΓΝΩΣΤΩ ΘΩ ** ΟΟΥΝ ΔΕ ΓΝΟΥΝΤΕ ΣΕΥ ΣΕΒΕΙΤΕ ΤΟΥΤΟ ΕΓΩ ΚΑ	Acts 20:14 (1412.B.20.L)	ΕΙΝ ΩΣ ΔΕ ΣΥΝΕΒΑΛΛΕ ** ΗΜΙΝ ΕΙΣ ΤΗΝ ΔΑΚΚΟΝ ΔΑΝΑ ΛΑΒΟΝΤΕΣ ΑΥΤΟΝ ΗΛΘΟ
Acts 17:26 (1408.B.23.L)	ΤΑ ΠΑΝΤΑ ΕΠΟΙΗΣΕΝΤΕ ** ΕΞ ΕΝΟΣ ΠΑΝΘΕΝΟΣ ΔΝ ΕΡΩΠΩΝ ΚΑΙ ΤΟΙΚΕΙΝΕ	Acts 20:15 (1412.B.27.L)	ΤΗ ΔΕ ΕΤΕΡΑ ΠΑΡΕΒΑΛΟ ** ΜΕΝΕΙΣ ΣΑΜΟΝ ΤΗ ΔΕ ΧΟΜΕΝ Η ΗΘΟΜΕΝΕΙΣ ΜΙ
Acts 17:29 (1408.C.1.L)	ΜΙΖΕΙΝ ΧΡΥΣΩ Η ΑΡΓΥΡΩ ** ΗΛΙΘΩ ΧΑΡΑΓΜΑΤΙ ΤΕ ΧΗΝ ΚΑΙ ΕΝΘΥΜΗΣΕΩΣ ΔΝΘΡΩ	Acts 20:24 (1412.C.32.L)	ΘΛΕΙΨΕΙΣ ΜΕ ΜΕΝΟΥΣΙ ** ΔΛΛΟΥ Δ ΕΝΟΣ ΛΟΓΟΥ ΠΟΙ ΟΥΜΑΙ ΤΗΝ ΨΥΧΗΝ ΤΙ
Acts 18:5 (1409.A.10.L)	ΟΤΙ ΜΟΘΕΟΣ ΣΥΝΕΙΧΕΤΟ ** ΤΩ ΛΟΓΩ Ο ΠΑΥΛΟΣ ΔΙΑ ΜΑΡΤΥΡΟΜΕΝΟΣ ΤΟΙΣ Ι	Acts 20:28 (1413.A.17.L)	ΔΝ ΤΟΥ ΘΥΗΝ ΠΕΡΙ ΠΟΙ ** ΗΣΑ ΤΟ ΔΙΑ ΤΟΥ ΔΙΜΑΤΟΣ ΤΟΥ ΙΔΙΟΥ ΟΤΙ ΕΓΩ ΙΔΑ
Acts 18:7 (1409.A.23.L)	ΕΚΕΙ ΘΕΝ ΗΛΘΕΝ ΕΙΣ ΟΙΚΙ ** ΔΝ ΤΙΝΟΣ ΟΝΟΜΑ ΤΙΤΙ ΤΙ ΟΥΙΟΥΣ ΤΟΥΣ ΕΒΟΜΕΝΟΥ	Acts 20:29 (1413.A.21.L)	ΤΑ ΤΗΝ ΔΦΙΣΙΝ ΜΟΥ ** ΛΥΚΟΙ ΒΑΡΕΙΣ ΕΙΣ ΜΑΣ ΜΗ ΦΕΙΔΟΜΕΝΟΙ ΤΟΥ
Acts 18:16 (1409.B.25.L)	ΟΥ ΒΟΥΧΟΜΑΙ ΕΙΝΑΙ ΚΑΙ Δ ** ΠΗΛΑΔΕΝ ΑΥΤΟΥ ΣΑΠΟΤΟΥ ΒΗΜΑΤΟΣ ΕΠΙ ΛΑΒΟΜΕ	Acts 21:21 (1414.B.18.L)	ΥΣΕΩΣ ΤΟΥΣ ΚΑΤΑ ΤΑ Ε ** ΘΗΝ ΠΑΝΤΑΣ ΙΟΥ Δ ΔΙΟΥΣ ΛΕΓΩΝ ΜΗ ΠΕΡΙ ΤΕΜΝΕΙ
Acts 18:21a (1409.C.8.R)	ΛΑΔ ΠΟΤΑ ΣΤΑΜΕΝΟΣ ΚΑΙ ΕΠΙΩΝ ΠΑΛΙΝ ΔΝ ΔΚΑΜΨΩ ** ΠΡΟΣ ΜΑΣ ΤΟΥ ΘΥΘΕΛΟΝ	Acts 21:39 (1415.B.4.L)	ΔΝΘΡΩΠΟΣ ΜΕΝΕΙ ΜΙΟΥ ** Δ ΔΙΟ ΣΤΑΡ ΣΕΥΣ ΤΗΣ ΚΙ ΛΙΚΙΑΣ ΟΥ ΚΑΧ ΜΟΥ ΠΙΟ
Acts 18:21b (1409.C.10.R)	ΠΡΟΣ ΜΑΣ ΤΟΥ ΘΥΘΕΛΟΝ ΤΟΣ ΔΝ Η ΧΘΗ ΠΟΤΗΣΕ ** ΦΕΣΟΥ ΚΑΙ ΚΑΤΕΛΘΩΝ	Acts 22:9 (1415.C.22.R)	ΚΕΙΣ ΟΙ ΔΕ ΣΥΝΕΜΟΙΟΝ ΤΕΣΤΟΜΕΝ ΦΩΣ ΕΘΕΑ ** ΣΑΝΤΟ ΤΗΝ Δ ΕΦΩΝ ΗΝ
Acts 19:11 (1410.B.17.L) See note #5	Δ ΔΙΟΥΣ ΤΕ ΚΑ ΕΛΛΗΝΑΣ ** ΔΥΝΑΜΕΙΣ ΤΕ ΟΥΤΑΣ ΤΥ ΧΟΥΣ Δ ΣΟΘΕΣ ΕΠΟΙΕΙ ΔΙΑ	Acts 22:12a (1415.C.37.R) See note #6	ΘΟΝΕΙΣ Δ Δ ΜΑΣ ΚΟΝ ΔΝΑ ΝΙΑΣ Δ ΕΤΙΣ ΔΝ ΗΡΕΥ ΛΑ ΒΗΣ ** ΚΑΤΑ ΤΟΝ ΝΟΜΟΝ ΜΑΣ

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Acts 22:12b (1415.C.40.R)	ΤΥΡΟΥΜΕΝΟΣΥΠΟΤΑΝ ΤΩΝΤΩΝΚΑΤΟΙΚΟΥΝ ** ΤΩΝΙΟΥΔΑΙΩΝΕΛΘΩΝ	Acts 24:14 (1418.C.39.L)	ΛΑΤΡΕΥΩΤΩΠΑΤΡΩ ** ΨΕΨΙΣΤΕΥΩΝΤΟΙC ΚΑΤΑΝΟΜΟΝΚΑΙΤΟΙC
Acts 22:20 (1416.A.39.L)	ΦΕCΤΩCΚΑΙCΥΝΕΥΔΟ ** ΚΩΝΚΑΙΦΥΛΑCΩΝ ΤΑΙΜΑΤΙΑΤΩΝΑΝΑΙΡΟΥ	Acts 24:20-21 (1419.A.26.L)	CΤΑΝΤΟCΜΟΥΕΠΙΤΟΥ ** CΥΝΕΔΡΙΟΥΗΠΕΡΙΜΙΔC ΤΔΥΤΗCΦΩΝΗCΗCΕΚΕ
Acts 22:24 (1416.B.16.L)	ΕΙCΤΗΝΠΑΡΕΜΒΟΛΗΝ ** ΕΙΠΑCΜΑCΤΙCΙΝΑΝΕΤΑ ΖΕCΘΑΙΑΥΤΟΝΙΝΑΕΠΙ	Acts 24:26 (1419.B.20.L)	ΚΑΙΕΛΠΙΖΩΝΟΤΙΧΡΗ ** ΜΑΤΑΔΟΘΗCΕΤΑΙΥΠΟΤΟΥ ΠΑΥΛΟΥΔΙΟΚΑΙΠΥΚΝΟ
Acts 22:30 (1416.C.8.L)	ΡΙΟΝΒΟΥΧΟΜΕΝΟCΓΝΩ ** ΝΑΙΤΟΔCΦΑΛΕCΤΟΤΙΚΑ ΤΗΓΟΡΕΙΤΑΙΥΠΟΤΩΝΙ	Acts 25:2 (1419.B.36.L)	ΔΠΟΚΑΙCΑΡΕΙΔCΕΝΕΦΑ ** ΝΙCΑΝΤΕΔΥΤΩΟΙΔΡΧΙ ΕΡΕΙCΚΑΙΟΙΠΡΩΤΟΙΤΩ
Acts 23:3 (1416.C.27.L)	ΔΥΤΟΝΕΙΠΕΝΤΥΠΤΕΙΝ ** CΕΜΕΛΛΕΙΟΘCΤΟΙΧΕΚΕ ΚΟΝΙΑΜΕΝΕΚΑΙCΥΚΑΘΗ	Acts 25:18 (1420.B.13.L)	ΤΗΓΟΡΟΙΟΥΔΕΜΙΔΑΝΑΙ ** ΤΙΔΝΕΦΕΡΟΝΩΝΕΓΩ ΥΠΕΝΟΟΥΝΠΟΝΗΡΩΝ
Acts 23:9 (1417.A.23.L)	ΜΕΝΕΝΤΩΔΝΘΡΩΠΩΤΟΥ ** ΤΩΕΙΔΕΠΝΕΥΜΑΕΧΔΑΧΗ CΕΝΑΥΤΩΗΑΓΓΕΛΟCΠΟΧ	Acts 25:24 (1420.C.12.L)	ΠΛΗΘΟCΤΩΝΙΟΥΔΑΙΩ ** ΕΝΕΤΥΧΕΝΜΟΙΕΝΤΕΙΕ ΡΟCΟΧΥΜΟΙCΚΑΙΕΝΘΑΔΕ
Acts 23:15 (1417.B.16.L)	ΟΥΝΥΜΕΙCΕΜΦΑΝΙCΑ ** ΤΕΤΩΧΕΙΛΙΑΡΧΩCΥΝΤΩ CΥΝΕΔΡΙΩΟΠΩCΚΑΤΑ	Acts 26:17 (1421.B.32.L)	ΩΝΤΕΟΦΘΗCΜΑΙCΟΙ ** ΕΞΑΙΡΟΥΜΕΝΟCCΕΕΚΤΟΥ ΛΑΟΥΚΑΙΕΚΤΩΝΕΘΝΩ
Acts 23:22 (1417.C.30.R)	ΓΕΙΛΑCΜΗΔΕΝΙΕΚΧΑΛΗ CΑΙΟΤΙΤΑΥΤΑΕΝΕΦΑ ** ΝΙCΑCΠΡΟCΜΕ ΚΑΙΠΡΟC	Acts 26:26 (1422.A.4.L)	ΤΩΝΟΥΠΕΙΘΟΜΑΙΟΥΘΕ ** ΟΥΓΑΡΕCΤΙΝΕΝΓΩΝΙΑ ΠΕΠΡΑΥΜΕΝΟΝΤΟΥΤΟ
Acts 24:5 (1418.B.38.L)	ΓΑΡΤΟΝΑΝΑΡΑΤΟΥΤΟΝ ** 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 ** ΛΑCΕΔΙΚΑΝΟΥΔΕΧΡΟΝΟΥ ΔΙΑΓΕΝΟΜΕΝΟΥΚΑΙΟΝ
Acts 24:13 (1418.C.32.L)	ΚΑΤΑΤΗΝΠΟΛΙΝΟΥΔΕ ** ΠΑΡΑCΤΗCΑΙΔΥΝΑΝΤΑΙ CΟΙΠΕΡΙΩΝΝΥΝΕΙΚΑ	Acts 27:9 (1422.C.3.L)	ΤΗΝΗCΤΕΙΔΗΝΔΗΠΑ ** ΡΕΧΗΥΘΕΝΑΙΠΑΡΗΝΕΙ ΟΠΑΥΛΟCΛΕΓΩΝΑΥΤΟΙC

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Acts 27:13 (1422.C.29.L)	ΣΑΝΤΕΣΤΗΣΠΡΟΘΕΣΕ •• ΩΣΚΕΚΡΑΤΗΚΕΝΑΙΔΡΑΤ ΤΕΣΑССΟΝΠΑΡΕΛΕΓΟΝ	Jas 1:22 (1426.C.11.L)	ΔΕΠΟΙΗΤΑΙΛΟΓΟΥΚΑΙ •• ΜΗΔΚΡΟΔΤΑΙΜΟΝΟΝ ΠΑΡΑΛΟΓΙΖΟΜΕΝΟΙΕΔΥ
Acts 27:16 (1422.C.42.L)	ΔΡΑΜΟΥΝΤΕΚΔΑΛΟΥ •• ΜΕΝΟΝΚΑΥΔΔΙΣΧΥΣΑ ΜΕΝΜΟΛΙΣΠΕΡΙΚΡΑΤΕΙC	Jas 1:26 (1426.C.32.L)	ΕΣΤΑΙΕΙΤΙCΔΟΚΕΙ •• ΘΡΗΣΚΟΣΕΙΝΔΙΜΗΧΑ ΛΙΝΩΝΓΛΩССΑΝΔΤΟΥ
Acts 27:19 (1423.A.14.L)	ΤΗΔΥΤΟΧΕΙΡΕΣΤΗΝCΚΕΥ •• ΗΝΤΟΥΠΛΟΙΟΥΕΡΕΙΨΑΤ ΜΗΤΕΔΕΗΛΙΟΥΜΗΤΕ	Jas 2:5 (1427.A.27.L)	ΤΟΥCΠΤΩΧΟΥCΤΩΚΟ •• CΜΩΠΛΟΥCΙΟΥCΕΝΠΙ CΤΕΙΚΑΙΚΛΗΡΟΝΟΜΟΥC
Acts 27:22 (1423.A.31.L)	ΚΑΙΤΗΝΖΗΜΙΔΝΚΑΙΤΑ •• ΝΥΝΠΑΡΑΙΝΩΥΜΑCΕΥ ΘΥΜΕΙΝΔΠΟΒΟΛΗΓΑΡ	Jas 2:18 (1427.C.2.R)	ΕΧΕΙCΚΑΓΩΕΡΓΔΕΧΩ ΔΕΙΞΟΝΜΟΙΤΗΝΠΙCΤΙΤ •• CΟΥΧΩΡΙCΤΩΝΕΡΓΩΝ
Acts 27:27 (1423.B.12.L)	ΤΗΣΝΥΚΤΟΥCΥΠΕΝΟΟΥΤ •• ΟΙΝΔΥΤΑΙΠΡΟCΑΧΕΙΝ ΤΙΝΔΔΥΤΟΙCΧΩΡΑΝΚΑΙ	Jas 2:23-24 (1427.C.27.R)	ΟCΥΝΗΝΚΑΙΦΙΛΟCΘΥ ΕΚΛΗΘΗ ΟΡΑΤΑΕΙΟΤΙΕ •• ΞΕΡΓΩΝΔΙΚΑΙΟΥΤΑΙΔΝ
Acts 27:33-34 (1423.C.7.R) See note #7	ΤΕΜΗΘΕΝΠΡΟCΑΔΒΟΜΕ ΝΟΙΔΙΟΚΑΙΠΑΡΑΚΑΛΩ •• ΥΜΑCΜΕΤΑΔΔΒΕΙΝΤΡΟ	Jas 3:2-3 (1428.A.7.L)	ΓΩΓΗCΑΙΚΑΙΟΛΟΝΤΟ •• CΟΜΑ ΕΙΔΕΤΩΝΙΠΠΩΤ ΤΟΥCΧΑΛΙΝΟΥCΕΙCΤΑ
Acts 28:1 (1424.A.26.L)	ΔΙΔCΩΘΕΝΤΕCΤΟΤΕΕ •• ΠΕΓΝΩΜΕΝΟΤΙΜΕΧΙΤΗ ΗΝΗCΟCΚΑΛΕΙΤΑΙ	Jas 3:5 (1428.A.23.L)	ΕCΤΙΝΚΑΙΜΕΓΑΛΑΔΥ •• ΧΕΙΙΔΟΥΗΛΙΚΟΝΠΥΡ ΗΛΙΚΗΝΥΧΗΝΑΝΑΠΤΕΙ
Acts 28:6 (1424.B.13.L)	ΠΡΟCΕΔΟΚΩΝΔΥΤΟΝ •• ΜΕΛΛΕΙΝΠΙΜΠΡΑCΘΑΙ ΗΚΑΤΑΠΙΠΤΕΙΝΑΦΝΩΤ	Jas 3:6 (1428.A.26.L)	ΚΑΙΗΓΧΩCСΑΠΥΡΟΚΟ •• CΜΟCΤΗCΑΔΙΚΙΔCΗΓΧΩC CΑΚΑΘΙCΤΑΤΑΙΕΝΤΟΙC
Acts 28:11 (1424.C.7.L)	CΩΔΔΕΞΑΝΔΡΙΝΩΠΑΡΑ •• CΗΜΩΔΙΟCΚΟΥΡΟΙCΚΑΙ ΚΑΤΑΧΘΕΝΤΕCΕΙCCΥΡΑ	Jas 3:7 (1428.A.36.L)	ΚΑΙΠΕΤΕΙΝΩΝΕΡΠΕ •• ΤΩΝΤΕΚΑΙΕΝΔΑΙΩΝ ΔΑΜΑΖΕΤΑΙΚΑΙΔΕΔΔ
Acts 28:16 (1424.C.29.L)	ΕΛΔΒΕΘΑΡΟC ΟΤΕΔΕ •• ΕΙCΗΧΘΟΜΕΝΕΙCΡΩΜΗΤ ΕΠΕΤΡΑΠΗΤΩΠΑΥΛΩ	Jas 3:12a (1428.B.16.L)	ΚΡΟΝΜΗΔΥΝΑΤΑΙΔΔΕΛ •• ΦΟΙΜΟΥCΥΚΗΕΧΑΔΙΔC ΠΟΙΗCΑΙΗΔΜΡΕΛΟCСΥ
Jas 1:19 (1426.B.38.L)	ΔΥΤΟΥΚΤΙCΜΑΤΩΝ •• ΙCΤΕΔΔΕΛΦΟΙΜΟΥΑΓΑ ΠΗΤΟΙΕCΤΩΔΕΠΔCΑΝ	Jas 3:12b (1428.B.18.L)	ΠΟΙΗCΑΙΗΔΜΡΕΛΟCСΥ •• ΚΑΟΥΤΕΔΑΥΚΟΝΓΥΚΥ ΠΟΙΗCΑΙΥΔΩΡ ΤΙCCO

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Jas 3:15 (1428.B.31.L)	ΚΕΣΤΙΝΔΥΤΗΗCOΦΙΔ •• ΔΝΩΘΕΝΚΔΤΕΡΧΟΜΕ ΝΗΔΑΑΔΕΠΙΓΕΙΟCΨΥ	Jas 5:16 (1430.A.1.L)	ΛΟΓΕΙCΘΕΟΥΝΔΑΛΛΗΛΟΙC •• ΤΔCΔΜΔΡΤΙΔCΚΔΙΠΡΟ CΕΥΧΕCΘΑΙΥΗΕΡΔΑΛΛΗΛΩ
Jas 3:17 (1428.B.41.L)	ΤΔΕΙΡΗΝΙΚΗΕΠΙ •• ΕΙΚΗCΕΥΠΕΙΘΗCΜΕ CΤΗΕΛΕΟΥCΚΔΙΚΔΡΠΩ	Jas 5:20 (1430.A.23.L)	ΤΩΛΟΝΕΚΠΔΔΝΗCΟΔΟΥ •• ΔΥΤΟΥCΩCΕΙΨΥΧΗΝ ΕΚΘΔΝΔΤΟΥΔΥΤΟΥΚΔΙ
Jas 4:4 (1428.C.22.L)	ΜΩΝΔΔΠΔΝΗCΗΤΕΜΟΙ •• ΧΔΑΙΔΕCΟΥΚΟΙΔΔΤΕ ΟΤΙΗΦΙΛΙΔΤΟΥΚΟCΜ	1 Pet 1:12 (1430.C.23.L)	CΤΑΛΕΝΤΙΔΠΟΥΡΔΝΟΥ •• ΕΙCΔΕΠΙΘΥΜΟΥCΙΝΔΓ ΓΕΛΟΙΠΔΡΔΚΥΨΔΙΔΙΟ
Jas 4:11 (1429.A.17.L)	ΝΕΙΝΟΜΟΝΕΙΔΕΝΟΜΟ •• ΚΡΕΙΝΕΙCΟΥΚΕΙΠΟΙΗ ΤΔCΝΟΜΟΥΔΑΔΚΡΙΤΗC	1 Pet 1:17 (1430.C.42.L)	ΓΩΔΓΙΟCΚΔΙΕΙΠΑΤΕΡΔ •• ΕΠΙΚΑΛΕΙCΘΕΤΟΝΔΠΡΟ CΩΠΟΛΗΜΠΤΩCΚΡΙ
Jas 4:12 (1429.A.22.L)	ΝΟCΩCΔΙΚΔΙΔΠΟΛΕ •• CΔΙCΥΔΕΤΙCΕΙΟΚΡΙΝΩ ΤΟΝΠΛΗCΙΟΝΔΓΕΝΥΝ	1 Pet 1:22 (1431.A.26.L)	ΥΜΩΝΗΓΝΙΚΟΤΕCΕΝ •• ΤΗΥΠΔΚΟΗΤΗCΑΛΗΘΕΙ ΔCΕΙCΦΙΛΔΔΕΛΦΙΔΝ
Jas 4:13a (1429.A.24.L) See note #8	ΤΟΝΠΛΗCΙΟΝΔΓΕΝΥΝ •• ΟΙΛΕΓΟΝΤΕCΗΜΕΡΟΝ ΗΔΥΡΙΟΝΠΟΡΕΥCΟΜΕ	1 Pet 1:24 (1431.A.37.L)	ΩCΧΟΡΤΟCΚΔΙΠΔCΑ •• ΔΟΞΔΔΥΤΗCΩCΔΝΘΟC ΧΟΡΤΟΥΕΖΗΡΔΝΘΟ
Jas 4:13b (1429.A.28.L)	ΛΙΝΚΔΙΠΟΙΗCΟΜΕΝΕ •• ΚΕΙΕΝΙΔΥΤΟΝΚΔΙΕΜ ΠΟΡΕΥCΟΜΕΘΔΚΔΙΚΕΡ	1 Pet 2:2 (1431.B.10.L)	ΛΔΕΠΙΠΟΘΗCΑΤΕΙΝΔ •• ΕΝΔΥΤΩΔΥΖΗΘΗΤΕΕΙC CΩΤΗΡΙΔΝΕΙΕΙΕΥCΑ
Jas 5:3 (1429.B.18.L)	ΚΔCΥΜΩΝΩCΠΥΡΕΘΔΥ •• ΡΙCΔΤΕΕΝΕCΧΔΤΑΙCΗ ΜΕΡΔΙCΙΔΟΥΟΜΙCΘΟC	1 Pet 2:4 (1431.B.17.L) See note #9	ΔΟΚΙΜΔCΜΕΝΟΝΠΔΡΔ •• ΔΕΘΩΕΚΛΕΚΤΟΝΕΝΤΙ ΜΟΝΚΔΙΔΥΤΟΙΩCΧΙΘΟΙ
Jas 5:5-6 (1429.B.31.L)	ΤΔCΚΔΡΔΙΔCΥΜΩΝΕΝΗ •• ΜΕΡΔCΦΔΓΗCΚΔΤΕΔΙ ΚΔCΔΤΕΕΦΟΝΕΥCΔΤΕ	1 Pet 2:5a (1431.B.20.L)	ΖΩΝΤΕCΟΙΚΟΔΟΜΕΙCΘΕ •• ΟΙΚΟCΠΝΕΥΜΑΤΙΚΟC ΕΙCΙΕΡΔΤΕΥΜΔΔΓΙΟΝ
Jas 5:7 (1429.B.40.L)	ΚΔΡΠΟΝΤΗCΓΗCΜΔΚΡΟ •• ΘΥΜΩΝΕΠΔΥΤΩΕΩC ΛΔΒΗΠΡΟΙΜΟΝΚΔΙΟΨΙ	1 Pet 2:5b (1431.B.21.L)	ΟΙΚΟCΠΝΕΥΜΑΤΙΚΟC •• ΕΙCΙΕΡΔΤΕΥΜΔΔΓΙΟΝ ΔΝΕΝΕΓΚΔΙΠΝΕΥΜΑΤΙ
Jas 5:12-13 (1429.C.27.R)	ΤΟΟΥΟΥΙΝΔΜΗΥΠΟΚΡΙ CΙΝΠΕCΗΤΕ ΚΔΚΟΠΔ •• ΘΕΙΤΙCΕΝΥΜΙΝΠΡΟCΕΥ	1 Pet 2:18-19 (1432.A.10.L)	ΚΔΙΕΠΙΕΙΚΕCΙΔΑΔΑΚΔΙ •• ΤΟΙCΚΟΧΟΙCΤΟΥΤΟ ΓΔΡΧΔΡΙCΕΙΔΙΔCΥΝΙΔΗ

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1 Pet 2:23-24 (1432.A.35.L)	ΔΟΥΔΕΤΩΚΡΕΙΝΟΝΤΙ •• ΔΙΚΑΙΩΣΟCΤΑCΑΜΑΡ ΤΙΑCΥΜΩΝΑΥΤΟCΑΝΗ	1 Pet 4:16 (1433.C.33.R)	ΔΙCΧΥΝΕCΘΩΔΟΞΑΖΕ ΤΩΔΕΤΟΝΘ̄ΝΕΝΤΩΝΟΝΟ ΜΑΤΙΤΟΥΤΩΟΤΙΚΑΙ ••
1 Pet 3:7 (1432.C.2.L)	ΚΑΙCΥΝΚΑΗΡΟΝΟΜΟΙC •• ΧΑΡΙΤΟCΖΩΗCΕΙCΤΟ ΜΗΕΓΚΟΠΤΕCΘΑΙΤΑΙC	1 Pet 5:2 (1434.A.18.L)	ΔΝΔΓΚΑCΤΩCΑΛΛΑΔΕ •• ΚΟΥCΙΩCΜΗΔΕΔΙCΧΡΟ ΚΕΡΑΩCΑΛΛΑΠΡΟΘΥ
1 Pet 3:8 (1432.C.5.L)	ΠΡΟCΕΥΧΑΙCΥΜΩΝ •• ΤΟΔΕΤΕΛΟCΠΑΝΤΕCΟ ΜΟΦΡΟΝΕCCΥΜΠΑΘΕΙC	1 Pet 5:6 (1434.A.36.L)	ΙΝΑΥΜΑCΥΨΩCΗΕΝ •• ΚΑΙΡΩΠΑCΑΝΤΗΝΜΕ ΡΙΜΝΑΝΥΜΩΝΕΠΙΡΕΙ
1 Pet 3:15 (1432.C.38.L)	ΤΩΝΜΗΦΟΒΗΘΗΤΕ •• Κ̄ΝΑΕΤΟΝΧ̄ΝΑΓΙΑCΑ ΤΕΕΝΤΑΙCΚΑΡΑΙΔΙCΥ	1 Pet 5:10 (1434.B.13.L)	ΟΛΙΓΟΝΠΑΘΟΝΤΑCΑΥ •• ΤΟCΚΑΤΑΡΤΙCΕΙCΤΗΡΙ ΞΕΙCΘΕΝΩCΕΙΔΑΥΤΩ
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)	ΩCΙῩΧῩΟCΕCΤΙΝΕΝΔΕ •• ΖΙΔΘῩΠΟΡΕΥΘΕΙCΕΙC ΟΥΡΑΝΟΝΥΠΟΤΑΓΕΝ	2 Pet 1:10 (1435.A.10.L)	ΜΑΛΛΟΝΔΔΕΛΦΟΙCΠΟΥ •• ΔΔCΑΤΕΒΕΒΔΙΔΝΥΜΩ ΤΗΝΚΑΗCΙΝΚΑΙΕΚΛΟ
1 Pet 4:1 (1433.B.1.L)	ΩΝ ΧΥΟΥΝΠΑΘΟΝΤΟC •• CΑΡΚΙΚΑΙΥΜΕΙCΤΗΝΑΥ ΤΗΝΕΝΝΟΙΑΝΟΠΛΙCΑ	2 Pet 1:11-12 (1435.A.20.L)	ΗΜΩΝΚΑΙCΩΤΗΡΟC •• ΙΥΧΥΔΙΟΜΕΛΛΗCΩΔ ΕΙΥΜΑCΥΠΟΜΙΜΝΗ
1 Pet 4:3 (1433.B.10.L)	CΑΙΧΡΟΝΟΝΑΡΚΕΤΟC •• ΓΑΡΟΠΑΡΕΧΛΥΘΩC ΧΡΟΝΟCΤΟΒΟΥΛΗΜΑΤΩ	2 Pet 1:16 (1435.B.2.L)	ΤΗΝΤΟΥΚ̄ΥΗΜΩΝΙῩ •• ΧΥΔΥΝΑΜΙΝΚΑΙΠΑΡΟΥ CΙΔΝΑΛΛΕΠΟΠΤΑΙΓΕ
1 Pet 4:8 (1433.B.37.L)	ΕΚΤΕΝΗΕΧΟΝΤΕCΟΤΙ •• ΔΓΑΠΗΚΑΛΥΠΤΕΙΠΑΗ ΘΟCΑΜΑΡΤΙΩΝΦΙΛΟΞΕ	2 Pet 2:2 (1435.C.8.R)	ΕΞΑΚΟΧΟΥΘΗCΟΥCΙΝ ΔΥΤΩΝΤΑΙCΑCΕΛΓΕΙ •• ΔΙCΔΙΟΥCΗΟΔΟCΤΗC
1 Pet 4:14a (1433.C.23.R)	ΕΙΟΝΕΙΔΙΖΕCΘΕΕΝΟΝΟ ΜΑΤΙΧΥΜΑΚΑΡΙΟΙΟΤΙ •• ΤΟΤΗCΔΟΞΗCΚΑΙΤΟΤΟΥ	2 Pet 2:4 (1435.C.21.R)	ΖΟΦΟΥΤΑΡΤΑΡΩCΑC ΠΑΡΕΔΩΚΕΝΕΙCΚΡΙCΙ •• ΤΗΡΟΥΜΕΝΟΥCΚΑΙΔΡ
1 Pet 4:14b (1433.C.25.R)	ΤΟΤΗCΔΟΞΗCΚΑΙΤΟΤΟΥ ΘΥΠΝΕΥΜΑΕΦΥΜΑC •• ΔΝΑΠΑΥΕΤΑΙΜΗΓΑΡ	2 Pet 2:5 (1435.C.24.R)	ΧΔΙΟΥΚΟCΜΟΥΟΥΚΕΦΕΙ CΑΤΟΑΛΛΑΟΓΔΟΟΝΝΩ •• ΕΔΙΚΑΙΟCΥΝΗCΚΗΡΥ

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2 Pet 2:13 (1436.A.31.L)	ΜΟΙ ΕΝΤΡΥΦΩΝΤΕΣ •• ΕΝΤΑΙΣ ΔΕ ΓΑΛΛΙΑΙΣ ΔΥΤΩ ΣΥΝΕΥΧΟΜΕΝΟΙ	1 John 2:12 (1438.B.36.L)	ΥΜΙΝ ΤΕΚΝΙΑ ΔΟΤΙ ΔΕ ΦΕ •• ΩΝΤΑΙ ΥΜΙΝ ΔΙΑ ΔΙΑΜΑΡΤΙΑ ΔΙΑ ΔΙΑΤΟΝ ΟΜΟΔΥΤΟΥ
2 Pet 2:17 (1436.B.16.L)	ΜΕΝ ΔΙ ΟΙΣ Ο ΖΟΦΟΣ ΤΟΥ •• ΣΚΟΤΟΥΣ ΤΕ ΤΗΡΗΤΑΙ ΥΠΕΡ ΟΓΚΑΓΑΡΜΑΤΑ ΙΟΤΗ	1 John 2:13 (1438.B.38.L)	ΔΙΑ ΔΙΑΤΟΝ ΟΜΟΔΥΤΟΥ •• ΓΡΑΦΩ ΥΜΙΝ ΠΑΤΕΡΕΣ ΟΤΙ ΕΓΝΩΚΑΤ ΕΤΟΝΑ
2 Pet 2:18 (1436.B.21.L)	ΜΙ ΔΙΣ ΣΑΡΚΟΣ ΔΕ ΣΕΛΓΕΙ •• ΔΙΣ ΤΟΥΣ ΟΧΛΙΓΩΣ ΑΠΟ ΦΕΥΓΟΝΤΑΣ ΤΟΥΣ ΕΝ	1 John 2:23 (1439.A.17.L)	ΕΧΕΙ Ο ΟΜΟΛΟΓΩΝΤΩ •• ΥΙΟΝ ΚΑΙ ΤΟΝ ΠΑΤΕΡΑ ΕΧΕΙ ΥΜΕΙΣ ΟΗΚΟΥΣ ΔΕ
2 Pet 3:3a (1436.C.23.L) See note #10	ΤΕΣ ΟΤΙ ΕΛΘΕΥΣΟΝΤΑΙ •• ΕΠΕΣΧΑΤΩΝ ΤΩΝ ΗΜΕ ΡΩΝ ΕΝ ΕΜΠΑΙΓΜΟΝΗ	1 John 3:1 (1439.B.12.L)	ΥΜΙΝ Ο ΠΑΤΗΡΙΝ ΔΕ ΤΕΚΝΑ •• ΘΥΚΛΗΘΩ ΜΕΝ ΚΑΙ ΕΣΜΕ ΔΙΑ ΤΟΥΤΟ Ο ΚΟΣΜΟΣ
2 Pet 3:3b (1436.C.25.L)	ΡΩΝ ΕΝ ΕΜΠΑΙΓΜΟΝΗ •• ΕΜΠΑΙΚΤΑΙ ΚΑΤΑ ΤΑΣ ΙΔΙΑΣ ΕΠΙΘΥΜΙΑΣ ΔΥΤΩ	1 John 3:16 (1440.A.8.L)	ΕΓΝΩΚΑ ΜΕΝ ΤΗΝ ΔΕ •• ΠΗΝΟΤΙ ΕΚΕΙΝΟΣ ΥΠΕΡ ΗΜΩΝ ΤΗΝ ΨΥΧΗΝ ΔΕΥ
2 Pet 3:10 (1437.A.20.L)	ΝΟΙ ΔΝΧΩΡΗΣΑΙ ΗΞΕΙ •• ΔΕ ΗΜΕΡΑ ΚΥΩΣ ΚΛΕΠΤΗΣ ΕΝ ΟΙΟΥΡΑΝΟΙΡΟΙΣ Η	1 John 4:3 (1440.B.26.L) See note #11	ΘΕΝ ΔΙ ΕΚ ΤΟΥ ΘΥ ΕΣΤΙΝ •• ΚΑΙ ΠΑΝ ΠΝΕΥΜΑ ΟΜΗ ΟΜΟΛΟΓΕΙ ΤΟΝ ΙΝΕΚΤΟΥ
2 Pet 3:17 (1437.B.24.L)	ΦΥΛΑΣΣΕΣΘΕ ΙΝ ΔΜΗΤΗ •• ΤΩΝ ΔΘΕΣΜΩΝ ΠΑΝΗ ΣΥΝ ΠΑΧΘΕΝΤΕΣ ΕΚ	1 John 4:11 (1440.C.31.L)	ΤΩΝ ΔΜΑΡΤΙΩΝ ΗΜΩ •• ΔΓΑΠΗΤΟΙ ΕΙΟΥΤΩΣ Ο ΘΗΓΑΠΗΣ ΕΝ ΗΜΑΣ Κ
1 John 1:3 (1437.C.19.R)	ΤΕ ΜΕΘ ΗΜΩΝ ΚΑΙ Η ΚΟΙ ΝΩΝ ΙΔΑ ΕΝ ΗΜΕΤΕΡΑ •• ΜΕΤΑ ΤΟΥ ΠΑΤΡΟΣ ΚΑΙ	1 John 4:16 (1441.A.14.L)	ΜΕΝ ΚΑΙ ΠΕΠΙΣΤΕΥΚΑ •• ΜΕΝ ΤΗΝ ΔΓΑΠΗΝ Η ΧΕΙ Ο ΘΣ ΕΝ ΗΜΙΝ Ο ΘΣ Δ
1 John 1:4 (1437.C.23.R)	ΙΥΧΥ ΚΑΙ ΤΑΥΤΑ ΓΡΑΦΟ ΜΕΝ ΗΜΕΙΣ ΙΝ ΔΗΧΑΡΑ •• ΗΜΩΝ Η ΠΕΠΛΗΡΩΜΕ	1 John 5:7 (1441.B.37.L)	ΕΣΤΙΝ Η ΔΛΗΘΕΙΑ ΔΟΤΙ •• ΤΡΕΙΣ ΕΙΣΙΝ ΟΙ ΜΑΡΤΥΡΟΥ ΤΕΣ ΤΟ ΠΝΕΥΜΑ ΚΑΙ
1 John 2:3-4 (1438.A.33.L)	ΕΝ ΤΟ ΔΣ ΔΥΤΟΥ ΤΗ •• ΡΩΜΕΝ ΟΧΕΓΩΝ ΟΤΙ ΕΓΝΩΚΑ ΔΥΤΟΝ ΚΑΙ ΤΑΣ	1 John 5:9 (1441.C.4.R)	ΣΤΙΝ Η ΜΑΡΤΥΡΙΑ ΤΟΥ ΘΥ ΟΤΙ ΜΕ ΜΑΡΤΥΡΗΚΕ •• ΠΕΡΙ ΤΟΥ ΥΙΟΥ ΔΥΤΟΥ
1 John 2:7 (1438.B.12.L)	ΛΗ ΠΑΛΑΙΑ ΕΣΤΙΝ Ο ΧΟ •• ΓΟΣ ΟΗΚΟΥΣ ΔΤΕ ΠΑ ΛΙΝ ΕΝ ΤΟ ΛΗΝ ΚΑΙ ΗΝ Η	1 John 5:10 (1441.C.6.R)	ΠΕΡΙ ΤΟΥ ΥΙΟΥ ΔΥΤΟΥ ΟΠΙΣΤΕΥΩΝ ΕΙΣ ΤΟΝ ΥΙ ΟΝ ΤΟΥ ΘΥ ΕΧΕΙ ΤΗΝ ΜΑΡ

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<p>1 John 5:16 (1442.A.2.L) See note #12</p>	<p>ΘΑΝΑΤΟΝ ΕΣΤΙΝ ΘΑΜΑΡ •• ΤΙ ΔΕ ΠΡΟΣΘΑΝΑΤΟΝΟΥ ΠΕΡΙ ΕΚΕΙΝΗΣ ΧΑΙΡΩ ΙΝΑ</p>	<p>Jude 25b (1444.C.22.L)</p>	<p>ΜΟΝΩ ΘΩΣΩ ΤΗΡ Ι ΗΜΩ •• ΔΙΑ ΤΥΧΥ ΤΟΥ ΚΥΗΜΩ ΔΟΣ ΔΕ ΜΕΓΑΛΩΣΥΝΗ</p>
<p>2 John 7 (1442.B.35.L)</p>	<p>ΠΕΡΙ ΠΑΤΗΤΕ ΟΤΙ ΠΟΛ •• ΛΟΙ ΠΛΑΝΟΙ ΕΣΗΛΘΟΝ ΕΙΣ ΤΟΝ ΚΟΣΜΟΝ ΟΙ ΜΗ</p>	<p>Jude 25c (1444.C.25.L)</p>	<p>ΚΡΑΤΟΣ ΚΑΙ ΕΞΟΥΣΙΑ •• ΠΡΟΠΑΝΤΟΣ ΤΟΥ ΔΙΩ ΝΟΣ ΚΑΙ ΙΝΥΝ ΚΑΙ ΕΙΣ ΠΑ</p>
<p>2 John 8a (1442.B.41.L)</p>	<p>ΚΑΙ ΟΔΝΤΙ ΧΡΕΙΣ ΤΟΣ •• ΒΛΕΠΕΤΕ ΕΔΥΤΟΥΣ Ι ΝΑ ΜΗ ΠΟΛΕΣ ΤΕ ΔΗΡ</p>		
<p>2 John 8b (1442.C.2.L)</p>	<p>ΓΑΡ ΔΕ ΜΕΘΑΛΛΑ ΜΙΣΘΟ •• ΠΛΗΡΗΣ ΠΟΛΛΑ ΒΗΤΕ ΠΑ Ο ΠΡΟΔΩΚΑ ΚΑΙ ΜΗ ΜΕ</p>		
<p>3 John 5 (1443.A.20.L)</p>	<p>ΕΡΓΑΣΧΕΙΣ ΤΟΥΣ ΔΕ ΕΛ •• ΦΟΥΣ ΚΑΙ ΤΟΥΤΟΣ ΕΝΟΥΣ ΟΙ ΕΜΑΡΤΥΡΗΣΑΝ ΤΟΥ</p>		
<p>Jude 1 (1443.C.3.R)</p>	<p>ΔΔΕΛΦΟΣ ΔΕΙΔΚΩ ΒΟΥ ΤΟΙΣ ΕΝΘΩΠΑΤΡΙ ΗΓΑ ΠΗΜΕΝΟΙΣ ΚΑΙ ΤΥΧΩΤΕ</p>	<p>••</p>	
<p>Jude 4 (1443.C.24.R)</p>	<p>ΚΑΙ ΤΟΝ ΜΟΝΟΝ ΔΕΣΠΟ ΤΗΝ ΚΑΙ ΚΝΗΜΩΝ ΤΙΝΧΝ ΔΡΝΟΥΜΕΝΟΙ ΥΠΟΜΝΗ</p>	<p>••</p>	
<p>Jude 5 (1443.C.28.R)</p>	<p>ΕΙΔΟΝΤΑΣ ΥΜΑΣ ΠΑΞ ΠΑΝΤΑ ΟΤΙ ΤΩ ΧΑΘΟΝ ΕΚ ΓΗΣ ΔΙΓΥΠΤΟΥΣ ΩΣ ΔΕ</p>	<p>••</p>	
<p>Jude 16 (1444.B.24.L)</p>	<p>ΠΟΡΕΥΟΜΕΝΟΙ ΚΑΙ ΤΟ •• ΣΤΟΜΑ ΔΥΤΩΝ ΛΑΛΕΙ ΥΠΕΡ ΟΥ ΚΑΘΑΥΜΑΖΟΝ</p>		
<p>Jude 21-22 (1444.C.8.L)</p>	<p>ΚΥΗΜΩΝ ΤΥΧΥ ΕΙΣ Ω •• ΗΝΑΙΩΝ ΙΟΝ ΚΑΙ ΟΥΣ ΜΕ ΕΛΕΑΤΕ ΔΙΑ ΚΡΙΝΟΜΕ</p>		
<p>Jude 25a (1444.C.21.L)</p>	<p>ΜΟΥΣ ΕΝ ΔΓΑΛΛΙΑΣ ΕΙ •• ΜΟΝΩ ΘΩΣΩ ΤΗΡ Ι ΗΜΩ ΔΙΑ ΤΥΧΥ ΤΟΥ ΚΥΗΜΩ</p>		

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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.

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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.

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 ΔΚΑΤΑ ΣΑΡΚΑ ΤΟΥ

Rom 1:17-18a
(1445.B.35.L)

ΟΔΕ ΔΙΚΑΙΟΣ ΕΚΠΙΣΤΕ
•• ΩΣ ΖΗΣΕΤΑΙ ΔΠΟΚΑΛΥ
ΠΤΕΤΑΙ ΓΑΡ ΡΟΓΗ ΘΥΔ

Rom 1:18b
(1445.B.40.L)

ΔΝΘΡΩΠΩΝ ΤΩΝ ΤΗΝ
•• ΔΛΗΘΕΙ ΔΝΕΝΑ ΔΙΚΙΑ
ΚΑΤΕΧΟΝΤΩΝ ΔΙΟΤΙ

Rom 1:21-22
(1445.C.17.R)

ΕΣΚΟΤΙΣΘΗ ΔΣΥΝΕΤΟΣ
•• ΔΥΤΩΝ ΚΑΡΔΙΑ ΦΑΣΚΟ
ΤΕΣ ΕΙΝΑΙ ΣΟΦΟΙ ΕΜΩ

Rom 1:25
(1445.C.33.R)

ΝΕΣ ΜΕΤΗΛΛΑ ΖΑΝΤΗ
•• ΔΛΗΘΕΙ ΔΝΤΟΥ ΘΥΕΝΤΩ
ΨΕΥΔΕΙ ΚΑΙ ΕΣΕΒΑ ΣΘΗ

Rom 1:26
(1446.A.1.L)

ΛΕΙΔΑ ΔΥΤΩΝ ΜΕΤΗΛΛΑ
•• ΖΑΝΤΗΝ ΦΥΣΙΚΗΝ ΧΡΗ
ΣΙΝ ΕΙΣ ΤΗΝ ΠΑΡΑΦΥΣΙ

Rom 1:32
(1446.A.37.L)

ΘΥΕΠΙΓΕΙΝΩΣ ΚΟΝΤΕΣ
•• ΟΤΙ ΟΙ ΤΑΤΟΙ ΔΥΤΑ ΠΡΑ
ΣΟΝΤΕΣ ΔΖΙΟΙ ΘΑΝΑΤΟΥ

Rom 2:5
(1446.B.28.L)

Η ΜΕΡ ΔΟΡΓΗ ΚΑΙ ΔΠΟ
•• ΚΑΛΥΨΘΕΣ ΔΙΚΑΙΟΚΡΙ
ΣΙΑΣ ΤΟΥ ΘΥΟΣ ΔΠΟΔΩ

Rom 2:17
(1446.C.37.L)

ΓΕΛΙΟΝ ΜΟΥ ΔΙΑ ΧΥΙΥ
•• ΕΙΔΕΣ ΥΙΟΥ ΔΔΙΟΣ ΕΠΟ
ΝΟΜΑ ΖΗ ΚΑΙ ΕΠΙΝΑ ΠΑΥ

Rom 2:23-24
(1447.A.21.L)
See note #1

ΤΟΥ ΝΟΜΟΥ ΤΟΝ ΘΑΤΙ
•• ΜΑ ΖΕΙΣ ΤΟ ΓΑΡ ΝΟΜΑ
ΤΟΥ ΘΥ ΔΙΥΜΑ ΣΒΛΑ ΣΦΗ

Rom 3:8-9
(1447.C.3.R)

ΘΑΔΩΝ ΤΟ ΚΡΙΜΑ ΕΝ ΔΙΚΟ
•• ΕΣΤΙΝ ΤΙ ΟΥΝ ΠΡΟΕΧΟ
ΜΕΘ ΔΟΥ ΠΑΝΤΩ ΣΠΡΟ

Rom 3:27
(1448.A.30.L)

ΤΑ ΤΟΝ ΕΚΠΙΣΤΕΩΣ ΙΥ
•• ΠΟΥ ΟΥΝ Η ΚΑΥΧΗ ΣΙΣ
ΕΞ ΕΚΧΕΙΣΘΗ ΔΙΔΤΟΙΟΥ

Rom 4:5-6
(1448.B.28.L)

Η ΠΙΣΤΙΣ ΔΥΤΟΥ ΕΙΣ ΔΙ
•• ΚΑΙ ΟΣΥΝΗΝ ΚΑΘΑΠΕΡ
ΚΑΙ ΔΔΥΕΙ ΔΛΕΓΕΙ ΤΟΝ

Rom 4:9
(1448.B.41.L)

ΟΥΝ ΟΥΤΟΣ ΕΠΙ ΤΗΝ ΠΕ
•• ΡΙ ΤΟ ΜΗΝ Η ΚΑΙ ΕΠΙ ΤΗ
ΔΚΡΟΥΣΤΙ ΔΝ ΛΕΓΟΜΕ

Rom 4:17
(1449.A.7.L)

ΛΩΝ ΕΘΝΩΝ ΤΕΘΕΙ ΚΑ
•• ΣΕ ΚΑΤΕΝΑΝΤΙΟΥ ΕΠΙ
ΣΤΕΥΣ ΕΝΘΥ ΤΟΥ ΖΩ

Rom 4:18-19
(1449.A.17.L)

ΕΙΡΗ ΜΕΝΟΝ ΟΥΤΩΣ Ε
•• ΣΤΑΙ ΤΟΣ ΠΕΡΜΑ ΣΟΥ ΚΑΙ
ΜΗ ΔΣΘΕΝΗ ΣΑ ΣΤΗ ΠΙ

Rom 4:22
(1449.A.32.L)
See note #2

ΕΣΤΙΝ ΚΑΙ ΠΟΙΗΣ ΔΙΔΙΟ
•• ΕΛΟΓΙΣΘΗ ΔΥΤΩ ΕΙΣ ΔΙ
ΚΑΙ ΟΣΥΝΗΝ ΟΥΚ ΕΓΡΑ

Rom 4:23-24
(1449.A.35.L)

ΦΗ ΔΕ ΔΙΔΥΤΟΝ ΜΟΝΟΝ
•• ΟΤΙ ΕΛΟΓΙΣΘΗ ΔΥΤΩ ΔΛ
ΛΑ ΚΑΙ ΔΙΗΜΑ ΣΟΙ ΣΜΕΛ

Rom 5:2-3
(1449.B.11.L)

ΚΑΥΧΩ ΜΕΘ ΔΕ ΠΕΧΤΙ ΔΙ
•• ΤΗΣ ΔΟΣΗΣ ΤΟΥ ΘΥ ΟΥΜΟ
ΝΟΝ ΔΕ ΔΛΛΑ ΚΑΙ ΚΑΥΧΩ

Rom 5:7
(1449.B.27.L)

ΔΠΕΘΑΝΕΝ ΜΟΧΙ ΣΓΑΡΥ
•• ΠΕΡ ΔΙΚΑΙΟΥΤΙ ΣΑΠΘΑ
ΝΕΙ ΤΑΙ ΥΠΕΡ ΓΑΡ ΤΟΥ Δ

Rom 5:13
(1449.C.19.R)

ΔΗΝ ΕΝ ΚΟΣΜΩ ΔΜΑΡΤΙ
•• ΔΔΕ ΟΥΚ ΕΛΛΟΓΕΙΤΑΙ ΜΗ
ΟΝ ΤΟΣ ΝΟΜΟΥ ΔΛΛΑ Ε

Rom 5:19
(1450.A.22.L)

ΔΜΑΡΤΩΛΟΙ ΚΑΤΕΣΤΑ
•• ΘΗΣΑΝ ΟΙ ΠΟΛΛΟΙ ΟΥΤΩ
ΚΑΙ ΔΙΔΤΗΣΥ ΠΑΚΟΝΣ

Pauline Epistles

Rom 5:21
(1450.A.36.L)

ΔΙΔΙΚΑΙΟCΥΝΗCΕΙC
•• ΖΩΗΝΔΙΩΝΙΟΝΔΙΔΥ
ΙΥΤΟΥΚΥΗΜΩΝ ΤΙΟΥ

Rom 6:2
(1450.A.41.L)

ΠΛΕΟΝΔΗΜΗΓΕΝΟΙ
•• ΤΟΟΙΤΙΝΕCΑΠΕΘΑΝΟ
ΜΕΝΤΗΔΜΑΡΤΙΔΠΩC

Rom 6:3
(1450.B.2.L)

ΕΤΙΖΗCΟΜΕΝΕΝΔΥΤΗ
•• ΗΔΓΝΟΕΙΤΕΟΤΙΟCΟΙ
ΕΒΔΠΤΙCΘΗΜΕΝΕΙCΧΝ

Rom 6:11
(1450.B.42.L)

ΔΜΑΡΤΙΔΖΩΝΤΑCΔΕ
•• ΤΩΘΩΕΝΧΩΙΥ
ΜΗΟΥΝΒΑCΙΧΕΥΕΤΩ

Rom 6:12
(1450.C.4.L)

ΤΩΥΜΩΝCΩΜΑΤΙΕΙC
•• ΤΟΥΠΑΚΟΥΕΙΝΤΑΙCΕ
ΠΙΘΥΜΙΑΙCΑΥΤΟΥΜΗ

Rom 7:2a
(1451.A.30.L)

ΔΕΔΕΤΑΙΝΟΜΩΕΑΝΔΕ
•• ΔΠΟΘΑΝΗΘΑΝΗΡΚΑ
ΤΗΡΓΗΤΑΙΔΠΟΤΟΥΝΟ

Rom 7:2b-3
(1451.A.32.L)

ΤΗΡΓΗΤΑΙΔΠΟΤΟΥΝΟ
•• ΜΟΥΤΟΥΑΝΔΡΟC ΔΡΑ
ΟΥΝΖΩΝΤΟCΤΟΥΑΝ

Rom 7:4
(1451.B.6.L)

ΕΚΝΕΚΡΩΝΕΓΕΡΘΕΝΤΙ
•• ΙΝΑΚΑΡΠΟΦΟΡΗCΩΜΕ
ΤΩΘΩΟΤΕΓΑΡΗΜΕΝΕΝ

Rom 7:15
(1451.C.20.R)

ΤΗΝΔΜΑΡΤΙΑΝΟΓΑΡΚΑ
ΤΕΡΓΑΖΟΜΑΙΟΥΓΕΙΝΩ ••
CΚΩΟΥΓΑΡΟΘΕΧΩΤΟΥ

Rom 7:24-25
(1452.A.19.L)

ΜΑΤΟCΤΟΥΘΑΝΑΤΟΥ
•• ΤΟΥΤΟΥ ΧΑΡΙCΤΩΘΩ
ΔΙΑΙΥΧΥΤΟΥΚΥΗΜΩ

Rom 8:5-6
(1452.B.6.L)

ΠΝΕΥΜΑΤΑΤΟΥΠΝΕΥ
•• ΜΑΤΟCΤΟΓΑΡΦΡΟΝΗ
ΜΑΤΗCΑΡΚΟCΘΑΝΑΤΟC

Rom 8:10
(1452.B.25.L)

ΜΑΝΕΚΡΟΝΔΙΔΔΜΑΡΤΙ
•• ΔΝΤΟΔΕΠΝΕΥΜΑΖΩ
ΗΔΙΔΔΙΚΑΙΟCΥΝΗΝΕΙ

Rom 8:20
(1452.C.29.L)

ΓΗΟΥΧΕΚΟΥCΔΑΛΛΑ
•• ΔΙΑΤΟΝΥΠΟΤΑΖΑΝΤΑ
ΕΦΕΛΠΙΔΙΟΤΙΚΑΙΑΥ

Rom 8:23
(1452.C.40.L)

ΔΕΙΝΕΙΑΧΡΙΤΟΥΝΥΝ
•• ΟΥΜΟΝΟΝΔΕΑΛΛΑΚΑΙ
ΔΟΥΤΟΙΤΗΝΔΠΑΡΧΗΝ

Rom 8:26
(1453.A.15.L)

CΥΝΑΝΤΙΑΔΜΒΑΝΕΤΑΙ
•• ΤΗCΘΕΝΕΙΑΔΗΜΩΝΤΟ
ΓΑΡΤΙΠΡΟCΕΥΖΩΜΕΘΑ

Rom 8:28-29
(1453.A.30.L)

ΤΟΙCΚΑΤΑΠΡΟΘΕCΙΝ
•• ΚΛΗΤΟΙCΟΥCΙΝΟΤΙΟΥC
ΠΡΟΕΓΝΩΚΑΙΠΡΩΡΙ

Rom 8:32
(1453.B.4.L)

ΚΑΘΗΜΩΝΟCΓΕΤΟΥΙ
•• ΔΙΟΥΥΙΟΥΟΥΚΕΦΕΙCΑ
ΤΟΑΛΛΑΥΠΕΡΗΜΩΝΠΑ

Rom 8:35
(1453.B.17.L)

ΝΕΙΥΠΕΡΗΜΩΝ ΤΙC
•• ΗΜΑCΧΩΡΙCΕΙΑΠΟΤΗC
ΑΓΑΠΗCΤΟΥΘΥΤΗCΕ

Rom 8:38-39
(1453.B.36.L)

ΟΥΤΕΜΕΧΛΟΝΤΑΟΥΤΕ
•• ΔΥΝΑΜΕΙCΟΥΤΕΥΨΩ
ΜΑΟΥΤΕΒΑΘΟCΟΥΤΕ

Rom 9:4
(1453.C.14.R)
See note #3

ΙCΡΑΗΛΕΙΤΑΙΩΝΗΥΙΟ
ΘΕCΙΑΚΑΙΗΔΟΞΑΚΑΙΗ ••
ΔΙΑΘΗΚΗΚΑΙΗΝΟΜΟ

Rom 9:10
(1453.C.39.L)

ΚΑΙCΕΤΑΙΤΗCΑΡΡΑΥΙΟC
•• ΟΥΜΟΝΟΝΔΕΑΛΛΑΚΑΙ
ΡΕΒΕΚΚΑΕΖΕΝΟCΚΟΙΤΗ

Rom 9:20
(1454.A.39.L)

ΝΟCΤΩΘΩΜΗΡΕΙΤΟ
•• ΠΛΑCΜΑΤΩΠΛΑCΑΝΤΙ
ΤΙΜΕΠΟΙΗCΑCΟΥΤΩC

Pauline Epistles

Rom 10:2-3a (1454.C.25.L)	ΘΥΕΧΟΥCΙΝΑΛΛΟΥΚΑ •• ΤΕΠΙΓΝΩCΙΝΑΓΝΟΟΥ- ΤΕCΓΑΡΤΗΝΤΟΥΘΥΔΙΚ	Rom 11:33 (1456.C.21.L)	ΕΛΕΗCΗ ΨΒΑΘΟCΠΛΟΥ •• ΤΟΥΚΑΙCΟΦΙΑCΚΑΙΓΝΩ CΕΩCΘΥΨCΑΝΕΞΕΡΑΥ
Rom 10:3b (1454.C.27.L)	ΤΕCΓΑΡΤΗΝΤΟΥΘΥΔΙΚΑΙ •• ΟCΥΝΗΚΑΙΤΗΝΙΔΙΑΝ ΖΗΤΟΥΝΤΕCΤΗCΑΙΤΗ	Rom 11:36 (1456.C.32.L)	ΔΙΑΥΤΟΥΚΑΙΕΙCΑΥΤΟ- •• ΤΑΠΑΝΤΑΔΥΤΩΗΔΟΞΑ ΕΙCΤΟΥCΑΙΩΝΑCΑΜΗΝ
Rom 10:5 (1454.C.34.L)	ΤΩΠΙCΤΕΥΟΝΤΙΜΩΥCΗC •• ΓΑΡΓΡΑΦΕΙΤΗΝΔΙΚΑΙ ΟCΥΝΗΝΤΗΝΕΚΝΟΜΟΥ	Rom 12:11 (1457.B.3.L)	ΡΟΙΤΩΠΝΕΥΜΑΤΙΖΕΟ- •• ΤΕCΤΩΚΩΔΟΥΛΕΥΟΝ ΤΕCΤΗΧΠΙΔΙΧΑΙΡΟΝ
Rom 10:8 (1455.A.6.L)	ΝΑΓΑΓΕΙΝΑΛΛΑΤΙΧΕΓΕΙ •• ΕΓΓΥCCOΥΤΟΡΗΜΑΕ CΤΙΝΕΝΤΩCΤΟΜΑΤΙ	Rom 12:13 (1457.B.8.L)	ΠΡΟCΚΑΡΤΕΡΟΥΝΤΕC •• ΤΑΙCΧΡΕΙΑΙCΤΩΝΑΓΙΩ- ΚΟΙΝΩΝΟΥΝΤΕCΤΗΝ
Rom 10:16 (1455.B.3.L)	ΛΟΥΠΑΝΤΕCΥΠΗΚΟΥ •• CΑΝΤΩΕΥΑΓΓΕΛΙΩ Η CΑΙΔCΓΑΡΧΕΓΕΙΚΕΤΙC	Rom 12:17 (1457.B.24.L)	ΚΟΥΔΠΟΔΙΔΟΝΤΕCΠΡΟ •• ΝΟΟΥΜΕΝΟΙΚΑΚΑΕΝΩ ΠΙΟΝΠΑΝΤΩΝΑΝΘΡΩ
Rom 10:17-18 (1455.B.8.L)	ΚΟΗCΗΔΕΔΚΟΗΔΙΑΡΗ •• ΜΑΤΟCΧΥΑΛΛΑΛΕΓΩ ΜΗΟΥΚΗΚΟΥCΑΝΜΕ	Rom 12:20 (1457.B.36.L)	ΟΕΧΘΡΟCCOΥΨΩΜΙΖΕ •• ΔΥΤΟΝΕΑΝΔΙΨΑΠΟΤΙΖΕ ΔΥΤΟΝΤΟΥΤΟΓΑΡΠΟΙΩ-
Rom 10:21-11:1 (1455.B.31.L) See note #4	ΛΑΟΝΑΠΕΙΘΟΥΝΤΑΚΑΙ •• ΑΝΤΙΧΕΓΟΝΤΑΛΕΓΩ ΟΥΝΜΗΑΠΩCΑΤΟΟΘC	Rom 13:1 (1457.C.4.R)	CΕCΘΩΟΥΓΑΡΕCΤΙΝΕΖΟΥ CΙΑΕΙΜΗΥΠΟΘΥΔΙΔΕΟΥ •• CΑΙΥΠΟΘΥΤΕΤΑΓΜΕΝΑΙ
Rom 11:4-5 (1455.C.12.R)	ΟΙΤΙΝΕCΟΥΚΕΚΑΜΨΑ- ΓΟΝΥΤΗΒΑΔΛΟΥΤΩC •• ΟΥΝΚΑΙΕΝΤΩΝΥΝΚΑΙ	Rom 13:2-3 (1457.C.11.R)	ΚΟΤΕCΕΑΥΤΟΙCΚΡΙΜΑ 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 ΖΗΧΩCΩΜΟΥΤΗΝCΑΡ	Rom 13:11 (1458.A.13.L)	ΜΑΟΥΝΝΟΜΟΥΗΓΑΓΗ •• ΚΑΙΤΟΥΤΟΕΙΔΟΝΤΕCΤΟ- ΚΑΙΡΟΝΟΤΙΨΡΑΗΛΗΥ
Rom 11:32 (1456.C.18.L)	CΥΝΕΚΧΕΙCΕΝΓΑΡΘC •• ΤΟΥCΠΑΝΤΑCΕΙCΑΠΕΙ ΘΙΑΝΙΝΑΤΟΥCΠΑΝΤΑC	Rom 13:13 (1458.A.26.L)	ΕΥCΧΗΜΟΝΩCΠΕΡΙΠΑ •• ΤΗCΩΜΕΝΜΗΚΩΜΟΙC ΚΑΙΜΕΘΑΙCΜΗΚΟΙΤΑΙC

Pauline Epistles

Rom 14:6
(1458.B.17.L) ΚΩ̄ΕCΘΙΕΙΕΥΧΑΡΙCΤΕΙ
•• ΓΑΡΤΩΘΩ̄ΚΑΙΟΜΗΕ
CΘΙΩΝΚΩ̄ΟΥΚΕCΘΙΕΙ

Rom 14:9
(1458.B.30.L) ΕCΜΕΝΕΙCΤΟΥΤΟΓΑΡ
•• Χ̄CΑΠΕΘΑΝΕΝΚΑΙΕΖΗ
CΕΝΙΝΑΚΑΙΝΕΚΡΩΝΚΑΙ

Rom 14:18
(1458.C.27.L) ΠΝΕΥΜΑΤΙΑΓΙΩΓΑΡ
•• ΕΝΤΟΥΤΩΔΟΥΛΕΥΩ
ΤΩΧΩ̄ΕΥΔΡΕCΤΟCΤΩ

Rom 14:19
(1458.C.33.L) ΜΕΝΚΑΙΤΑΤΗCΟΙΚΟ
•• ΔΟΜΗCΤΗCΕΙCΑΛΛΗ
ΛΟΥCΜΗΝΕΚΕΝΒΡΩ

Rom 14:22
(1459.A.4.L) ΗCΘΕΝΕΙ CΥΠΙCΤΙΝ
•• ΗΝΕΧΕΙCΚΑΤΑCΕΘΥΤΟ
ΕΧΕΕΝΩΠΙΟΝΤΟΥΘΥ

Rom 15:2
(1459.A.18.L) ΕΑΥΤΟΙCΑΡΕCΚΕΙΝΕ
•• ΚΑCΤΟCΗΜΩΝΤΩΠΛΗ
CΙΟΝΑΡΕCΚΕΤΩΕΙCΤΟ

Rom 15:3-4a
(1459.A.26.L) ΤΩΝCΕΕΠΕCΑΝΕΠΕ
•• ΜΕΟCΑΓΑΡΕΓΡΑΦΗΠ
ΤΑΕΙCΤΗΝΗΜΕΤΕΡΑΝ

Rom 15:4b
(1459.A.28.L) ΤΑΕΙCΤΗΝΗΜΕΤΕΡΑΝ
•• ΔΙΔΑCΚΑΛΙΑΝΕΓΡΑΦΗ
ΙΝΑΔΙΑΤΗCΥΠΟΜΟΝΗC

Rom 15:5-6
(1459.A.38.L) ΝΕΙΝΕΝΑΛΛΗΛΟΙCΚΑ
•• ΤΑΧΝΙΝΙΝΑΔΟΜΟΘΥΜΑ
ΔΟΝΕΝΕΝΙCΤΟΜΑΤΙ

Rom 15:13
(1459.B.32.L) ΕΝΤΗΕΛΠΙΔΙΕΝΔΥΝΑ
•• ΜΕΙΠΝΕΥΜΑΤΟCΑΓΙΟΥ
ΠΕΠΕΙCΜΑΙΔΕΔΔΕΛΦΟΙ

Rom 15:14
(1459.B.36.L) ΠΕΡΥΜΩΝΟΤΙΚΑΙΔΥΤΟΙ
•• ΜΕCΤΟΙΕCΤΕΔΓΑΘΩCΥ
ΝΗCΠΕΠΛΗΡΩΜΕΝΟΙ

Rom 15:17-18
(1459.C.13.R) ΕΝΧΩ̄ΙΥΤΑΠΡΟCΤΟΝ
Θ̄ΝΟΥΓΑΡΤΟΛΜΩΤΙΧΑ ••
ΛΕΙΝΩΝΟΥΚΑΤΕΙΡΓΑCΑ

Rom 15:21
(1459.C.32.R) ΟΥΚΑΝΗΓΓΕΛΗΠΕΡΙΑΥ
ΤΟΥΚΑΙΟΙΟΥΚΑΚΗΚΟΑ ••
CΙΝCΥΝΗCΟΥCΙΝΔΙΟΚΑΙ

Rom 15:23-24
(1459.C.41.R) ΕΛΘΕΙΝΠΡΟCΥΜΑCΑΠΟ
ΙΚΑΝΩΝΕΤΩΝΩCΑΝ ••
ΠΟΡΕΥΩΜΑΙΕΙCΤΗΝ

Rom 15:29
(1460.A.29.L) ΠΡΟCΥΜΑCΕΝΠΛΗΡΩ
•• ΜΑΤΙΕΥΛΟΓΙΑCΧῩΕΛΕΥ
CΟΜΑΙ ΠΑΡΑΚΑΛΩ

Rom 15:30
(1460.A.33.L) ΜΩΝΙῩΧῩΚΑΙΔΙΑΤΗC
•• ΔΓΑΠΗCΤΟΥΤΝΕΥΜΑ
ΤΟCΣΥΝΑΓΩΝΙCΑCΘΑΙ

Rom 15:31
(1460.A.40.L) ΤΗΙΟΥΔΑΙΑΚΑΙΗΔΩΡΟ
•• ΦΟΡΙΑΔΜΟΥΗΝΕΙΕΡΟΥ
CΑΛΗΜΕΥΠΡΟCΔΕΚΤΟC

Rom 16:3
(1460.B.18.L) ΕΜΟΥΔΥΤΟΥ
•• ΔCΠΑCΑCΘΕΠΡΕΙCΚΑΝ
ΚΑΙΑΚΥΛΑΝΤΟΥCΣΥΝ

Rom 16:5
(1460.B.32.L) ΕCΤΙΝΑΠΑΡΧΗΤΗCΑ
•• CΙΑCΕΙCΧΝ
ΔCΠΑCΑCΘΕΜΑΡΙΑΝΗ

Rom 16:7
(1460.B.37.L) ΔCΠΑCΘΕΑΝΔΡΟΝΙΚΟ
•• ΚΑΙΙΟΥΝΙΑΝΤΟΥCΣΥΓ
ΓΕΝΕΙCΜΟΥΚΑΙΤΟΥC

Rom 16:8
(1460.C.2.L) ΓΟΝΑΝΕΝΧΩ̄
•• ΔCΠΑCΑCΘΕΑΜΠΛΙΑΤΟ
ΔΓΑΠΗΤΟΝΕΝΚΩ̄

1 Cor 1:10-11
(1462.A.3.L) ΔΥΤΩΝΟΙΚΑΙΕΝΤΗΔΥ
•• ΤΗΓΝΩΜΗ ΕΔΗΧΩΘΗ
ΓΑΡΜΟΙΠΕΡΙΥΜΩΝΑ

Pauline Epistles

1 Cor 1:15
(1462.A.21.L)
See note #5

ΕΙΠΗΟΤΙ ΕΙΣΤΟΕΜΟΝ
•• ΟΝΟΜΑ ΕΒΔΠΤΙ ΣΕΗΤΕ
ΕΒΔΠΤΙ ΣΔΔ ΕΚΔΙ ΤΟΝ

1 Cor 5:7
(1465.A.32.L)

ΔΖΥΜΟΙ ΚΑΙ ΓΑΡ ΤΟ ΠΑ
•• ΣΧΑΗΜΩΝ ΕΤΥΘΗΧΣ
ΩΣΤΕ ΕΟΡΤΑΖΩΜΕΝ

1 Cor 3:2
(1463.B.16.L)

ΜΑ ΟΥ ΠΩ ΓΑΡ ΕΔΥΝΑ ΣΕΕ
•• ΔΛΛΟΥ Δ ΕΝΥΝ ΔΥΝΑ ΣΕΕ
ΕΤΙ ΓΑΡ ΣΑΡΚΙΚΟΙ ΕΣΤΕ

1 Cor 6:12-13
(1465.C.33.R)

ΛΟΥ ΚΕ ΓΩ ΕΖΟΥΣΙ Δ ΣΕΗ
ΣΟΜΑ ΙΥΠΟΤΙ ΝΟΣΤΑ ΒΡΩ ••
ΜΑ ΤΑ ΤΗ ΚΟΙΧΙ Δ ΚΑΙ Η ΚΟΙ

1 Cor 3:3
(1463.B.19.L)

ΟΠΟΥ ΓΑΡ ΕΝΥΜΙΝ ΖΗ
•• ΛΟΣ ΚΑΙ ΕΡΙ ΣΟΥ ΧΙ ΣΑΡ
ΚΙΚΟΙ ΕΣΤΕ ΚΑΙ ΚΑΤΑ

1 Cor 6:20a
(1466.A.25.L)

ΚΕ ΣΤΕ ΕΔΥΤΩΝ Η ΓΟ
•• ΡΑ ΣΕΗΤΕ ΓΑΡ ΤΕΙ ΜΗ Σ
ΔΟΣ Δ ΣΑ ΤΕ ΔΗ ΤΟΝ ΘΝ

1 Cor 3:5a
(1463.B.26.L)

ΟΥ ΚΑΝ ΘΡΩΠΟΙ ΕΣΤΕ
•• ΤΙ ΟΥΝ ΕΣΤΙΝ ΔΠΟΛΛΩ Σ
ΤΙ Δ ΕΕΣΤΙΝ ΠΑΥΛΟΣ

1 Cor 6:20b
(1466.A.26.L)

ΡΑ ΣΕΗΤΕ ΓΑΡ ΤΕΙ ΜΗ Σ
•• ΔΟΣ Δ ΣΑ ΤΕ ΔΗ ΤΟΝ ΘΝ
ΕΝ ΤΩ ΣΩΜΑΤΙ ΥΜΩΝ

1 Cor 3:5b
(1463.B.27.L)

ΤΙ ΟΥΝ ΕΣΤΙΝ ΔΠΟΛΛΩ Σ
•• ΤΙ Δ ΕΕΣΤΙΝ ΠΑΥΛΟΣ
ΔΙ Δ ΚΟΝΟΙ ΔΙΩΝ ΕΠΙ ΣΤΕΥ

1 Cor 7:3
(1466.A.36.L)

ΔΡΑ ΕΧΕΤΩ ΤΗ ΓΥΝΑΙ
•• ΚΙ Ο ΔΝ ΗΡΤΗΝ Ο ΦΕΙ ΧΗ
ΔΠΟ ΔΙ Δ ΟΤΩ ΟΜΟΙΩ Σ

1 Cor 3:13
(1463.C.18.R)

ΕΡΓΟΝ ΦΑΝΕΡΟΝ ΓΕΝΗ
ΣΕΤΑΙ Η ΓΑΡ Η ΜΕΡΑ ΔΗ ΧΩ ••
ΣΕΙ ΟΤΙ ΕΝ ΤΥΡΙ ΔΠΟ ΚΑ

1 Cor 7:5
(1466.B.6.L)

ΠΡΟΣ ΚΑΙ ΡΟΝΙΝΑ ΣΧΟ
•• ΛΑ ΣΗΤΕ ΤΗ ΠΡΟΣΕΥΧΗ
ΚΑΙ ΠΑΛΙΝ ΕΠΙ ΤΟ ΔΥΤΟ

1 Cor 3:22
(1464.A.19.L)

ΤΕ ΕΝ ΕΣΤΩ ΤΑ ΕΙΤΕ ΜΕ Χ
•• ΧΟΝ ΤΑ ΠΑΝΤΑ ΗΜΩΝ
ΗΜΕΙ Σ Δ Ε ΧΥ Χ Σ Δ Ε ΘΥ

1 Cor 7:32
(1467.B.1.L)

ΕΙΝΑΙ Ο ΑΓΑΜΟΣ ΜΕΡΙ
•• ΜΝΑ ΤΑ ΤΟΥ ΚΥΠΩ ΣΑ ΡΕ
ΣΗΤΩ ΚΩ Ο Δ Ε ΓΑ ΜΗ ΣΑ Σ

1 Cor 4:6
(1464.B.8.L)

ΜΑ ΣΙΝ Δ ΕΝ ΗΜΙΝ ΜΑ ΘΗ
•• ΤΕ ΤΟ ΜΗ ΥΠΕΡ ΑΓΕΓΡΑ
ΠΤΑΙ ΙΝ Δ ΜΗ ΕΙ ΣΥ ΠΕΡ

1 Cor 7:40
(1467.C.2.L)

ΕΝ ΚΩ ΜΑ ΚΑΡΙΩ ΤΕΡΑ Δ Ε
•• ΕΣΤΙΝ ΕΔΝΟΥ ΤΩ Σ ΜΕ ΙΝ Η
ΚΑΤΑ ΤΗ ΝΕΜΗ Η ΓΝΩΜΗ

1 Cor 4:8
(1464.B.18.L)

Η Δ Η ΠΛΟΥΤΗΣ Δ ΤΕ ΧΩ
•• ΡΙ Σ Η ΜΩΝ ΕΒΔ ΣΙ ΧΕΥ ΣΑ
ΤΕ ΚΑΙ Ο ΦΕΛΟΝ ΓΕ ΕΒΔ

1 Cor 8:2
(1467.C.11.R+R)

ΠΗ ΟΙ ΚΟΔΟ ΜΕΙ ΕΙΤΙ Σ Δ Ο
ΚΕΙ Ε ΓΝΩ ΚΕΝ ΔΙ ΤΙ ΟΥ ΠΩ ••
Ε ΓΝΩ ΚΑ ΘΩ Σ Δ ΕΙ ΓΝΩΝ ΔΙ

1 Cor 4:16
(1464.C.17.L)

ΣΑ ΠΑΡΑ ΚΑΛΩ ΟΥΝΥ
•• ΜΑ Σ ΜΕΙ ΜΗ ΤΑ Ι ΜΟΥ ΓΕΙ
ΝΕ Σ ΘΕ ΔΙ Δ ΤΟΥ ΤΟ Ε ΠΕ Μ

1 Cor 8:4
(1467.C.19.R)

ΕΙ ΔΩ ΛΟΝ ΕΝ ΚΟΣ ΜΩ ΚΑΙ
ΟΤΙ ΟΥ ΔΕΙ Σ Θ Σ ΕΙ ΜΗ ΕΙ Σ ••
ΚΑΙ ΓΑΡ ΕΙ ΠΕ ΡΕΙ ΣΙΝ ΛΕ Ο

1 Cor 5:1
(1465.A.1.L+R)

ΤΟΙ Δ ΥΤΗ ΠΟΡΝΕΙΑ Δ ΗΤΙ Σ
•• ΟΥ Δ Ε ΕΝ ΤΟΙ Σ Θ ΕΝ ΕΙ Σ ΙΝ ••
Ω Σ ΤΕ ΓΥΝΑΙΚΑΤΙΝ Δ ΤΟΥ

1 Cor 8:10
(1468.A.3.L)

ΣΘ ΕΝ ΕΙΝ Ε ΔΝ ΓΑΡ ΤΙ Σ Ι
•• Δ Η ΤΟΝ Ε ΧΟΝ ΤΑ ΓΝΩ Σ Ι
ΕΝ ΕΙ ΔΩ ΧΙ Ω ΚΑΤΑ ΚΕΙ ΜΕ

Pauline Epistles

1 Cor 9:6-7 (1468.B.3.L)	ΜΕΝΕΖΟΥΣΙΑΝΜΗΕΡΓΑ •• ΖΕΣΘΑΙΤΙΣΤΡΑΤΕΥΕ ΤΑΙΙΔΙΟΙΣΟΨΩΝΙΟΣΠΟ	1 Cor 11:28 (1471.A.38.L)	ΚΑΙΟΥΤΩΣΕΚΤΟΥΔΡ •• ΤΟΥΕΘΙΕΤΩΚΑΙΕΚΤΟΥ ΠΟΤΗΡΙΟΥΠΕΙΝΕΤΩ
1 Cor 9:22a (1468.C.41.L)	ΤΟΥΣΑΝΟΜΟΥΣΕΓΕΝΟ •• ΜΗΝΤΟΙΣΑΘΕΝΕΣΙΝ ΔΘΕΝΗΣΙΝΑΤΟΥΣΑΘΕ	1 Cor 12:3 (1471.B.30.L)	ΘΕΜΑΤ̄ΚΑΙΟΥΔΕΙΣΔΥ •• ΝΑΤΑΙΕΙΠΕΙΝΚΤ̄ΣΕΙΜΗ ΕΠΠΝΕΥΜΑΤΙΔΓΙΩΔΙ
1 Cor 9:22b (1469.A.3.L)	ΣΙΝΓΕΓΟΝΑΠΑΝΤΑΙΝΑ •• ΠΑΝΤΩΣΤΙΝΑΣΣΩΣΩ ΠΑΝΤΑΔΕΠΟΙΩΔΙΑΤΟ	1 Cor 12:27-28a (1472.A.42.L)	ΔΕΕΣΤΕΣΩΜΑΧῩΚΑΙ •• ΜΕΛΗΚΕΜΕΡΟΥΣΚΑΙΟΥΣ ΜΕΝΕΘΕΤΟΘ̄ΣΕΝΤΗ
1 Cor 10:7 (1469.B.12.L)	ΔΕΕΙΔΩΧΟΛΑΤΡΑΙΓΕΙ •• ΝΕΣΘΕΚΑΘΩΣΤΙΝΕΣΔΥ ΤΩΝΩΣΠΕΡΓΕΓΡΑΠΤΑΙ	1 Cor 12:28b-29 (1472.B.9.L)	ΚΥΒΕΡΝΗΣΕΙΣΓΕΝΗΓ ^{λωσ} •• ΣΩΝΜΗΠΑΝΤΕΣΑΠΟ ΣΤΟΛΟΙΜΗΠΑΝΤΕΣΠΡΟ
1 Cor 10:17-18 (1469.C.17.R)	ΠΑΝΤΕΣΕΚΤΟΥΕΝΟΣΑΡ ΤΟΥΜΕΤΕΧΟΜΕΝ ΒΛΕ •• ΠΕΤΕΤΟΝΙΣΡΑΗΛΚΑΤΑ	1 Cor 13:4 (1472.B.42.L) See note #7	ΕΤΑΙΝΔΓΑΠΗΟΥΖΗΛΟΙ •• ΟΥΠΕΡΠΕΡΕΥΕΤΑΙΟΥ ΦΥΣΙΟΥΤΑΙΟΥΚΑΣΧΗ
1 Cor 10:24-25 (1470.A.1.L)	ΔΥΤΟΥΖΗΤΕΙΤΩΑΛΛΑ •• ΤΟΤΟΥΕΤΕΡΟΥ ΠΑΝΤΟ ΕΝΜΑΚΕΛΛΩΠΩΛΟΥΜΕ	1 Cor 13:11 (1472.C.26.L)	ΟΤΕΕΓΕΝΟΜΗΝΑΝΗΡ •• ΚΑΤΗΡΓΗΚΑΤΑΤΟΥΝΗ ΠΙΟΥΒΛΕΠΟΜΕΝΓΑΡΑΡ
1 Cor 10:28-29 (1470.A.18.L)	ΝΥΣΑΝΤΑΚΑΙΤΗΝΣΥ •• ΝΕΙΔΗΣΙΝ ΣΥΝΕΙΔΗ ΣΙΝΔΕΛΕΓΩΟΥΧΙΤΗΝ	1 Cor 14:3 (1473.A.6.L)	ΘΡΩΠΟΙΣΧΑΛΕΙΟΙΚΟΔΟ •• ΜΗΝΚΑΙΠΑΡΑΚΛΗΣΙΝΚΑΙ ΠΑΡΑΜΥΘΙΔΝΟΛΑΛΩΝ
1 Cor 11:10 (1470.B.37.L)	ΤΟΥΤΟΟΦΕΙΧΕΙΗΓΥΝΗ •• ΕΖΟΥΣΙΑΝΕΧΕΙΝΕΠΙΤΗΣ ΚΕΦΑΛΗΣΔΙΑΤΟΥΣΑΓ	1 Cor 14:5 (1473.A.17.L)	ΓΧΩΣΣΑΙΣΕΚΤΟΣΕΙΜΗ •• ΔΙΕΡΜΗΝΕΥΗΙΝΔΗΚ ΚΛΗΣΙΔΟΙΚΟΔΟΜΗΝΑΔΒΗ
1 Cor 11:14 (1470.C.8.L)	ΤΩΘ̄ΠΡΟΣΕΥΧΕΣΘΑΙ •• ΟΥΔΕΗΦΥΣΙΣΔΥΤΗΔΙ ΔΑΣΚΕΙΥΜΑΣΟΤΙΔΝΗΡ	1 Cor 14:10 (1473.B.2.L)	ΝΗΦΩΝΩΝΕΙΣΙΝΕΝ •• ΚΟΣΜΩΚΑΙΟΥΔΕΝΑΦΩ ΝΟΝΕΑΝΟΥΝΜΗΕΙΔΩ
1 Cor 11:22 (1471.A.4.L)	ΜΗΕΧΟΝΤΑΣ ΤΙΕΙΠΩ •• ΥΜΙΝΕΠΑΙΝΩΥΜΑΣΕΝ ΤΟΥΤΩΟΥΚΕΠΑΙΝΩΕ	1 Cor 14:16 (1473.B.24.L)	ΛΩΚΑΙΤΩΝΟΙΕΠΕΙΕΔΝ •• ΕΥΧΟΓΗΣΕΠΠΝΕΥΜΑΤΙ ΟΑΝΑΠΛΗΡΩΝΤΟΝΤΟ
1 Cor 11:27 (1471.A.32.L) See note #6	ΗΠΕΙΝΗΤΟΠΟΤΗΡΙΟΝ •• ΤΟΥΚῩΑΝΑΣΙΩΣΕΝΟ ΧΟΣΕΣΤΑΙΤΟΥΣΩΜΑ	1 Cor 14:18 (1473.B.34.L)	ΤΩΘ̄ΠΑΝΤΩΝΥΜΩΝ •• ΜΑΛΛΟΝΓΧΩΣΣΑΙΣΧΑΛΛΩ ΑΛΛΑΕΝΕΚΚΛΗΣΙΔΘΕΛΩ

Pauline Epistles

1 Cor 14:33
(1474.A.20.L)

ΩΣΕΝ ΠΑΣΑ ΙΣΤΑΙΣ ΕΚ
•• ΚΛΗΣΙΔΙΣ ΤΩΝ ΑΓΙΩΝ
ΔΙΓΥΝΑΙ ΚΕΣΕΝΤΑΙΣ ΕΚ

1 Cor 16:19
(1476.C.35.L)

ΔΣΠΑΣΟΝΤΑΙ ΥΜΑΣ Ε΄
•• ΚΩΠΟΛΛΑΔΑ ΚΥΛΑΣΚΑΙ
ΠΡΙΣΚΑΣΥΝΤΗΚΑΤΟΙ

1 Cor 15:5-6
(1474.B.23.L)

ΟΤΙ ΩΦΘΗΚΗ ΦΑΕΙΤΑ
•• ΤΟΙΣ ΔΩΔΕΚΑ ΕΠΙΤΑΩ
ΦΘΗΝΕ ΠΑΝΩ ΠΕΝΤΑΚΟ

2 Cor 1:4
(1477.B.22.L)

ΣΕΩΣΗ ΣΠΑΡΑΚΑΛΟΥ
•• ΜΕΘΑΔΥΤΟΙ ΥΠΟΤΟΥ
ΘΥΟΤΙΚΑΘΩΣ ΠΕΡΙΣΣΕΥ

1 Cor 15:20
(1474.C.37.R)

ΝΕΙ ΔΕ Χ΄ΣΕ ΓΗΓΕΡΤΑΙ ΕΚ
ΝΕΚΡΩΝ ΑΠΑΡΧΗΤΩΝ ••
ΚΕΚΟΙΜΗΜΕΝΩΝ ΕΠΕΙ

2 Cor 1:7
(1477.B.41.L)

ΝΟΙ ΕΣΤΕ ΤΩΝ ΠΑΘΗΜΑ
•• ΤΩΝ ΟΥΤΩΣ ΚΑΙ ΤΗΣ
ΠΑΡΑΚΛΗΣΕΩΣ ΟΥΓΑΡ

1 Cor 15:26
(1475.A.18.L)

ΥΠΟΤΟΥ ΣΠΟΔΑΣ ΔΥΤΟΥ
•• ΕΣΧΑΤΟΣ ΕΧΘΡΟΣ ΚΑ
ΤΑΡΓΕΙΤΑΙ Ο ΘΑΝΑΤΟΣ

2 Cor 1:8
(1477.C.4.R)

ΘΛΙΨΕΩΣ ΗΜΩΝ ΤΗΣ
ΓΕΝΟΜΕΝΗΣ ΕΝ ΤΗΣ ΙΔΑ ••
ΟΤΙ ΚΑΘΥΠΕΡΒΟΛΗΝΥ

1 Cor 15:32
(1475.B.3.L)

ΕΙ ΚΑΤΑ ΔΝΘΡΩΠΟΝ ΕΘΗ
•• ΡΙΟΜΑ ΧΗΣ ΔΕΝ ΕΦΕΣΩ
ΤΙ ΜΟΙ ΤΟΟΦΕΛΟΣ ΕΙΝΕ

2 Cor 1:10
(1477.C.16.R)

ΝΕΚΡΟΥΣ ΟΣ ΕΚ ΤΗΣ ΙΚΟΥ
•• ΤΟΥ ΘΑΝΑΤΟΥ ΕΡΥΣΑΤΟ
ΗΜΑΣ ΚΑΙ ΡΥΣΕΤΑΙ ΕΙΣ

1 Cor 15:34
(1475.B.11.L)

ΜΕΙΛΙΔΙΚΑ ΚΑΙ ΕΚΝΗΨΑ
•• ΤΕΔΙΚΑΙΩΣ ΚΑΙ ΜΗΔΑΡ
ΤΑΝ ΕΤΕΔΓΝΩΣΙ ΔΝΓΑΡ

2 Cor 1:11
(1477.C.22.R)

ΜΩΝ ΤΗΣ ΕΝΣΕΙΝΑ ΕΚ
•• ΠΟΛΛΩΝ ΠΡΟΣΩΠΩΝ ΤΟ
ΕΙΣ ΗΜΑΣ ΧΑΡΙΣΜΑ ΔΙΔΑ

1 Cor 15:44
(1475.C.13.R)

ΤΑΙΣ ΩΜΑ ΠΝΕΥΜΑΤΙΚΟ΄
•• ΕΙΣ ΤΙΝΣ ΩΜΑ ΨΥΧΙΚΟ΄
ΕΣΤΙΝ ΚΑΙ ΠΝΕΥΜΑΤΙ

2 Cor 1:20
(1478.A.30.L)

ΓΕΧΙΔΙΘ΄ΕΝ ΔΥΤΩ ΤΟ
•• ΝΑΙ ΔΙΟΚΑΙ ΔΙΔΥΤΟΥ
ΤΟ ΔΜΗΝ ΤΩΩ ΠΡΟΣΔΟ

1 Cor 16:2
(1476.B.1.L)

ΗΣ ΔΤΕ ΚΑΤΑ ΜΙΔΝΣ ΔΒ
•• ΒΑΤΟΥ ΕΚΑΣΤΟΣ ΥΜΩ΄
ΠΑΡΕΔΥΤΩΤΙ ΘΕΤΩΘΗ

2 Cor 1:24-2:1
(1478.B.7.L)

ΥΜΩΝ ΤΗΣ ΓΑΡ ΠΙΣΤΕΙ Ε
•• ΣΤΗΚΑΤΕ ΚΡΙΝΑ ΓΑΡ
ΕΜ ΔΥΤΩ ΤΟΥ ΤΟΤΟΜΗ

1 Cor 16:9
(1476.B.31.L)

ΔΝΕΩ ΓΕΝ ΜΕΓΑΛΗ ΚΑΙ
•• ΕΝΕΡΓΗΣ ΚΑΙ ΔΝΤΙΚΕΙ
ΜΕΝΟΙ ΠΟΛΛΟΙ ΕΑΝ ΔΕ

2 Cor 2:3
(1478.B.15.L)

ΚΑΙ ΕΓΡΑΨΑΤΟΥ ΤΟ ΔΥ
•• ΤΟΙΝΑΜΗ ΕΛΘΩΝ ΑΥΠΗ΄
ΣΧΩ ΔΦΩΝ ΕΔΕΙΜΕΧΑΙ

1 Cor 16:12
(1476.C.1.L)

ΠΕΡΙ ΔΕ ΔΠΟΛΛΩ ΤΟΥ Δ
•• ΔΕΛΦΟΥ ΤΟΛΛΑ ΠΑΡΕΚΑ
ΛΕΣ ΔΔΥΤΟΝ ΙΝ ΔΕΛΘΗ

2 Cor 2:4-5
(1478.B.27.L)

ΗΝ ΕΧΩ ΠΕΡΙΣΣΟΤΕΡΩΣ
•• ΕΙΣ ΥΜΑΣ ΕΙΔΕΤΙΣ ΕΛΕΥ
ΠΗΚΕΝΟΥ ΚΕΜΕΛΕΥ

1 Cor 16:15
(1476.C.14.L)

ΥΜΑΣ ΔΔΕΛΦΟΙ ΟΙ ΔΔΤΕ
•• ΤΗΝ ΟΙΚΙΑΝ ΣΤΕΦΑΝΑ
ΟΤΙ ΕΣΤΙΝ ΑΠΑΡΧΗ ΤΗΣ

2 Cor 2:10
(1478.C.4.L)

ΖΕΣΘΕ ΚΑΓΩ ΚΑΙ ΓΑΡ ΕΓΩ
•• ΟΚΕΧΑΡΙΣΜΑΙ ΕΙΤΙ ΚΕ
ΧΑΡΙΣΜΑΙ ΔΙ ΥΜΑΣ ΕΝ ΠΡΟ

Pauline Epistles

2 Cor 2:17 (1478.C.34.L)	ΠΡΟΣΤΑΥΤΑΤΙΣΙΚΑΝΟC •• ΟΥΓΑΡΕCΜΕΝΩCΟΙΠΟΧ ΛΟΙΚΑΠΗΧΕΥΟΝΤΕCΤΟ-	2 Cor 8:19a (1483.B.19.L)	CΙΩNCΥNEΚΔΗΜΟCΗ •• ΜΩΝΕΝΤΗΧΑΡΙΤΙΤΑΥ ΤΗΤΗΔΙΑΚΟΝΟΥΜΕΝΗ
2 Cor 3:1-2 (1479.A.2.L)	ΚΩΝΕΠΙCΤΟΧΩΝΠΡΟC •• ΥΜΑCΗΕΖΥΜΩΝΗΕΠΙ CΤΟΧΗΜΩΝΥΜΕΙCΕ	2 Cor 8:19b (1483.B.22.L)	ΥΦΗΜΩΝΠΡΟCΤΗΝΤΟΥ •• ΚΥΡΙΟΥΔΟΞΑΝΚΑΙΠΡΟΘΥ ΜΙΑΝΗΜΩΝCΤΕΛΛΟ
2 Cor 3:3 (1479.A.12.L)	ΚΟΝΗΘΕΙCΑΥΦΗΜΩΝ •• ΚΑΙΕΝΓΕΓΡΑΜΜΕΝΗΟΥ ΜΕΧΑΝΙΔΑΛΛΑΠΝΕΥΜΑ	2 Cor 8:20-21 (1483.B.28.L)	ΤΗΔΙΑΚΟΝΟΥΜΕΝΗΥ •• ΦΗΜΩΝΠΡΟΝΟΟΥΜΕ- ΓΑΡΚΑΔΟΥΜΟΝΟΝΕ
2 Cor 3:16 (1479.B.39.L)	ΔΝΑΥΤΩΝΚΕΙΤΑΙΗΝΙ •• ΚΑΔΔΑΝΕΠΙCΤΡΕΨΗΠΡΟC ΚΝΠΕΡΙΕΡΕΙΤΑΙΤΟΚΑ	2 Cor 9:4 (1483.C.33.R)	ΛΕΓΩΜΕΝΥΜΕΙCΕΝΤΗ ΥΠΟCΤΑCΕΙΤΑΥΤΗ ΔΝΑΓΚΑΙΟΝΟΥΝΗΓCΑ
2 Cor 4:4 (1479.C.34.R)	ΓΕΧΙΟΥΤΗCΔΟΞΗCΤΟΥ ΧΥΟCΕCΤΙΝΕΙΚΩΝΤΟΥ •• ΘΥΟΥΓΑΡΕΔΥΤΟΥCΚΗ	2 Cor 9:10 (1484.A.26.L)	ΔΡΤΟΝΕΙCΒΡΩCΙΝΧΟ •• ΡΗΓΗCΕΙΚΑΙΠΛΗΘΕΥΝΕΙ ΤΟΝCΠΟΡΟΝΥΜΩΝΚΑΙ
2 Cor 4:14 (1480.A.36.L)	ΕΙΔΟΝΤΕCΟΤΙΟΕΓΕΙΡΑC •• ΤΟΝΙΝΚΑΙΗΜΑCCΥΝΙΥ ΕΓΕΡΕΙΚΑΙΠΑΡΑCΤΗCΕΙ	2 Cor 10:7 (1484.C.9.L)	ΔΥΤΟΥΟΤΙΚΑΘΩCΑΥ •• ΤΟCΧΥΟΥΤΩCΚΑΙΗΜΕΙC ΕΑΝΓΑΡΠΕΡΙCCΟΤΕΡΟ-
2 Cor 6:3 (1481.B.6.L)	ΔΙΔΟΝΤΕCΠΡΟCΚΟΠΗΝ •• ΙΝΑΜΗΜΩΘΗΗΔΙΑΚΟΝΙ ΔΑΛΛΕΝΠΑΝΤΙCΥΝΙCΤΑ	2 Cor 10:10 (1484.C.20.L)	ΛΩΝΟΤΙΔΙΕΠΙCΤΟΧΑΙ •• ΜΕΝΦΑCΙΝΒΑΡΕΙΔΙΚΑΙ ΙCΧΥΡΑΙΗΔΕΠΑΡΟΥCΙΑ
2 Cor 6:16 (1481.C.21.R)	ΕΝΟΙΚΗCΩΕΝΑΥΤΟΙCΚΑΙ ΕΝΠΕΡΙΠΑΤΗCΩΚΑΙΕ •• CΟΜΑΙΑΥΤΩΝΘCΚΑΙΑΥ	2 Cor 11:21 (1485.C.34.R)	ΜΙΑΝΛΕΓΩCΟΤΙΗ ΜΕΙCΗCΘΕΝΗΚΑΜΕΝ •• ΕΝΩΔΑΝΤΙCΤΟΧΜΑΕ-
2 Cor 7:16 (1482.C.10.L+R)	CΘΕΔΥΤΟΝΧΑΙΡΩΟΤΙ •• ΕΝΠΑΝΤΙΘΑΡΡΩΕΝΥ •• ΜΙΝ ΓΝΩΡΙΖΟΜΕΝ	2 Cor 11:23 (1485.C.41.R)	ΔΒΡΑΔΜΕΙCΙΝΚΑΓΩ ΔΙΑΚΟΝΟΙΧΥΕΙCΙΝΠΑ •• ΡΑΦΡΟΝΩΝΑΛΛΩΥΠΕΡ
2 Cor 8:4-5 (1482.C.30.R)	ΔΝΤΗCΔΙΑΚΟΝΙΑCΤΗC ΕΙCΤΟΥCΑΓΙΟΥCΚΑΙΟΥ •• ΚΑΘΩCΧΑΠΙΚΑΜΕΝΑΛ	2 Cor 12:9 (1486.C.8.L)	CΟΙΗΧΑΡΙCΜΟΥΗΓΑΡ •• ΔΥΝΑΜΙCΕΝΑCΘΕΝΕΙΑ ΤΕΧΕΙΤΑΙΗΔΙCΤΑΟΥΝ
2 Cor 8:18 (1483.B.12.L)	ΨΑΜΕΝΔΕΜΕΤΑΥΤΟΥ •• ΤΟΝΔΕΧΦΟΝΟΥΟΕ ΠΑΙΝΟCΕΝΤΩΕΥΑΓΓΕ	2 Cor 12:10-11 (1486.C.20.L)	ΝΩΤΟΤΕΔΥΝΑΤΟCΕΙ •• ΜΙΓΕΓΟΝΑΔΦΡΩΝΥΜΕΙC ΜΕΗΝΑΓΚΑCΤΕΕΓΩ

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2 Cor 12:14 (1486.C.38.L)	ΤΗΝ ΔΙΚΙΑΝ ΤΑΥΤΗΝ •• ΙΔΟΥ ΤΡΙΤΟΝ ΤΑΥΤΟ ΕΤΟΙΜΩΣ ΕΧΩ ΕΛΘΕΙ-	Gal 3:19 (1490.B.18.L)	ΘΗ ΧΡΙΣΤΑ ΝΕΧΘΗΤΟ •• ΣΠΕΡΜΑ ΩΣ ΠΗΓΓΕΥΤΑΙ ΔΙΔΤΑΓΕΙΣ ΔΙΔΓΓΕΥ-
2 Cor 12:18-19 (1487.A.24.L)	ΟΥΤΟΙΣ ΑΥΤΟΙΣΙ ΧΝΕ •• ΣΙΝ ΠΑΛΛΙΔΟΚΕΙΤΕ ΟΤΙ ΥΜΙΝ ΑΠΟΛΟΓΟΥΜΕΘΑ	Gal 3:28 (1490.C.13.L)	ΣΕΝ ΚΑΙ ΘΗΛΥΠΑΝΤΕΣ •• ΓΑΡ ΥΜΕΙΣ ΕΙΣ ΕΣΤΕ ΕΝ ΧΩΤΙ ΥΕΙΔΕΥΜΕΙΣ ΧΥΔ
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)	ΔΕ ΥΙΟΣ ΚΑΙ ΚΧΗΡΟΝΟ •• ΜΟΣ ΔΙΔΘΥΔΑΛΛΑ ΤΟΤΕ ΜΕΝΟΥΚΕΙ ΔΟΝΤΕΣ ΘΝ
Gal 1:15 (1488.B.27.L)	ΚΩΝ ΜΟΥ ΠΑΡ Δ ΟΣ ΕΩ- •• ΟΤΕ Δ ΕΕΥΔΟΚΗΣΕΝ Ο ΔΦΩΡΙΣ Δ ΣΜΕ ΕΚΚΟΙΧΙ	Gal 4:14a (1491.A.29.L)	ΤΕΡΟΝ ΚΑΙ ΤΟΝ ΠΕΙΡΑΣΜΟ- •• ΥΜΩΝ ΕΝ ΤΗΣ ΔΡΚΙΜΟΥ ΟΥΚ ΕΞΟΥΘΕΝΗΣΑΤΕ
Gal 2:6 (1489.A.8.L)	ΜΕΙΝΗ ΠΡΟΣ ΥΜΑΣ ΑΠΟ •• ΔΕ ΤΩΝ ΔΟΚΟΥΝΤΩΝ ΕΙΝΑΙ ΤΙ ΟΠΟΙΟΙ ΠΟΤΕ	Gal 4:14b-15 (1491.A.33.L)	ΛΑΩΣ ΑΓΓΕΛΟΝ ΘΥΕ Δ Ε •• Σ Δ ΣΘ ΕΜΕ ΩΣ ΧΝΙΝ ΠΟΥ ΟΥΝΟΜΑ ΚΑΡΙΣ ΜΟΣ ΥΜΩ-
Gal 2:8 (1489.A.20.L)	ΤΡΟΣ ΤΗΣ ΠΕΡΙ ΤΟΜΗΣ •• ΟΓΑΡ ΕΝΕΡΓΗΣ Δ ΣΠΕΤΡΩ ΕΙΣ ΑΠΟΣΤΟΛΗΝ ΤΗΣ	Gal 4:18 (1491.B.3.L)	Ν Δ ΥΤΟΥ ΣΖΗΛΟΥΤΕ •• ΚΑΛΟΝ Δ ΕΖΗΛΟΥΣΘΕ ΕΝ ΚΑΛΩ ΠΑΝΤΟΤΕ ΚΑΙ
Gal 2:13 (1489.B.7.L)	ΜΗΣ ΚΑΙ ΣΥΝΥΠΕΚΡΙΘΗ •• ΣΑΝ Δ ΥΤΩΙ ΧΟΙ ΠΟΙΟΥ Δ ΔΙΟΙΩΣΤΕ ΚΑΙ ΒΑΡΝΑ	Gal 4:30 (1491.C.17.R)	ΠΑΙΔΙΣ ΚΗΣ ΜΕΤΑ ΤΟΥ ΥΙΟΥ ΤΗΣ ΕΛΕΥΘΕΡΑΣ •• ΔΙΟ Δ ΔΕΛΦΟΙ ΟΥΚ ΕΣΜΕ-
Gal 2:14 (1489.B.14.L)	ΘΕΙΔΑΝ ΤΟΥ ΕΥΑΓΓΕΛΙΟΥ •• ΕΙΠΟΝ ΤΩ ΚΗΦ Δ ΕΜ ΠΡΟ ΣΘΕΝ ΠΑΝΤΩΝ ΕΙΣ ΥΙΟΥ	Gal 5:8 (1492.A.5.L)	ΧΗΘΕΙ Δ ΜΗ ΠΕΙΘΕΣΘΑΙ •• Η ΠΕΙΣΜΟΝ Η ΟΥΚ ΕΚ ΤΟΥ ΚΑΛΟΥΝΤΟΣ ΥΜΑΣ ΜΕΙ
Gal 3:2 (1489.C.17.R)	ΤΟΥΤΟ ΜΟΝΟΝ ΘΕΛΩΜΑ ΘΕΙΝ Δ ΦΥΜΩΝ ΕΞ ΕΡΓΩ •• ΝΟΜΟΥ ΤΟ ΠΝΕΥΜΑ ΕΧΑ	Gal 6:2 (1492.C.3.L)	ΡΗΒΑΣΤΑ ΖΕΤΕ ΚΑΙ ΟΥΤΩΣ •• ΔΝΑ ΠΛΗΡΩΣ ΕΤΕ ΤΟΝ ΝΟ ΜΟΝ ΤΟΥ ΧΥΕΙΓΑΡ ΔΟΚΕΙ
Gal 3:6 (1489.C.30.R)	Η ΕΞ ΔΚΟΗΣ ΠΙΣΤΕΩΣ ΚΑΘΩΣ Δ ΒΡΑΔΜΕ ΠΙΣΤΕΥ •• ΣΕΝ ΤΩ ΘΩ ΚΑΙ ΕΛΟΓΙ	Gal 6:12 (1492.C.41.L)	ΝΑ ΓΚΑΖΟΥΣΙΝ ΥΜΑΣ ΠΕ •• ΡΙΤΕ ΜΝΕΣΘΑΙ ΜΟΝΟΝ Ι ΝΑ ΤΩΣΤΑ ΥΡΩ ΤΟΥ ΧΥ
Gal 3:17 (1490.B.5.L)	ΚΥΡΩΜΕΝΗΝ ΥΠΟ ΤΟΥ •• ΘΥΟΜΕΤΑ ΤΕΤΡΑΚΟΣΙΑ ΚΑΙ ΤΡΙΔΚΟΝΤΑ ΕΤΗ ΓΕ	Eph 1:3-4 (1493.B.12.L)	ΜΑΤΙΚΗΝ ΤΟΙΣ ΕΠΟΥ •• ΡΑΝΙΟΙΣ ΕΝ ΧΩ ΚΑΘΩΣ ΕΞ ΕΛΕΞΑΤΟ ΗΜΑΣ ΕΝ ΔΥ

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Eph 1:6-7 (1493.B.25.L)	<p>ΗΣΕΧΑΡΙΤΩΣΕΝΗΜΑΣ •• ΕΝΤΩΗΓΑΛΗΜΕΝΩΝ ΩΕΧΟΜΕΝΤΗΝΑΠΟ</p>	Eph 4:17 (1496.B.10.R)	<p>ΜΗΝΕΔΥΤΟΥΕΝΔΓΑΛΗ ΤΟΥΤΟΥΝΛΕΓΩΚΑΙΜΑΡ •• ΤΥΡΟΜΑΙΕΝΚΩΜΗΚΕΤΙ</p>
Eph 2:1-2 (1494.A.33.L)	<p>ΚΑΙΤΑΙΣΕΠΙΘΥΜΙΑΙΣ •• ΥΜΩΝΕΝΔΙΣΠΟΤΕΠΕ ΡΙΕΠΑΤΗΣΑΤΕΚΑΤΑΤΟ</p>	Eph 4:19 (1496.B.22.L)	<p>ΣΙΝΤΗΣΚΑΡΔΙΑΣΔΥΤΩ •• ΟΙΤΙΝΕΣΑΠΗΛΗΚΟΤΕΣ ΕΔΥΤΟΥΣΠΑΡΕΔΩΚΑΝ</p>
Eph 2:8 (1494.B.26.L)	<p>ΤΙΕΦΗΜΑΣΕΝΧΩΤΥ •• ΤΗΓΑΡΧΑΡΙΤΙΕΣΤΕΣΕ ΣΩΣΜΕΝΟΙΔΙΔΠΙΣΤΕΩΣ</p>	Eph 5:9 (1497.A.28.L) See note #8	<p>ΤΟΣΠΕΡΙΠΑΤΕΙΤΕΟΓΑΡ •• ΚΑΡΠΟΣΤΟΥΦΩΤΟΣΕ ΠΑΣΧΑΓΑΘΩΣΥΝΗΚΑΙ</p>
Eph 2:17 (1494.C.29.L)	<p>ΘΩΝΕΥΗΓΓΕΛΙΑΣΤΟΕΙ •• ΡΗΝΗΝΥΜΙΝΤΟΙΣΜΑΚΡΑ ΚΑΙΕΙΡΗΝΗΝΤΟΙΣΕΓΓΥΣ</p>	Eph 5:19 (1497.B.19.L)	<p>ΘΕΕΝΠΝΕΥΜΑΤΙΧΑΛΛΟΥ •• ΤΕΣΕΔΥΤΟΙΣΕΝΨΑΛΜΟΙΣ ΚΑΙΥΜΝΟΙΣΚΑΙΩΔΑΙΣ</p>
Eph 3:6 (1495.A.32.L)	<p>ΚΑΙΣΥΜΜΕΤΟΧΑΤΗΣ •• ΕΠΑΓΓΕΛΙΑΣΕΝΧΩΤΥ ΔΙΑΤΟΥΕΥΑΓΓΕΛΙΟΥ</p>	Eph 5:27 (1497.C.6.R)	<p>ΕΝΡΗΜΑΤΙΙΝΑΠΑΡΑΣΤΗ ΣΗΔΥΤΟΣΕΔΥΤΩΕΝΔΟ •• ΖΟΝΤΗΝΕΚΚΛΗΣΙΑΝ</p>
Eph 3:8a (1495.A.40.L)	<p>ΔΥΝΑΜΕΩΣΔΥΤΟΥΕ •• ΜΟΙΤΩΕΧΑΧΙΣΤΟΤΕ ΡΩΤΑΝΤΩΝΑΓΙΩΝΕ</p>	Eph 6:2-3 (1498.A.3.L) See note #9	<p>ΕΝΤΟΛΗΠΡΩΤΗΝΕ •• ΠΑΓΓΕΛΙΑΙΝΑΕΥΣΟΙΓΕ ΝΗΤΑΙΚΑΙΕΣΗΜΑΚΡΟ</p>
Eph 3:8b-9a (1495.B.4.L)	<p>ΔΣΤΟΝΠΛΟΥΤΟΣΤΟΥ •• ΧΥΚΑΙΦΩΤΙΣΑΙΠΑΝΤΑΣ ΤΙΣΧΟΙΚΟΝΟΜΙΑΤΟΥ</p>	Eph 6:7 (1498.A.21.L)	<p>ΨΥΧΗΣΜΕΤΑΕΥΝΟΙΑΣ •• ΔΟΥΛΕΥΟΝΤΕΣΩΣΤΩ ΚΩΚΑΙΟΥΚΑΝΘΡΩΠΩ</p>
Eph 3:9b-10 (1495.B.9.L)	<p>ΔΙΩΝΩΝΕΝΤΩΘΩΤΩ •• ΤΑΠΑΝΤΑΚΤΙΣΑΝΤΙΙΝΑ ΓΝΩΡΙΣΘΗΝΥΝΤΑΙΣΑΡ</p>	Eph 6:12 (1498.B.5.R)	<p>ΣΙΑΣΠΡΟΣΤΟΥΣΚΟΣΜΟ ΚΡΑΤΟΡΑΣΤΟΥΣΚΟΤΟΥΣ •• ΤΟΥΤΟΥΠΡΟΣΤΑΠΝΕΥ</p>
Eph 3:13 (1495.B.25.L)	<p>ΕΝΤΑΙΣΘΛΙΨΕΣΙΝΜΟΥ •• ΥΠΕΡΥΜΩΝΗΤΙΣΕΣΤΙΝ ΔΟΣΔΥΜΩΝ ΤΟΥΤΟΥ</p>	Eph 6:20 (1498.C.3.L)	<p>ΜΥΣΤΗΡΙΟΝΥΠΕΡΟΥΠΡΕΣ •• ΒΕΥΩΕΝΑΛΥΣΕΙΙΝΑΔΥ ΤΟΠΑΡΡΗΣΙΑΣΩΜΑΙΩΣ</p>
Eph 3:21 (1495.C.17.R)	<p>ΗΔΟΣΔΕΝΤΗΕΚΚΛΗΣΙΑ ΚΑΙΕΝΧΩΤΥΕΙΣΠΑΣΑΣ •• ΤΑΣΓΕΝΕΑΣΤΟΥΔΙΩΝΟΣ</p>	Phil 1:13 (1499.B.14.L)	<p>ΣΘΑΙΕΝΟΧΩΤΩΠΡΑΙΤΩ •• ΡΙΩΚΑΙΤΟΙΣΧΟΙΠΟΙΣ ΠΑΣΙΝΚΑΙΤΟΥΣΠΑΙΕΙΟ</p>
Eph 4:8 (1496.A.3.L)	<p>ΓΕΙΔΑΝΑΒΑΣΕΙΣΥΨΟΧ •• ΧΜΑΧΩΤΕΥΣΕΝΑΙΧΜΑ ΧΩΣΙΑΝΚΑΙΕΔΩΚΕΝΔΟ</p>	Phil 1:28 (1499.C.42.R)	<p>ΠΟΤΩΝΑΝΤΙΚΕΙΜΕΝΩ ΗΤΙΣΕΣΤΙΝΑΥΤΟΙΣΕ ΔΕΙΞΙΣΑΠΩΧΕΙΑΣΥΜΩ ••</p>

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Phil 2:1 (1500.A.15.L)	ΝΩΝΙΔΠΝΕΥΜΑΤΟΣ •• ΕΙΤΙΣΣΠΑΓΧΝΑΚΑΙΟΙ ΚΤΕΙΡΜΟΙΠΑΗΡΩΣΑΤΕ	Col 1:12 (1503.A.17.L)	ΧΑΡΑΕΥΧΑΡΙΣΤΟΥΝΤΕΣ •• ΔΜΑΤΩΠΑΤΡΙΤΩΚΑΛΕ ΣΑΝΤΙΚΑΙΚΑΝΩΣΑΝ
Phil 2:4-5 (1500.A.30.L)	ΔΛΛΔΚΑΙΤΑΕΤΕΡΩΝΕ •• ΚΑΣΤΟΙΤΟΥΤΟΦΡΟ ΝΕΙΤΕΕΝΗΜΙΝΟΚΑΙΕ΄	Col 1:14 (1503.A.27.L)	ΔΓΔΠΗΣΑΥΤΟΥΕΝΩΕ •• ΣΧΟΜΕΝΤΗΝΔΠΟΧΥΤΡΩ CΙΝΤΗΝΔΦΕCΙΝΤΩΝ
Phil 2:14 (1500.B.27.L)	ΤΗΣΕΥΔΟΚΑΙCΠΔΝΤΑ •• ΠΟΙΕΙΤΕΧΩΡΙCΓΟΓΓΥ CΜΩΝΚΑΙΔΙΔΛΟΓΙCΜΩ΄	Col 1:19 (1503.B.10.L)	ΤΩΕΥΔΟΚΗΣΕΝΠΔΝΤΟ •• ΠΑΗΡΩΜΑΚΑΤΟΙΚΗΣΑΙ ΚΑΙΔΙΑΥΤΟΥΔΠΟΚΑΤΑΛ
Phil 2:20 (1500.C.10.L)	ΤΑΠΕΡΙΥΜΩΝΟΥΔΕΝΑ •• ΓΔΡΕΧΩΙCΟΥΨΥΧΟΝΟC ΤΙCΓΝΗΣΙΩCΤΑΠΕΡΙΥ	Col 1:20 (1503.B.15.L)	ΔΙΑΤΟΥΔΙΑΜΑΤΟCΤΟΥ •• CΤΑΥΡΟΥΔΥΤΟΥΕΙΤΕ ΤΑΕΠΙΓΗΣΕΙΤΕΤΑΕΝ
Phil 2:24-25 (1500.C.24.L)	ΟΤΙΚΑΙΔΥΤΟCΤΑΧΕΩC •• ΕΛΕΥCΟΜΑΙ ΔΝΑΓΚΑΙ ΟΝΔΕΗΓΗΣΑΜΗΝΕΠΑ	Col 1:23-24 (1503.B.39.L)	ΝΟΜΗΝΕΓΩΠΔΥΛΟC •• ΔΙΑΚΟΝΟCΝΥΝΧΑΙΡΩ ΕΝΤΟΙCΠΔΘΗΜΑCΙΝΥ
Phil 3:5 (1501.A.32.L)	ΝΑΙΕΝCΑΡΚΙΕΓΩΜΑΛΛΟ΄ •• ΠΕΡΙΤΟΜΗΟΚΤΔΗΜΕ ΡΟCΕΚΓΕΝΟΥCΙCΡΑΗΛ	Col 1:27 (1503.C.20.R)	ΤΟΥΤΟΥΕΝΤΟΙCΕΘΝΕ CΙΝΟΕCΤΙΝΧ̄CΕΝΥΜΙΝ •• ΗΕΧΠΙCΤΗCΔΟΞΗCΟΝ
Phil 3:16-17 (1501.B.42.L)	ΕΦΘΑCΑΜΕΝΤΩΔΥΤΩ •• CΤΟΙΧΕΙΝCΥΜΜΕΙΜΗΤΑΙ ΜΟΥΓΕΙΝΕCΘΕΔΔΕΛΦΟΙ	Col 2:6 (1504.A.20.L)	ΛΑΒΕΤΕΤΟΝΧ̄ΝΙΝΤΟΝ •• ΚΝΕΝΔΥΤΩΠΕΡΙΠΔΤΕΙ ΤΕΕΡΡΙΖΩΜΕΝΟΙΚΑΙ
Phil 4:8-9 (1502.A.21.L)	ΡΕΤΗΚΑΙΕΙΤΙCΕΠΑΙΝΟC •• ΤΑΥΤΑΛΟΓΙΖΕCΘΕΔΚΑΙ ΕΜΔΘΕΤΕΚΑΙΠΔΡΕΛΑ	Col 2:11 (1504.B.4.L)	ΗΤΩΕΝΤΗΔΠΕΙΚΔΥCΕΙ •• ΤΟΥCΩΜΑΤΟCΤΗCΣΑΡ ΚΟCΕΝΤΗΠΕΡΙΤΟΜΗ
Phil 4:23 (1502.B.42.L)	ΟΙΚΙΔΧΗΔΡΙCΤΟΥΚΥ΄Υ΄ •• ΧΥΜΕΤΑΤΟΥ΄ΠΝCΥΜΩΝ	Col 2:14 (1504.B.22.L)	ΘΗΜΩΝΧΕΙΡΟΓΡΑΦΟ΄ •• ΤΟΙCΔΟΓΜΑCΙΝΟΗΝΥ ΠΕΝΔΝΤΙΟΝΗΜΙΝΚΑΙ
Col 1:2 (1502.C.8.L)	ΡΙCΥΜΙΝΚΑΙΕΙΡΗΝΗΔ •• ΠΟΘΥΠΑΤΡΟCΗΜΩΝ ΕΥΧΑΡΙCΤΟΥΜΕΝΤΩ	Col 2:15-16 (1504.B.31.L)	ΡΗCΙΔΘΡΙΑΜΒΕΥCΑCΑΥ •• ΤΟΥCΕΝΔΥΤΩΜΗΟΥΝ ΤΙCΥΜΑCΚΡΕΙΝΕΤΩΕ΄
Col 1:7 (1502.C.33.L)	ΠΗΤΟΥCΥΝΔΟΥΧΟΥΗ •• ΜΩΝΟCΕCΤΙΝΠΙCΤΟC ΥΠΕΡΗΜΩΝΔΙΑΚΟΝΟC	Col 2:20-21 (1504.C.15.L)	ΤΕCΕΝΚΟCΜΩΔΟΓΜΑ •• ΤΙΖΕCΘΕΜΗΔΨΗΜΗ ΔΕΓΕΥCΗΜΗΔΕΘΙΓΗC

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Col 3:10 (1505.A.22.L)	•• ΤΟΝΑΝΑΚΑΙΝΟΥΜΕΝΟ ^Τ •• ΕΙΣΕΠΙΓΝΩΣΙΝΚΑΤΕΙ ΚΟΝΑΤΟΥΚΤΙΣΑΝΤΟC	1 Thess 1:1-2 (1506.C.6.L)	ΚΩΙΥΧΩΧΑΡΙCΥΜΙ ^Τ •• ΚΑΙΕΙΡΗΝΗΕΥΧΑΡΙCΤΟΥ ΜΕΝΤΩΘΩΠΑΝΤΟΤΕ
Col 3:14 (1505.B.2.L)	•• ΕΠΙΠΑΣΙΝΔΕΤΟΥΤΟΙC •• ΤΗΝΑΓΑΠΗΝΟΕCΤΙΝ CΥΝΔΕCΜΟCΤΗCΤΕ	1 Thess 1:7 (1506.C.38.L)	ΔΓΙΟΥΩCΤΕΓΕΝΕCΘΑΙ •• ΥΜΑCΤΥΠΟΝΠΑΣΙΝ ΤΟΙCΠΙCΤΕΥΟΥCΙΝΕ ^Τ
Col 3:16 (1505.B.17.L)	•• ΤΙΚΑΙCΕΝΤΗΧΑΡΙΤΙΑ •• ΔΟΝΤΕCΕΝΤΑΙCΚΑΡ ΔΙΑΙCΥΜΩΝΤΟΘΩΚΑΙ	1 Thess 2:2 (1507.A.25.L)	ΟΤΙΟΥΚΕΝΗΓΕΓΟΝΕΝ •• ΑΛΛΑΠΡΟΠΑΘΟΝΤΕC ΚΑΙΥΒΡΙCΘΕΝΤΕCΚΑ
Col 3:18-19 (1505.B.26.L)	•• CΕCΘΕΤΟΙCΑΝΔΡΑCΙΝ •• ΩCΑΝΗΚΕΝΕΝΚΩΟΙ ΑΝΔΡΕCΑΓΑΠΑΤΕΤΑC	1 Thess 2:4 (1507.A.38.L)	ΔΕΔΟΚΙΜΑCΜΕΘΑΥΠΩ •• ΤΟΥΘΥΠΙCΤΕΥΘΑΙ ΤΟΕΥΑΓΓΕΛΙΟΝΟΥΤΩC
Col 3:20 (1505.B.33.L)	•• ΠΑΝΤΑΤΟΥΤΟΓΑΡΕΥ •• ΔΡΕCΤΟΝΕCΤΙΝΕΝΚΩ ^Τ ΠΙΠΑΤΕΡΕCΜΗΡΕΘΙ	1 Thess 2:7 (1507.B.13.L)	ΠΟCΤΟΛΟΙΔΑΛΛΑΕΓΕΝΗ •• ΘΗΜΕΝΗΠΙΟΙΕΝΜΕ CΩΥΜΩΝΩCΕΑΝΤΡΟ
Col 3:22 (1505.C.1.R)	•• ΕΝΑΠΛΟΤΗΤΙΚΑΡΔΙΑC ΦΟΒΟΥΜΕΝΟΙ ΤΟΝΚ ^Ν ΟΕΑΝΠΟΙΗΤΕΕΚΨΥΧΑC	1 Thess 2:9 (1507.B.27.L)	ΤΟΝΜΟΧΘΟΝΟΥΚΤΟC •• ΚΑΙΗΜΕΡΑCΕΡΓΑΖΟΜΕ ΝΟΙΠΡΟCΤΟΜΗΕΠΙΒΑ
Col 3:25 (1505.C.11.R)	•• ΤΑΙΟΗΔΙΚΗCΕΝΚΑΙΟΥ ΚΕCΤΙΝΠΡΟCΩΠΟΧΗΜ ΨΙΔΟΙΚΥΡΙΟΙΤΟΔΙΚΑΙ	1 Thess 2:13 (1507.C.10.R)	ΓΟΝΑΚΟΗCΠΑΡΗΜΩΝ ΤΟΥΘΥΕΔΕΞΑCΘΕΟΥΧΟ ΓΟΝΑΝΘΡΩΠΩΝΑΛΛΑ
Col 4:7 (1505.C.37.R)	•• ΝΕCΘΑΙΤΑΚΑΤΕΜΕ ΠΑΝΤΑΓΝΩΡΙCΕΙΥΜΙ ^Τ ΤΥΧΙΚΟCΑΓΑΠΗΤΟC	1 Thess 2:15 (1507.C.26.R)	ΚΑΙΤΟΝΚ ^Ν ΑΠΟΚΤΕΙ ΝΑΝΤΩΝΤΗΝΚΑΙΤΟΥC ΠΡΟΦΗΤΑCΚΑΙΗΜΑC
Col 4:9a (1506.A.6.L)	•• ΚΑΙΔΑΓΑΠΗΤΩΔΕΛΦΩ •• ΟCΕCΤΙΝΕΖΥΜΩΝΠΑ ^Τ ΤΑΥΜΙΝΓΝΩΡΙCΟΥCΙΝ	1 Thess 2:16 (1507.C.36.R)	ΔΥΤΩΝΠΑΝΤΟΤΕΕ ΦΘΑΚΕΝΔΕΗΟΡΓΗΕΠΑΥ ΤΟΥCΕΙCΤΕΛΟC ΗΜΕΙC
Col 4:9b (1506.A.7.L)	•• ΟCΕCΤΙΝΕΖΥΜΩΝΠΑ ^Τ •• ΤΑΥΜΙΝΓΝΩΡΙCΟΥCΙΝ ΤΑΩΔΕ	1 Thess 4:1a (1508.C.5.L)	ΤΩΜΕΝΥΜΑCΚΑΙΠΑΡΑ •• ΚΑΛΟΥΜΕΝΕΝΚΩΙΥΙΝΑ ΚΑΘΩCΠΑΡΕΧΑΒΕΤΕ
Col 4:12 (1506.A.25.L)	•• ΦΡΑCΟΕΖΥΜΩΝΔΟΥΧΟC •• ΧΥΙΥΠΑΝΤΟΤΕΑΓΩΝΙ ΖΟΜΕΝΟCΥΠΕΡΥΜΩΝ	1 Thess 4:1b (1508.C.10.L)	ΔΡΕCΚΕΙΝΘΩΚΑΘΩC •• ΚΑΙΠΕΡΙΠΑΤΕΙΤΕΙΝΑ ΠΕΡΙCCEΥΧΤΕΜΑΛΛΟ ^Τ

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1 Thess 4:8 (1508.C.36.L)	<p>ΛΔΕΝΔΓΙΔCΜΩΤΟΙΓΑΡ •• ΟΥΝΟΔΘΕΤΩΝΟΥΚΑΤ ΕΡΩΠΟΝΔΩΕΤΕΙΔΑΛΔ</p>	2 Thess 2:8 (1511.A.27.L)	<p>ΚΑΛΥΦΘΗCΕΤΑΙΟΔΝΟ •• ΜΟCΟΝΟΚCΑΝΕΛΕΙΤΩ ΠΝΕΥΜΑΤΙΤΟΥCΤΟ</p>
1 Thess 4:9 (1508.C.42.L)	<p>ΠΕΡΙΔΕΤΗCΦΙΛΔΔΕΧ •• ΦΙΔCΟΥΧΡΕΙΔΝΕΙΧΟΜΕ ΓΡΑΦΕΙΝΥΜΙΝΔΥΤΟΙ</p>	2 Thess 2:10 (1511.A.38.L)	<p>ΚΑΙΕΝΠΑCΗΓΙΑΤΗΔ •• ΔΙΚΙΔCΤΟΙCΑΠΟΛΛΥ ΜΕΝΟΙCΑΝΘΩΝΤΗΝ</p>
1 Thess 5:5 (1509.B.33.L)	<p>ΤΟCΕCΤΕΚΑΙΥΙΟΙΗΜΕ •• ΡΑCΟΥΚΕCΜΕΝΝΥΚΤΟC ΟΥΔΕCΚΟΤΟΥCΑΡΑΟΥ</p>	2 Thess 2:13 (1511.B.14.L)	<p>ΥΠΟΚΥΟΤΙΕΙΛΑΤΟΥΜΑC •• ΟΘCΑΠΑΡΧΗΝΕΙCΩΤΗ ΡΙΑΝΕΝΔΓΙΔCΜΩΠΝΕΥ</p>
1 Thess 5:20-21 (1510.A.5.L)	<p>ΤΕΙΔCΜΗCΖΟΥΘΕΝΕΙ •• ΤΕΠΑΝΤΑΔΕΔΟΚΙΜΑΖΕ ΤΕΤΟΚΑΛΟΝΚΑΤΕΧΕ</p>	2 Thess 3:8 (1511.C.28.R)	<p>CΑΜΕΝΕΝΥΜΙΝΟΥΔΕ •• ΔΩΡΕΑΝΑΡΤΟΝΕΦΔΓΟ ΜΕΝΠΑΡΑΤΙΝΟCΑΛΛΕ</p>
2 Thess 1:5 (1510.B.28.L)	<p>ΚΑΤΑΞΙΩΘΗΝΔΙΥΜΑC •• ΤΗCΒΑCΙΧΕΙΔCΤΟΥΘΥ ΥΠΕΡΗCΚΑΙΠΑCΧΕΤΕ</p>	2 Thess 3:12 (1512.A.9.L)	<p>ΠΑΡΑΚΑΛΟΥΜΕΝΕΝΚΩ •• ΙΥΚΩΙΝΔΜΕΤΑΗCΥ ΧΙΔCΕΡΓΑΖΟΜΕΝΟΙΤΟ</p>
2 Thess 1:6 (1510.B.32.L)	<p>ΑΝΤΑΠΟΔΟΥΝΔΙΤΟΙC •• ΘΛΕΙΒΟΥCΙΝΥΜΑCΘΛΙ ΨΙΝΚΑΙΥΜΙΝΤΟΙCΘΛΕΙ</p>	2 Thess 3:14 (1512.A.17.L)	<p>ΤΩΛΟΓΩΥΜΩΝΔΙΑΤΗC •• ΕΠΙCΤΟΧΗCΤΟΥΤΟΝ CΗΜΙΟΥCΘΕΜΗCΥΝΑ</p>
2 Thess 1:9 (1510.C.3.L)	<p>ΙΥΟΙΤΙΝΕCΔΙΚΗΝΤΕΙ •• CΟΥCΙΝΟΧΕΘΡΟΝΔΙΩ ΝΙΟΝΔΠΟΠΡΟCΩΠΟΥ</p>	2 Thess 3:16 (1512.A.27.L)	<p>ΔΙΑΠΑΝΤΟCΕΝΠΑΝΤΙ •• ΤΡΟΠΩΟΚCΜΕΤΑΠΑ ΤΩΝΥΜΟΝΟΔCΠΑCΜΟC</p>
2 Thess 1:11 (1510.C.17.L)	<p>ΠΕΡΙΥΜΩΝΙΝΔΥΜΑC •• ΔΞΙΩCΗΤΗCΚΧΗCΕΩC ΟΘCΗΜΩΝΚΑΙΠΑΡΩ</p>	Heb 1:3 (1512.B.17.R)	<p>ΜΕΩCΑΥΤΟΥΚΑΘΑΡΙCΜΟ ΤΩΝΑΜΑΡΤΙΩΝΠΟΙΗ CΑΜΕΝΟCΕΚΑΘΙCΕΝ</p>
2 Thess 2:2a (1510.C.38.L)	<p>ΑΛΟΓΟΥΜΗΤΕΔΙΕΠΙ •• CΤΟΧΗCΩCΔΙΗΜΩΝ ΩCΟΤΙΕΝΕCΤΗΚΕΝ</p>	Heb 3:10 (1514.A.10.L)	<p>ΤΑΕΤΗΔΙΟΠΡΟCΩΘΕΙ •• CΑΤΗΓΕΝΕΑΤΑΥΤΗΚΑΙ ΕΙΠΟΝΔΕΙΠΑΔΝΩΝΤΑΙ</p>
2 Thess 2:2b-3 (1510.C.40.L)	<p>ΩCΟΤΙΕΝΕCΤΗΚΕΝ •• ΗΗΜΕΡΑΤΟΥΚΥΜΗΤΙC ΥΜΑCΕΞΑΠΑΤΗCΗΚΑ</p>	Heb 3:19 (1514.B.12.L)	<p>ΟΤΙΟΥΚΗΔΥΝΗΘΗCΑ •• ΕΙCΕΛΘΕΙΝΔΙΑΠΙCΤΙΔ ΦΟΒΗΘΩΜΕΝΟΥΝΜΗ</p>
2 Thess 2:4 (1511.A.8.L)	<p>ΝΟCΚΑΙΥΠΕΡΕΡΟΜΕ •• ΝΟCΕΠΙΠΑΝΤΑΛΕΓΟ ΜΕΝΟΝΘΗCΕΒΔCΜΑ</p>	Heb 5:8 (1515.B.20.L)	<p>ΔΠΟΤΗCΕΥΛΑΒΕΙΑCΚΑΙ •• ΠΕΡΩΝΥΙΟCΕΜΑΘΕΝ ΔΦΩΝΕΠΑΘΕΝΤΗΝΥ</p>

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- Heb 6:10
(1516.A.16.L) ἘΠΙΛΑΘΕΘΑΔΙΤΟΥ
•• ΕΡΓΟΥΥΜΩΝΚΑΙΤΗΣ
ΔΓΩΤΗΧΗCΕΝΕΔΕΙΞΑ
- Heb 7:14
(1517.A.21.L) ΤΑΛΚΕΝΟΚ̄ΧΗΜΩΝΕΙC
•• ΗΝΦΥΛΗΝΠΕΡΙΙΕΡΕΩΝ
ΟΥΔΕΝΜΩΥΧΗCΕΛΛΗ
- Heb 7:25
(1517.B.23.L) ΠΑΝΤΕΛΕCΔΥΝΑΤΑΙΤΟΥC
•• ΠΡΟCΕΡΧΟΜΕΝΟΥCΔΙ
ΔΥΤΟΥΤΩΘ̄ΠΑΝΤΟ
- Heb 8:11
(1518.A.37.L) ΘΙΤΟΝΚ̄ΝΟΤΙΠΑΝΤΕC
•• ΕΙΔΟΥCΙΝΜΕΔΠΟΜΕΙ
ΚΡΟΥΕΩCΜΕΓΑΛΟΥΔΥ
- Heb 9:3
(1518.B.16.L) ΜΕΤΔΕΤΟΔΕΥΤΕΡΟΝ
•• ΚΑΤΑΠΕΤΑCΜΑCΚΗΝΗ
ΗΧΕΓΟΜΕΝΗΤΑΔΓΙΔΤΩ
- Heb 9:14
(1518.C.40.L) ΤΟΔΙΜΑΤΟΥΧ̄ΥΟCΔΙΔ
•• ΠΝΕΥΜΑΤΟCΔΙΩΝΟΙΥ
ΕΔΥΤΟΝΠΡΟCΗΝΕΤΚΕ
- Heb 9:18–19
See note #10 ματοσεγκεκαινισταιλαληθεισηγαρ

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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.

Pauline Epistles

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 umlauted 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.¹ 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

¹ 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.²

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.³ 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

² Miller, "Sigla," 56. In a very brief section of his thesis, Miller mentions noticeable disagreement between Vaticanus and Codex D, Codex Ψ , 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.

³ 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 P⁴⁵

Luke 9:53 (1323.B.15.L) | **αυτου ην πορευομε** | νον
πορευομενον) πορευομενου P⁴⁵ lat

John 8:36-37 (1362.B.35.L) | **λευθεροι εσεσθε ο** |
εσεσθε) εστε P⁶⁶
εσεσθε) γενησεσθε 1241

Acts 23:15 (1417.B.16.L) | **τε τω χιλιαρχω συν τω** | συνεδριω
συν τω συνεδριω) — (P⁴⁸ gig) h sy^{hmg} sa

Rom 16:7 (1460.B.37.L) | **και ιουνιαν τους συγ** |
ιουνιαν) ιουλιαν P⁴⁶ 6 vg^{mss} bo

2 Cor 1:10 (1477.C.16.R) **τηλικου** | του θανατου ερυσατο |
τηλικουτου θανατου) τηλικουτων θανατων
P⁴⁶ 630 pc d (lat) sy

2 Cor 10:7 (1484.C.9.L) | **τος χριστου ουτως και ημεις** |
χριστου) ο χριστος P⁴⁶

1 Pet 1:17 (1430.C.42.L) | **επικαλεισθε τον απρο** |
επικαλεισθε) καλειτε P⁷²
επικαλεισθε) αιτεισθε 322 323

Jude 21–22 (1444.C.8.L) | **ην αιωνιον και ους μεν** |
και) — P⁷² bo^{ms}

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.⁴

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,

⁴ 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 umlauted 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 umlauted lines between Vaticanus and a particular papyrus manuscript if it could also be shown that there were a large number of umlauted 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 demonstrate that there were *not* a large number of substantial non-umlauted variants between Vaticanus and a papyrus manuscript. The existence of non-umlauted 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.⁵

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,⁶ 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

⁵ 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.

⁶ 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.⁷

Table 15. Umlauts and the Papyri

Papyrus	Date	Umlauted Variants	Locations	Total Umlauts
Gospels				
ⲡ ²⁸	III	1	John 6:11a (1357.C.1.R)	2
ⲡ ⁴⁵	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 ⁶⁰	VII	1	John 19:17 (1378.B.34.L)	2
ⲡ ⁶⁶	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 ⁷⁵	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 ⁸⁸	IV	2	Mark 2:5 (1279.B.20.L), Mark 2:16 (1279.C.41.R)	6
Acts and Catholics				
ⲡ ⁴¹	VIII	2	Acts 20:28 (1413.A.17.L), Acts 22:12b (1415.C.40.R)	7

⁷ 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).

Ⓟ ⁴⁵	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
Ⓟ ⁴⁸	III	1	Acts 23:15 (1417.B.16.L)	1
Ⓟ ⁷²	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
Ⓟ ⁷⁴	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
Pauline Epistles				
Ⓟ ⁴⁶	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)	
Ⓟ ⁶¹	ca.700	1	Col 1:12 (1503.A.17.L)	7
Ⓟ ⁶⁸	VII(?)	1	1 Cor 5:1 (1465.A.1.L+R)	2
Ⓟ ⁹⁴	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,⁸ 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.

⁸ 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, Ⓟ¹⁸, Ⓟ²⁴, Ⓟ⁴³, Ⓟ⁴⁷, Ⓟ⁷⁸, Ⓟ⁸⁵, and Ⓟ⁹⁸ are only extant in the portion of Hebrews and Revelation that are missing from Vaticanus. Additionally, Ⓟ²² 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 \mathfrak{P}^{46} , an early second or third-century papyrus. On the other hand \mathfrak{P}^{41} , eighth century and presumably one of the latest of all the papyri manuscripts, is also found to be substantially represented on unlauded lines.⁹ 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 unlauds.¹⁰ 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

⁹ There are two unlauds in Vaticanus marking possible \mathfrak{P}^{41} variants. This is significant because \mathfrak{P}^{41} is extant in a relatively small portion of Acts, and that portion of Acts in Vaticanus contains only seven unlauds. 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.

¹⁰ For example \mathfrak{P}^{32} , \mathfrak{P}^{52} , and \mathfrak{P}^{90} are all very early but do not vary from Vaticanus in locations marked by unlauds. Aland and Aland, *Text*, 96–102 was primarily consulted for the age of the papyri.

Vaticanus.¹¹ Notably, most of the large papyri (e.g., P⁴⁶, P⁶⁶, and P⁷⁵) are all well represented among the Vaticanus umlauts.¹²

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, P⁶⁶ 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 P⁷⁴ (which was at least the entire *Praxapostolos*). Even if the scribe of Vaticanus who placed the umlauts had no access to either P⁶⁶ or P⁷⁴, it would not be statistically anomalous to find more occurrences of P⁷⁴ variants appearing on umlauted lines than P⁶⁶.

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 P⁴⁶ with variation found on 46 umlauted lines. Yet there are 230 total umlauts in Vaticanus in text sections that are currently extant in P⁴⁶,

¹¹ P¹⁸ and P⁴⁷ are only extant in Revelation and P¹³ 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).

¹² The exception is P⁷⁴ 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. P²⁸, P⁶⁰, P⁶⁸, and P⁹⁴ 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 P⁴⁸, and P⁴⁸ 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 P²⁸, P⁶⁰, P⁶⁸, P⁹⁴, and P⁴⁸ 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 P⁶⁶ and P⁷² stand out as having the highest concentration of unlaud representation.¹³ P⁶⁶ 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 P⁶⁶. In other words, 42.9% of the unlauded lines, where they can be checked in the extant portions of P⁶⁶, contain a variant between Vaticanus and P⁶⁶. Similarly, there are 25 unlauded lines that occur in Codex Vaticanus in places where P⁷² is extant. Twelve of these unlauded lines have a P⁷² variant found on them, or 48%. The papyrus manuscript that proportionally is least

¹³ When examined in light of the apparent age of the unlauds, the high concentration of unlaud representation found in P⁶⁶ (ca. 200) and P⁷² (third or fourth century) is especially significant.

represented on Vaticanus' unlauded lines is \wp^{45} . Of the 83 unlauds found in Vaticanus where \wp^{45} is extant, only four contain variants between \wp^{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, \wp^{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 \wp^{28} variant with Vaticanus. There are, however, four other locations in the eleven verses extant in \wp^{28} where the scribe of Vaticanus could have unlauded variation between the two manuscripts but did not.¹⁴ Though there could be any number of reasons why this is the case, it casts serious doubt upon any claims that \wp^{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.¹⁵ The two exceptions to this appear to be \wp^{68} and \wp^{94} .

¹⁴ NA27 notes variation between B and \wp^{28} at John 6:10 (two variants), 6:11, and 6:22.

¹⁵ NA27 notes more than a dozen places of variation between B and \wp^{60} that are not unlauded; at least ten places of variation between B and \wp^{88} that are not unlauded; at least 20 in \wp^{41} ; and at least a dozen in \wp^{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 $\text{I}\eta\sigma\upsilon\varsigma$). 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,¹⁶ 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

¹⁶ \mathfrak{P}^{94} inserts $\tau\omega\ \kappa\upsilon\rho\iota\omega\ \eta\mu\omega\upsilon\varsigma$ after $\text{I}\eta\sigma\upsilon\varsigma$ in Romans 6:11. Also, B *pc* 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 umlauted 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.¹⁷ 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.

¹⁷ 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.¹⁸ 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.¹⁹ 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."²⁰ 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:

¹⁸ Payne and Canart, "Originality," 112.

¹⁹ Miller, "Observations," 232.

²⁰ Payne, "Response," 110.

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

εκ της γαλιλαιας προφητης) προφητης εκ της γαλιλαιας

ϕ^{66c} N D W Θ f^{1 13} 33 M lat

εγειρεται) εχερται

U

εγειρεται) εγειγερται

E G H M 1 28 565 1071 1424 M

εγειρεται) εγγερται

L S Λ f¹³ 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.²¹ 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

²¹ 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.²² 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

²² 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-unlauded lines,²³ 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:

²³ 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 1582,²⁴ but this roster of manuscripts has developed over time. Lake was the first to postulate such a family in the early 20th century. With the publication of *Codex 1 of the Gospels and its Allies*,²⁵ 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

²⁴ 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{D} . A similar list of manuscripts and procedures is followed by the UBS 4th ed.

²⁵ 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 205.²⁶

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.”²⁷ 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

²⁶ *Ibid.*, xxi—xxii.

²⁷ *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.”²⁸ 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 209.²⁹

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.³⁰ The process began with the discovery of manuscript 1582 and the subsequent development of a “Caesarean” text-type theory.³¹ Not all of these manuscripts, however,

²⁸ Ibid.

²⁹ Ibid., xxv.

³⁰ 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.

³¹ See B. H. Streeter, *The Four Gospels: A Study of Origins* (4th 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).³² 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.³³ 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.³⁴ Manuscripts which best belong in this category are 22, 1192, and

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

³³ 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.

³⁴ 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.³⁵ 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 1–24.³⁶ Anderson agrees, noting that the text of 131 outside of those passages is Byzantine.³⁷

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.³⁸ 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

³⁵ 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."

³⁶ Lake, *Codex 1*, xxxiv and Anderson, *Tradition*, 133.

³⁷ Anderson, *Tradition*, 132–4.

³⁸ 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.³⁹ 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.⁴⁰ 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.⁴¹ She bases this

³⁹ Ibid., 132.

⁴⁰ 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.

⁴¹ 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.⁴² 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."⁴³ 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-1²). 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.⁴⁴ 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,⁴⁵ Anderson's work focuses on Codex 1582 and Origen's commentary on Matthew, but her findings are exceptionally clear. Most notably Anderson states, "A

⁴² *Ibid.*, 61.

⁴³ *Ibid.*

⁴⁴ *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.

⁴⁵ 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.”⁴⁶ 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.”⁴⁷

⁴⁶ Anderson, *Tradition*, 83.

⁴⁷ *Ibid.*

Anderson's stemma, revised from Lake, is as follows:⁴⁸

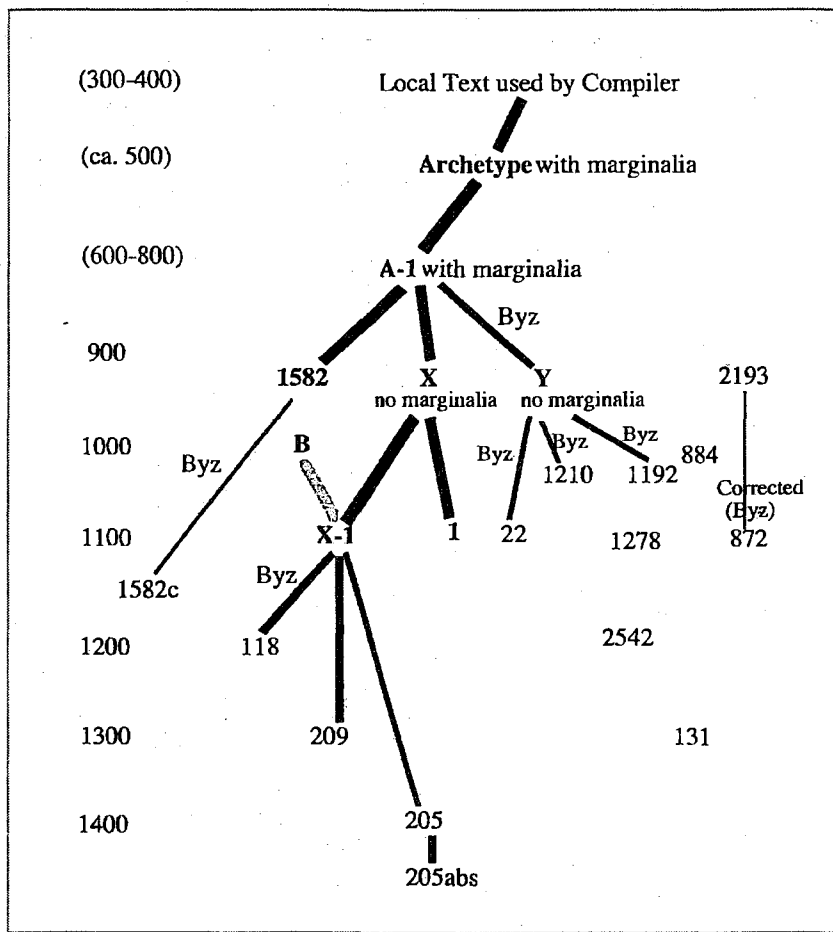


Figure 11

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.

⁴⁸ 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 ^c
Matt 3:15-16	1237.C.30.R	+	—	<i>f</i> ¹
Matt 5:11	1239.A.40.L	+	<i>f</i> ¹	<i>f</i> ¹
Matt 5:22	1239.C.19.R	+	<i>f</i> ¹	<i>f</i> ¹
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> ¹	<i>f</i> ¹
Matt 6:13-14	1241.B.9.L	+	—	118 ²
Matt 6:21	1241.C.7.R	)	<i>f</i> ¹	<i>f</i> ¹
Matt 6:25	1241.C.31.R	—	<i>f</i> ¹	<i>f</i> ¹
Matt 8:9	1243.C.11.R	—	B is unique	<i>f</i> ¹
Matt 8:13	1243.C.40.R	+	<i>f</i> ¹	<i>f</i> ¹
Matt 9:8	1245.A.15.L	)	—	1582 ^c
Matt 9:13-14	1245.B.6.R	+	—	118 ² , 1582 ^c
Matt 10:3–4	1246.B.30.L	)+	<i>f</i> ¹	<i>f</i> ¹
Matt 10:12–13	1246.C.26.L	+	<i>f</i> ¹	<i>f</i> ¹
Matt 11:23	1248.C.28.L	)	—	<i>f</i> ¹
Matt 12:3	1249.B.1.L	+	—	118, 1582 ^c
Matt 12:22	1249.C.41.R	)	<i>f</i> ¹	<i>f</i> ¹
Matt 13:3–4	1251.B.4.L	)	<i>f</i> ¹	<i>f</i> ¹
Matt 13:25	1252.A.31.L	)	—	118, 209
Matt 13:50–51	1253.B.13.L	+	<i>f</i> ¹	<i>f</i> ¹
Matt 13:55	1253.B.39.L	)	—	118, 209
*Matt 15:8	1255.A.39.L	)+	(<i>f</i> ¹)	118, 209
*Matt 15:8	1255.A.39.L	+	—	1, 131
Matt 15:16–17	1255.B.32.L	)	<i>f</i> ¹	<i>f</i> ¹
Matt 15:19	1255.C.1.R	)	—	1, 131, 1582*
*Matt 16:13	1256.C.31.L	+	<i>f</i> ¹	<i>f</i> ¹
*Matt 16:13	1256.C.31.L	)	<i>f</i> ¹	<i>f</i> ¹
Matt 18:7	1259.A.6.L	—	<i>f</i> ¹	<i>f</i> ¹
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 ^c
Matt 19:17	1260.C.33.L	)	—	118, 209, 1582 ^c
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> ¹	<i>f</i> ¹
Matt 21:29	1263.C.40.R	)	<i>f</i> ¹	<i>f</i> ¹
Matt 23:3	1266.B.2.L	)	<i>f</i> ¹	<i>f</i> ¹
Matt 24:43	1269.B.18.L	)	—	1, 1582
Matt 24:49	1269.B.42.L	)	—	<i>f</i> ¹
Matt 25:1–2	1269.C.17.R	+	<i>f</i> ¹	<i>f</i> ¹
Matt 26:11	1271.C.7.R	)	—	118, 209
Matt 26:27–28	1272.A.40.L	—	—	<i>f</i> ¹
Matt 26:53	1273.B.4.L	+	<i>f</i> ¹	<i>f</i> ¹
Matt 26:60	1273.B.41.R	)	—	<i>f</i> ¹
Matt 26:65–66	1273.C.28.R	+	<i>f</i> ¹	<i>f</i> ¹
Matt 26:75	1274.A.21.L	+	—	<i>f</i> ¹
Matt 27:34	1275.B.10.L	)	—	118
Matt 27:35–36	1275.B.16.L	+	<i>f</i> ¹	<i>f</i> ¹
Matt 28:14	1277.A.19.L	)	B is unique	<i>f</i> ¹
Mark 1:2	1277.C.3.R	)	<i>f</i> ¹	<i>f</i> ¹
Mark 1:7–8	1277.C.35.R	+	—	<i>f</i> ¹
Mark 1:10	1278.A.6.L	)	<i>f</i> ¹	<i>f</i> ¹
Mark 1:13	1278.A.14.L	)	—	<i>f</i> ¹
Mark 2:1	1279.B.1.L	)	<i>f</i> ¹	<i>f</i> ¹
Mark 2:5	1279.B.20.L	)	<i>f</i> ¹	<i>f</i> ¹
Mark 2:7	1279.B.26.L	)	<i>f</i> ¹	<i>f</i> ¹
Mark 2:16	1279.C.41.R	)+	<i>f</i> ¹	<i>f</i> ¹
Mark 2:26	1280.B.20.L	)	<i>f</i> ¹	<i>f</i> ¹
*Mark 3:5–6	1280.C.10.L	+	—	118 ² , 1582 ^c
*Mark 3:5–6	1280.C.10.L	+	—	131
Mark 3:29–30	1281.B.37.L	)	<i>f</i> ¹	<i>f</i> ¹
Mark 4:10	1282.A.20.L	)	—	<i>f</i> ¹
Mark 5:40	1284.C.12.L	)	<i>f</i> ¹	<i>f</i> ¹
Mark 6:4	1285.A.14.L	—	—	<i>f</i> ¹
Mark 6:11–12	1285.B.12.L	+	<i>f</i> ¹	<i>f</i> ¹
*Mark 6:33	1286.A.37.L	)	—	<i>f</i> ¹
*Mark 6:33	1286.A.37.L	—	—	<i>f</i> ¹
Mark 7:17	1287.C.29.R	)	<i>f</i> ¹	<i>f</i> ¹
*Mark 7:28	1288.A.41.L	)	—	<i>f</i> ¹
*Mark 7:28	1288.A.41.L	)	<i>f</i> ¹	<i>f</i> ¹
*Mark 7:30	1288.B.9.L	—	<i>f</i> ¹	<i>f</i> ¹
*Mark 7:30	1288.B.9.L	)	<i>f</i> ¹	<i>f</i> ¹
Mark 7:32	1288.B.20.L	—	<i>f</i> ¹	<i>f</i> ¹
Mark 8:10–11	1289.A.10.L	)	<i>f</i> ¹	<i>f</i> ¹
Mark 9:20	1291.A.6.L	)	<i>f</i> ¹	<i>f</i> ¹
Mark 10:21	1292.C.30.L	+	<i>f</i> ¹	<i>f</i> ¹
Mark 10:29	1293.A.27.R	)	—	<i>f</i> ¹
Mark 12:6	1295.C.12.R	—	—	131, 209
Mark 12:14	1296.A.14.L	)	<i>f</i> ¹	<i>f</i> ¹

Table 16. Possible Family 1 Umlauts

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

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 ²
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 ^c
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,⁴⁹ 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 unlauded 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.

⁴⁹ 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.⁵⁰ 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 118² and 1582^c 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

⁵⁰ 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.⁵¹ 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.⁵² 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.⁵³ 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.

⁵¹ 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.

⁵² 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*.

⁵³ 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 unlauded 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.⁵⁴ 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

⁵⁴ 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 ¹ variant, 0 = none, * = line is also marked with an umlaut)																			
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
Matt 1:18 (1235.C.18.R)	0	1	0	0	1	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	
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	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	
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	
Matt 3:11-12 (1237.C.9.R)	0	0	0	0	0	1	0	0	0	0	0	0	1	0	0	0	0	0	1	0	

Table 17—Continued.

The subsequent 20 lines in Vaticanus.
(1 = f1 variant, 0 = none, * = line is also marked with an umlaut)

Location	U																			
Matt 3:12 (1237.C.12.R)	0	0	1	0	0	0	0	0	0	1	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	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
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
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
Matt 5:41 (1240.B.33.L)	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	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
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
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
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
Matt 6:5 (1241.A.7.R)	0	1	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	0	1	0	0	0	0	1*	0	0	0	1
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
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
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
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
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
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
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
Matt 8:18 (1244.A.22.L)	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	1	0
Matt 9:4 (1244.C.40.L)	0	0	1	0	0	0	1	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
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
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
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	1	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 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	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	1
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	1
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	1
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	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	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	0
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	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	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	0
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	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	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	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	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	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	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	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	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	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	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	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	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	0
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	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	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	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	0	1

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 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	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	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	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	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	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	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	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	0	1	0	1
Matt 27:55 (1276.A.18.L)	0	0	0	0	0	1	0	0	0	0	0	0	0	0	1	0	0	0	1	1	0	0
Matt 28:5 (1276.C.31.L)	0	1	1	0	0	0	0	0	0	0	0	0	0	1	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	0	1	0	0	0	0	0	1
Totals:	50	21	17	16	16	20	24	10	17	16	16	12	15	15	20	15	19	20	19	21	19	

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 unumlauted 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 unumlauted 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 ff² g¹ 2 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 f¹ (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 f¹ 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* f¹

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 Vatican us 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 umlauted lines. Given the variety of New Testament manuscripts that appear as varying from Vaticanus on umlauted 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.

APPENDIX:
AN APPARATUS OF VARIATION FOUND AT UMLAUT LOCATIONS

What follows in this appendix is an apparatus to the variation found at umlaut locations in the New Testament portion of Codex Vaticanus. It should not be considered an exhaustive list of variants. To reproduce every variant from every continuous text manuscript at the lines marked by umlauts would be an extensive task, impossible for a study such as this. What is included on the apparatus are the variants noted in NA27 along with expanded notation for all of the primary Family 1 manuscripts in the Gospels in places where the Family 1 tradition is divided. For umlaut locations where there is no NA27 entry, Tischendorf's apparatus was consulted as well as Swanson's where available.

The apparatus here follows a structure similar to the primary visual apparatus in Chapter 3. The location of the umlaut is noted by a dual entry. The first is the canonical entry (book, chapter, and verse). In locations where more than one umlaut marks a single verse, the notation "a" and "b" have been utilized to identify umlauts that come near the beginning of a verse and umlauts that occur near the end of a verse.¹ The canonical reference is followed by what has become the standard notation for marking the Vaticanus umlauts. Umlauts are identified by folio number, column letter, line number and whether

¹ For example, the umlauts at (1240.C.16.L) and (1240.C.18.L) both mark Matt 5:47, therefore the umlaut at (1240.C.16.L) is noted as Matt 5:47a and the umlaut at (1240.C.18.L) is noted as Matt 5:47b.

the umlaut is to the left or right of the column. Thus the umlaut at (1240.C.18.L) is found on folio 1240, column C, line 18, to the left of the column.

The reference information is followed by the line of text marked by the umlaut. Because so many of the variants found on unlauded lines are not limited to only the line marked, the line above as well as the line below the marked line are printed. These three lines of text are displayed horizontally, each line separated by a vertical divider: “|”, with the center line in bold for ease of identification. For example, the umlaut at (1240.C.16.L) is listed as follows:

| ασπασησθε τους αδελ | **φους υμων μονον τι** | περισσον ποιειτε ου |

The line marked by the umlaut begins with φους (the second half of αδελφους) and runs through τι.

The text of the lines of Vaticanus in this apparatus are printed using a standard Greek minuscule font of the kind typically found in modern printed Greek texts. No attempt was made to preserve anything other than the text. Breathing marks, accents, etc. commonly found in modern Greek texts, since they are generally missing from the text of Vaticanus. Diereses, spaces, *nomina sacra*, etc. which occasionally do appear in Vaticanus are also not included, though the *nomina sacra* and the superscripted line used for a final “v” are preserved in the apparatus in Chapter 3.

The variant information follows the lines of text. Standard collation notation was used for variant presentation. The text of Vaticanus at the variant unit is repeated and set off from the replacement text with a “)”. A “+” is used to note an insertion, and a “—” is used to note an omission. In the listing of witnesses NA27 notation was employed.

Gospels

Matt 1:18 (1235.C.18.R)

του δε ιησου χριστου η γενεσις | ουτως ην μνηστευθει | σης της μητρος αυτου

Matt 1:23 (1236.A.6.L)

στρι εξει και τεξεται | υιον και καλεσουσιν | το ονομα αυτου εμμα

καλεσουσιν) καλεσουσεις

D pc bo^{mss}

Matt 2:18 (1237.A.1.L)

νη εν ραμα ηκουσθη | κλαυθμος και οδυρμος | πολυς ραχηλ κλαιουσα

ηκουσθη) + θρηνος και

C D L W 0233 f¹³ 33 209 ℞ sy^{s c h}

Matt 3:8 (1237.B.30.L)

σης οργης ποιησατε ουν | καρπον αξιον της με | τανοιας και μη δοξητε

καρπον αξιον) καρπους αξιους

L U 2 28 33

Matt 3:9–10 (1237.B.37.L)

τουτων εγειραι τεκνα | τω αβρααμ ηδη δε η | αξινη προς την ριζαν

δε) + και

L f¹³ 33 118 209 1582^c ℞ sy^h

Matt 3:11–12 (1237.C.9.R)

υμας βαπτισει εν πνευματι | αγιω και πυρι ου το πτυ | ον εν τη χειρι αυτου και

και πυρι) —

E S V 2 28 579 1424 ℞

Gospels

Matt 3:12 (1237.C.12.R)

διακαθαριει την αλωνα | αυτου και συναξει τον | σιτον αυτου εις την

Matt 3:15-16 (1237.C.30.R)

δικαιοσυνην τοτε αφι | ησιν αυτον βαπτι | σθεις δε ο ιησους ευθυσ ανε

αυτον) + βαπτισθησαι
αυτον) + και (and omit δε)

sy^{s(c)}
f¹ W 700

Matt 4:16 (1238.B.27.L)

γα και τοις καθημενοις | εν χωρα και σκια θανα | του φως ανετειλεν αυ

και) —

D*

Matt 5:11 (1239.A.40.L)

ξωσιν και ειπωσιν παν | πονηρον καθ υμων | ψευδομενοι ενεκε

παν πονηρον καθ υμων) καθ υμων παν πονηρον

πονηρον) + ρημα

D h k
C W Θ 0196 f¹ 13 33 ℞ q sy^{p h} mae

Matt 5:22 (1239.C.19.R)

οτι πας ο οργιζομενος | τω αδελφω αυτου ενο | χος εσται τη κρισει ος

αυτου) + εικη

N² D L W Θ 0233 f¹ 13 33 ℞ it sy co

Matt 5:41 (1240.B.33.L)

αγαρευσει μειλιον εν | υπαγε μετ αυτου δυο | τω αιτουντι σε δος και

αυτου) + ετι αλλα
αυτου) + αλλα

D it vg^{cl} sy^s
lat sy^c

Gospels

Matt 5:44 (1240.C.1.L)

αγαπατε τους εχθρους | υμων και προσευχε | σθε υπερ των διωκων

και προσευχεσθε υπερ των) ευλογειτε τους καταρωμενους υμας καλως ποι
ιειτε τοις μισουσιν υμας και προσευχεσθε υπερ των επηρεαζοντων υμας και
L W Θ f¹³ 33 ℞ lat sy^(p) h mae

και προσευχεσθε υπερ των) ευλογειτε τους καταρωμενους υμιν καλως ποι
ειτε τοις μισουσιν υμας και προσευχεσθε υπερ των επηρεαζοντων υμας και
D*

και προσευχεσθε υπερ των) καλως ποιειτε τοις μισουσιν υμας και προσευ
χεσθε υπερ των επηρεαζοντων υμας και 1230 1242* pc lat

και προσευχεσθε υπερ των) ευλογειτε τους καταρωμενους υμας και προσ
ευχεσθε υπερ των επηρεαζοντων υμας και 1071 pc

και προσευχεσθε υπερ των) ευλογειτε τους καταρωμενους υμας καλως ποι
ιειτε τοις μισουσιν υμας προσευχεσθε υπερ των επηρεαζοντων υμας και
W

και προσευχεσθε υπερ των) ευλογειτε τους καταρωμενους υμας καλως ποι
ιειτε τοις μισουσιν υμας και προσευχεσθε υπερ των επηρεαζοντων και
D

υμων) ηυμων 209

Matt 5:45 (1240.C.6.L)

μων του εν ουρανοις | οτι τον ηλιον αυτου | ανατελλει επι πονη

οτι) οστις 1573 pc lat?
οτι) ος lat?

Matt 5:47a (1240.C.16.L)

ασπασησθε τους αδελ | φους υμων μονον τι | περισσον ποιειτε ου

αδελφους υμων μονον τι) — (omit entire verse)

αδελφους) φιλους k sy^s
αδελφους) ασπαζομενους υμας L W Θ 33 118 ℞ f h sy^h
1424

Gospels

Matt 5:47b (1240.C.18.L)

περισσον ποιειτε ου | χι και οι εθνικοι το αυ | το ποιουσιν εσεσθε ουν

χι και οι εθνικοι το αυ) — (omit entire verse)

εθνικοι) τελωναι
το αυτο) ουτως

k sy^s

L W Θ f¹³ ℞ h sy^p

K L Δ Θ 565 579 ℞ h sy^{ch} bo

Matt 6:1 (1240.C.23.R)

τελειος εστιν | προσεχετε την δικαι | οσυνην υμων μη ποι

προσεχετε) + δε

δικαιοσυνην) ελεημοσυναν
δικαιοσυνην) δοσιν

℞ L Z Θ f¹ 33 892 1241 1424 al g¹
sy^{p h} bo

L W Z Θ f¹³ 33 ℞ f k sy^{p h} mae

℞¹ sy^c bo

Matt 6:5 (1241.A.7.R)

σει σοι | και οταν προσευχησθε | ουκ εσεσθε ως οι υπο

σοι) + εν τω φανερω

και οταν προσευχησθε) — (omit whole verse)

προσευχησθε ουκ εσεσθε) προσευχη ουκ εση

L W Θ 0250 ℞ it sy^{s p h}

sy^s

(℞*) D L W Θ f¹³ 33 ℞ k q sy^{c p h}

Matt 6:9 (1241.A.36.L)

ουτως ουν προσευχε | σθε υμεις πατερ ημων | ο εν τοις ουρανοις

Gospels

Matt 6:13-14 (1241.B.9.L)

αλλα ρυσαι ημας απο του | πονηρου εαν γαρ αφη | τε τοις ανθρωποις τα

πονηρου) + αμην	17 vg ^{cl}
πονηρου) + οτι σου εστιν η βασιλεια και η δυναμις και η δοξα εις τους αι ωνας αμαν	L W Θ 0233 <i>f</i> ¹³ 33 ℞ f q bo ^p
πονηρου) + οτι σου εστιν η δυναμις εις τους αιωνας των αιωνων	k
πονηρου) + οτι σου εστιν η δυναμις και η δοξα εις τους αιωνας αμαν	sa
πονηρου) + οτι σου εστιν η βασιλεια και η δυναμις και η δοξα εις τους αι ωνας των αιωνων αμαν	2148 sa ^{ms}
πονηρου) + οτι σου εστιν η βασιλεια και η δοξα εις τους αιωνας αμαν	sy ^c
πονηρου) + οτι σου εστιν η βασιλεια και η δυναμις και η δοξα εις τους αι ωνας	118 ² g ¹ sy ^p
πονηρου) + οτι σου εστιν η βασιλεια του πατρος και του υιου και του αγι ου πνευματος εις τους αιωνας αμαν	1253 (pc)
γαρ) —	D* L pc sa ^{ms}

Mark 6:21 (1241.C.7.R)

πτουσιν οπου γαρ εστιν | ο θησαυρος σου εκει ε | σται η καρδια σου ο λυ

σου) υμων	L W Θ 0233 <i>f</i> ¹³ 33 118 209 ℞ f sy bo ^{pt}
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Matt 6:25 (1241.C.31.R)

χη ημων τι φαγητε | η τι πιητε μηδε τω σω | ματι υμων τι ενδυση

η τι πιητε) και τι πιητε	L Θ 0233 ℞ sy ^{p h}
η τι πιητε) —	℞ 892 <i>f</i> ¹ 12211 pc a b ff ^l k l vg sy ^c sa ^{mss}

Gospels

Matt 7:16 (1242.C.31.L)

πων αυτων επιγνω | θε αυτους μητι | λεγουσιν απο ακαν

αυτους) αυτοις

1346

Matt 7:21-22 (1243.A.12.L)

μα του πατρος μου του | εν τοις ουρανοις πολ | λοι ερουσιν μοι εν εκει

τοις) —

L W f^{13} \mathfrak{M}

ουρανοις) + αυτος εισελευσεται εις την βασιλειαν των ουρανων

W Θ 1241 *pc lat sy^c*

ουρανοις) + αυτος εισελευσεται εις την βασιλειαν των ουρανων

C^2 33 *pc*

Matt 8:9 (1243.C.11.R)

και γαρ εγω ανθρωπος | ειμι υπο εξουσιαν τασ | σομενος εχων υπ εμου

τασσομενος) —

\aleph B *pc it vg^{cl} (sa bo) are unique*

Matt 8:13 (1243.C.40.R)

θητω σοι και ιαθη ο | παις εν τη ωρα εκεινη | και ελθων ο ιησους εις την

παις) + αυτου

C L W Θ 0233 f^{13} \mathfrak{M} *sy sa*

εν τη ωρα εκεινη) εν τη ημερα εκεινη

W 700 1424

εν τη ωρα εκεινη) απο της ωρας εκεινης

C N Δ Θ 0250 33 *al it vg^{mss} sa^{mss}*

bo^{pt}

εκεινη) + και υποστερεψας ο εκατονταρχος εις τον οικον αυτου εν αυτη τ

η ωρα ευρεν τον παιδα υγιαινοντα

\aleph^{*2} C (N) Q (0250) f^1 (33 1241) *al*

g¹ sy^h

Gospels

Matt 8:18 (1244.A.22.L)

ο ιησους οχλον περι αυτον | εκελευσεν απελθειν | εις το περαν και προς

Matt 8:30 (1244.B.40.L)

σανισαι ημας ην δε | μακραν απ αυτων α | γελη χοιρων πολλων

δε) + ου	lat
αγελη) αγελοι	13
μακραν απ αυτων αγελη) απ αυτων μακραν	
	1071

Matt 9:4 (1244.C.40.L)

τας ενθυμησεις αυτων | ειπεν ινατι ενθυμει | σθε πονηρα εν ταις

ειπεν) + αυτοις	D N Θ f^{13} 579 <i>pc c h sy^{s p} sa mae</i> <i>bo^{mss}</i>
ινατι) + υμεις	L W Θ 0233 ^{vid} f^{13} \mathfrak{M} <i>sy^h sa?</i>

Matt 9:8 (1245.A.15.L)

οικον αυτου ιδοντες | δε οι οχλοι εφοβηθη | σαν και εδοξασαν τον

εφοβηθησαν) εθαυμασαν	C L Θ 0233 f^{13} 1582 ^c \mathfrak{M} (f) <i>sy^h</i>
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Matt 9:13-14 (1245.B.6.R)

καλεσαι δικαιους αλλα | αμαρτωλους τοτε | προσερχονται αυτω

αμαρτωλους) + εις μετανοιαν	C L Θ 0281 f^{13} 118 ² 1582 ^c \mathfrak{M} c g^1 <i>sy^{s hmg} sa mae bo^{pt}</i>
------------------------------	---

Matt 9:25 (1245.C.30.R)

εισελθων εκρατησεν | της χειρος αυτης και | ηγεθη το κορασιον

της χειρος) την χειρα	D
------------------------	---

Gospels

Matt 10:3–4 (1246.B.30.L)

ιακωβος ο του αλφαιου και | θαδδαιος σιμων ο κα | ναναιος και ιουδας

θαδδαιος) λεββαιος	D k μ
θαδδαιος) λεββαιος ο επικληθεις θαδδαιος	C ² L W Θ f ¹ 33 M f sy ^{p h}
θαδδαιος) λεββαιος ο επικληθεις ο και θαδδαιος	C*
θαδδαιος) θαδδαιος ο επικληθεις λεββαιος	13 pc
θαδδαιος) Judas Zelotes	it
θαδδαιος) —	sy ^s
καναναιος) καπανιτης	N W Θ f ¹³ M sy ^h

Matt 10:12–13 (1246.C.26.L)

οικιαν ασπασασθε αυ | την και εαν μεν η η οι | κια αξια ελθεατω η ειρη

αυτην) + λεγοντες ειρηνη το οικω τουτω

N*² D L W Θ 0281^{vid} f¹ (1424) al it
vg^{cl}

Matt 10:29 (1247.B.33.L)

και εν εξ αυτων ου πε | σειται επι την γην ανευ | του πατρος υμων υμων

επι) + επι	157
την γην) της γης	X 1424
επι την γην) —	L

Gospels

Matt 11:23 (1248.C.28.L)

σεως η υμιν και συ κα | φαρναουμ μη εως ου | ρανου υψωθηση εως

μη εως ουρανου υψωθηση) η εως του ουρανου υψωθεισα
33 \mathfrak{M} h sy^{sph}

μη εως ουρανου υψωθηση) ουρανου υψωθεισα
 Δ pc

μη εως ουρανου υψωθηση) η εως του ουρανου υψωθης
 Γ f¹³ 700 al f g¹ q

καφαρναουμ μη εως) καπαρναουμ μη εως του
1 131 1582

καφαρναουμ μη εως) καπαρναουμ η εως του
118 209

Matt 12:3 (1249.B.1.L)

τι εποιησεν δαυειδ ο | τε επεινασεν και οι με | τ αυτου πως εισηλθεν

επεινασεν) + αυτος L Y Θ 118 1582^c

Matt 12:15 (1249.C.11.R)

χωρησεν εκειθεν και | ηκολουθησαν αυτω | πολλοι και εθεραπευ

αυτω) + οχλοι N*

Matt 12:22 (1249.C.41.R)

πευσεν αυτον ωστε | τον κωφον λαλειν και | βλεπειν και εξισταντο

τον κωφον) τον κωφον και τυφλον L W Δ Θ 0233 f¹ 13 700 l 844
l 2211 al sy^{ph}

τον κωφον) τον τυφλον και κωφον C 0281 33 118 209 \mathfrak{M} q

τον κωφον) — lat

κωφον) + και N² C L 0233 \mathfrak{M} sy^h

Gospels

Matt 12:23 (1250.A.2.L)

παντες οι οχλοι και ε | λεγον μητι ουτος εστιν | ο υιος δαυειδ οι δε φα

ελεγον) λεγοντες
μητι) + οτι

N U
D*

Matt 13:3–4 (1251.B.4.L)

ξηλθεν ο σπειρων του | σπειρειν και εν τω σπει | ρειν αυτον α μεν επε

σπειρειν¹) σπειραι

Ⲛ (D) L W Θ *f*¹ 13 33 700 892 1241
1424 *pm*

σπειρειν¹) σπειραι τον σπορον αυτου

579 *pc* b *ff*¹ h *vg*^s (*sy*^s)

Matt 13:25 (1252.A.31.L)

θρωπους ηλθεν αυτου | ο εχθρος και επεσπει | ρεν ζειζανια ανα με

επεσπειρεν) επεσπαρκεν
επεσπειρεν) εσπειρεν

Ⲛ*
C D L W *f*¹³ 118 209 ⲙ e k q

Matt 13:47 (1253.A.38.R)

την θαλασσαν και εκ | παντος γενους συνα | γαγουση ην οτε επλη

συναγαγουση) συναγουση
συναγαγουση) συναγουσιν
συναγαγουση) συναπαγουση
συναγαγουση) συναγαγουσι

E F Y* Θ 33
L
Δ
*f*¹³ 28 1071

Matt 13:50–51 (1253.B.13.L)

και ο βρυγγμος των οδον | των συνηκατε ταυ | τα παντα λεγουσιν αυ

οδοντων) + λεγει αυτοις ο ιησους

C L W Θ 0233 *f*¹ 13 33 ⲙ (a) f h q
(*vg*^{mss}) *sy*^{(c p)h} (*mae*) *bo*^{mss}

Gospels

Matt 13:55 (1253.B.39.L)

αδελφοι αυτου ιακω | βος και ιωσηφ και σιμων | και ιουδας και αι αδελ

ιωσηφ) ιωσης

K L W Δ 0106 *f*¹³ 565 1241 1582^c
pm k q^c sa bo^{mss}

ιωσηφ) ιωση

118 209 700* *pc lat sy^h bo^{pt}*

ιωσηφ) ιωαννης

*ℵ^{*vid} D Γ 579 1424 pm vg^{mss}*

Matt 14:20 (1254.B.18.L)

εχορτασθησαν και η | ραν το περισσευον των | κλασματων δωδεκα

των κλασματων) —

Θ

Matt 15:5–6 (1255.A.31.L)

τρι δωρον ο εαν εξ εμου | ωφεληθης ου μη τι | μησει τον πατερα αυ

ωφεληθης) + ουδεν εστιν

ℵ^{}*

ωφεληθης) + και

K L N W Γ Δ 0106 *f*¹³ 1424 *℞ lat*
sy^{sph}

Matt 15:8 (1255.A.39.L)

μων ησαιας λεγων ο | λαος ουτος τοις χει | λεσιν με τιμα η δε καρ

ο λαος ουτος) εγγιζει μοι ο λαος ουτος τω στοματι αυτων και

C W 0106 118 209 *℞ f q sy^h*

ουτος) + εγγιζει μοι

1 131

Matt 15:9 (1255.B.3.L)

τες διδασκαλιας ενταλ | ματα ανθρωπων | και προσκαλεσαμενος

Gospels

Matt 15:14 (1255.B.23.L)

ριζωθησεται αφετε | αυτους τυφλοι εισιν | οδηγοι τυθλος δε τυ

αυτους) τους τυφλους D
τυφλοι εισιν οδηγοι) οδηγοι εισιν τυφλοι τυφλων C W 0106 \mathfrak{M} q
τυφλοι εισιν οδηγοι) οδηγοι εισιν τυφλων K pc sy^{sc}
τυφλοι εισιν οδηγοι) οδηγοι εισιν τυφλοι \aleph^{*2}

Matt 15:16–17 (1255.B.32.L)

και υμεις ασυνετοι ε | στε ου νοειτε οτι παν | το εισπορευομενον εις

ου) ουπω \aleph C L W 0106 0281 f^1 \mathfrak{M} f q sy^h bo

Matt 15:19 (1255.C.1.R)

διας εξερχονται δια | λογισμοι πονηροι φο | νοι μοιχειαι πορνειαι

φονοι) φθονοι 1 131 1582*
φονοι μοιξειαι) μοιξειαν φονοι L

Matt 16:13 (1256.C.31.L)

μαθητας αυτου λεγων | τινα λεγουσιν οι αν |θρωποι ειναι τον υιον

τινα) + με D L Θ f^{113} 33 \mathfrak{M} (^s C W pc) it vg^{mss}
λεγουσιν οι ανθρωποι ειναι) οι ανθρωποι λεγουσιν ειναι sy^(sc)
λεγουσιν οι ανθρωποι ειναι) οι ανθρωποι ειναι λεγουσιν \aleph^2 D 579 700 a b e q
λεγουσιν οι ανθρωποι ειναι) λεγουσιν ειναι οι ανθρωποι \aleph^*
λεγουσιν οι ανθρωποι ειναι) λεγουσιν ειναι οι ανθρωποι f^1 ff¹

Gospels

Matt 17:2–3 (1257.C.7.R)

α αυτου εγενετο λευ | κα ως το φως και ιδου | ωφθη αυτοις μωυσης
το φως) χιων

D lat sy^c bo^{mss}

Matt 18:7 (1259.A.6.L)

θειν τα σκανδαλα πλην | ουαι τω ανθρωπω εκει | νω δι ου το σκανδαλον
εκεινω) —

Ⲣ D L f¹ 579 892 pc aur g¹ vg^{st ww} sy
sa^{mss} mae bo

Matt 18:8 (1259.A.10.L)

η ο πους σου σκανδαλι | ζει σε εκκοψον αυτον | και βαλε απο σου καλον
αυτον) αυτα
αυτον) αυτην

W 33 118 209 ⲙ sy^h bo
U pc aur

Matt 18:10–12 (1259.A.33.L)

σωπον του πατρος μου | του εν ουρανοις τι υ | μιν δοκει εαν γενηται

ουρανοις) + ηλθεν γαρ ο υιος του ανθρωπου σωσαι το απολωλος

D W Θ^c 078^{vid} 118 209 ⲙ lat sy^{cp h}
bo^{pt}

ουρανοις) + ηλθεν γαρ ο υιος του ανθρωπου ζητησαι και σωσαι το
απολωλος

(L^{mg}) 579 892^c al c sy^h bo^{pt}

Matt 18:22 (1259.C.10.R)

εως επτακις αλλα εως | εβδομηκοντακις ε | πτα δια τουτο ωμοι

επτα) επτακις

D*

Gospels

Matt 18:35 (1260.A.34.L)

τω αδελφω αυτου α | πο των καρδιων υμων | και εγενετο οτε ετελε

υμων) + τα παραπτωματα αυτων

C W f¹³ 33 118 209 1582^c π f h
sy^{(p)h}

Matt 19:5 (1260.B.18.L)

ναικι αυτου και εσον | ται οι δυο εις σαρκα μιαν | ωστε ουκετι εισιν δυ

οι) —

Z

Matt 19:17 (1260.C.33.L)

ωνιον ο δε ειπεν αυτω | τι με ερωτας περι του | αγαθου εις εστιν ο αγαθος

τι με ερωτας περι του αγαθου εις εστιν ο αγαθος) τι με λεγεις αγαθον
ουδεις αγαθος ει μη εις ο θεος

C W f¹³ 33 118 209 1582^c π f q
sy^{p h} sa bo^{ms}

Matt 19:23 (1261.A.21.L)

ος δυσκολως εισελευ | σεται εις την βασιλει | αν των ουρανων πα

εισελευσεται) + πλουσοις

565

Matt 20:7 (1261.C.9.R)

δεις ημας εμισθωσατο | λεγει αυτοις υπαγετε | και υμεις εις τον αμπε

αυτοις) —

L

Gospels

Matt 20:15 (1262.A.2.L)

ο θελω ποιησαι εν τοις | εμοις η ο οφθαλμος | σου πονηρος εστιν ο

εν τοις εμοις) —
η ο) ει
η) ει

b ff² g^{1 2 1}
1 1582
E 118 1424

Matt 21:3 (1262.C.25.L)

χρειαν εχει ευθυσ δε | αποστελει αυτους | τουτο δε ολον γεγονεν

αποστελει) αποστελλει

C L W Z Θ f^{1 13} 33 ℞ d h

Matt 21:29 (1263.C.40.R)

τω αμπελωνι μου ο δε | αποκριθεις ειπεν εγω | κυριε και ουκ απηλθεν

ειπεν εγω κυριε και ουκ απηλθεν) ου θελω υστερον δε μεταμεληθεις
απηλθεν

(℞) C L W (Z) 0102 0281 f¹ 33 ℞ f
q vg^{ww} sy^p h sa^{mss} mae

Matt 21:37 (1264.B.7.L)

τον υιον αυτου λεγων | εντραπησονται τον | υιον μου οι δε γεωργοι

Matt 21:41 (1264.B.22.L)

νοις λεγουσιν αυτω | κακους κακως απολε | σει αυτους και τον αμ

απολεσει) αναλωσει

L

Matt 22:32 (1265.C.30.R)

και ο θεος ισαακ και ο θεος | ιακωβ ουκ εστιν ο θεος | νεκρων αλλα ζωντων

ο θεος) θεος
ο θεος) ο θεος θεος

℞ D W 1424*
(Θ f¹³) 0102 ℞ sy^h

Gospels

Matt 22:37-38 (1266.A.7.L)

και εν ολη τη διανοια | σου αυτη εστιν η με | γαλη και πρωτη εντο

η) —

DEFGHKLSUYΠf¹³

28 157 788 1071 1346

μεγαλη) πρωτη

EFGHKMSUWYΔΓΠΩ2

28 157 565 579 1071

Matt 23:3 (1266.B.2.L)

παντα ουν οσα εαν ειπω | σιν υμιν ποιησατε και | τηρειτε κατα δε τα ερ

υμιν) + τηρειν

W 0102 0107 f¹³ 33 ℞ q sy^{p h}

υμιν) + ποιειν

Γ 700 pc

ποιησατε και τηρειτε) ποιειτε και τηρειτε

D f¹ 700 pc co?

ποιησατε και τηρειτε) τηρειτε και ποιειτε

W 0102 0107 f¹³ 33 ℞ lat sy^{p h}

ποιησατε και τηρειτε) ακουετε και ποιειτε

sy^c

ποιησατε και τηρειτε) ποιησατε

℞* (Γ) pc sy^s

ποιησατε και τηρειτε) τηρειτε

Φ pc

Matt 23:5 (1266.B.19.L)

λακτηρια αυτων και | μεγαλυνουσιν τα κρα | σπεδα φιλουσιν δε την

Matt 23:8 (1266.B.29.L)

ραββει υμεις δε μη κλη | θητε ραββει εις γαρ ε | στιν υμων ο διδασκα

μη κληθητε) μηδενα κλεσητε

Θ (g¹ vg^{mss} sy^{s c})

Gospels

Matt 24:1–2 (1267.C.31.R)

τας οικοδομας του ι | ερου ο δε αποκριθεις | ειπεν αυτοις ου βλε

ο δε αποκριθεις) ο δε ιησους

C \mathfrak{M} K M UW Δ Π 28 157 565 579
1071 1424

Matt 24:6–7 (1268.A.17.L)

γενεσθαι αλλ ουπω | εστιν το τελος εγερ | θησεται γαρ εθνος ε

εστιν) —

U 33 108 127

εγερθησεται) εγερθησονται

L

Matt 24:43 (1269.B.18.L)

εγρηγορησεν αν και ου | κ αν ειασεν διορυγηται | την οικιαν αυτου δια

διορυγηται) διορυχθηται

\aleph D L 067 1 33 892 1582 *pc*

Matt 24:49 (1269.B.42.L)

δουλους αυτου εσθι | η δε και πεινη μετα των | μεθυοντων ηξει ο κυριος

πεινη) πινειν

G W Π 2 28 565 700 1424 1582^c

εσθιη) εσθιειν

G W Π 2 28 565 700 1582^c

δε) τε

C G W *f*¹ 33 700 1424

Matt 25:1–2 (1269.C.17.R)

θον εις υπαντησιν του | νυμφιου πεντε δε ε | ξ αυτων ησαν μωραι και

του νυμφιου) τω νυμφιω

C *pc*

του νυμφιου) των νυμφιων

892^{*}

του νυμφιου) + και της νυμφας

D Θ *f*¹ *pc* latt ^{sys p h**} mae

Gospels

Matt 25:13 (1270.A.18.L)

μας γρηγορειτε ουν ο | τι ουκ οιδατε την ημε | ραν ουδε την ωραν

Matt 25:34 (1270.C.32.L)

μων τοτε ερει ο βα | σιλευς τοις εκ δεξιων | αυτου δευτε οι ευλο

Matt 26:11 (1271.C.7.R)

ειργασατο εις εμε παν | τοτε γαρ τους πτωχους | εχετε μεθ εαυτων ε

παντοτε γαρ τους πτωχους) τους πτωχους γαρ παντοτε

E F H M 28 69 118 157 700 1424

γαρ) —

⊖

Matt 26:17 (1271.C.31.R)

ριαν ινα αυτον παραδω | τη δε πρωτη των αζυμων | προσηλθον οι μαθηται

παραδω) + αυτοις

D ⊖ 892 it sa^{ms} mae bo

Matt 26:26 (1272.A.35.L)

μαθηταις ειπεν λαβε | τε φαγετε τουτο εστι | το σωμα μου και λαβων

Matt 26:27–28 (1272.A.40.L)

λεγων πιετε εξ αυτου | παντες τουτο γαρ εστι | το αιμα μου της διαθη

παντες) —

D b

γαρ) —

C³ f¹ 22 700

Gospels

Matt 26:42–43 (1272.C.35.L)

το πω γενηθητω το θε | λημα σου και ελθων πα | λιν ευρεν αυτους κα

παλιν ευρεν αυτους) ευρεν αυτους παλιν

A K W Δ 565 1241 1424 *al* sy^h

παλιν ευρεν αυτους) ευρισκει αυτους παλιν

Ⲙ

Matt 26:53 (1273.B.4.L)

ρακαλεσαι τον πατερα | μου και παραστησει μοι | αρτι πλειω δωδεκα λε

μοι) + ωδε

Ⲛ* Θ *f*¹ (1844) (bo)

Matt 26:60 (1273.B.41.R)

χ ευρον πολλων προ | σελθοντων ψευδομαρ | τυρων υστερον δε προσ

πολλων προσελθοντων) προσελθοντων πολλων

*f*¹

προσελθοντων ψευδομαρτυρων) ψευδομαρτυρων προσελθοντων

C W *f*¹³ Ⲙ sy^h

Matt 26:65–66 (1273.C.28.R)

ιδε νυν ηκουσατε την | βλασφημιαν τι υμιν | δοκει οι δε αποκριθεν

βλασφημιαν) + αυτου

A C W Θ 0281 *f*¹ ¹³ 33 Ⲙ b f ff² q
vg^{mss} sy^p h (mae)

Matt 26:75 (1274.A.21.L)

σεν και εμνησθη ο πε | τρος του ρηματος ιησου ει | ρηκοτος οτι πριν αλε

ρηματος) + του

C² K L M S U V Π *f*¹

Gospels

Matt 27:34 (1275.B.10.L)

λεγομενος εδωκαν | αυτω πειν οινον μετα | χολης μεμιγμενον και

οινον) οξος

A N W 118 1582^c 0250 0281 \mathfrak{M} c f h
q sy^{p h} mae bo^{mss}

Matt 27:35–36 (1275.B.16.L)

τα ιματια αυτου βαλλον | τες κληρον και καθημε | νοι ετηρουν αυτον ε

κληρον) + ινα πληρωθη το ρηθεν δια του προφητου διεμερισαντο τα
ιματια μου εαυτοις και επι τον ιματισμον μου εβαλον κληρον

Δ 1424 al it vg^{cl} sy^h mae

κληρον) + ινα πληρωθη το ρηθεν υπο του προφητου διεμερισαντο τα
ιματια μου εαυτοις και επι τον ιματισμον μου εβαλον κληρον

f^{1 13}

κληρον) + ινα πληρωθη το ρηθεν δια του προφητου λεγοντος
διεμερισαντο τα ιματια μου εαυτοις και επι τον ιματισμον μου εβαλον κληρον

0250

κληρον) + ινα πληρωθη το ρηθεν δια του προφητου διεμερισαν τα ιματια
μου εαυτοις και επι τον ιματισμον μου εβαλον κληρον

⊖

Matt 27:55 (1276.A.18.L)

τος ησαν δε εκει γυναι | κες πολλαι απο μακρο | θεν θεωρουσαι αιτινες

απο) —

A K Y W Δ Π 1424

Matt 28:8 (1276.C.31.L)

μεγαλης εδραμον α | παγγειλαι τοις μαθη | ταις αυτου και ιδου

Matt 28:14 (1277.A.19.L)

και εαν ακουσθη του | το υπο του ηγεμονος | ημεις πεισομεν και

υπο) επι

B D 0148 892 pc are unique.

Gospels

Mark. 1:2 (1277.C.3.R)

ιησου χριστου υιου θεου καθως γε | γραπται εν τω ησαια τω | προφητη ιδου
αποσ텔

εν τω) εν
τω προφηταη) τοις προφηταις

D Θ *f*¹ 700 1844 12211 *pc*
A W *f*¹³ ℞ *vg*^{ms} *sy*^h (bo^{mss})

Mark 1:7-8 (1277.C.35.R)

μαντα των υποδημα | των αυτου εγω εβαπτι | σα υμας υδατι αυτος

υποδηματων) υποδηματος
εγω) + μεν
εβαπτισα υμας) υμας εβαπτισα

L
A D G H K M P U W Y
Γ Δ Π 2 28 157 700 1071 1424 *f*¹
69 124 788 565 *f*¹³

Mark 1:10 (1278.A.6.L)

πνευμα ως περιστεραν | καταβαινον εις αυτον | και φωνη εγενετο εκ

καταβαινον) + και μενον
εις) επ

℞ (W) 33 *pc* lat bo^{pt}
℞ A L W Θ *f*¹ 33 ℞ *sy*

Mark 1:13 (1278.A.14.L)

μον και ην εν τη ερημω | τεσσαρακοντα ημερας | πειραζομενος υπο του

τεσσαρακοντα ημερας) ημερας τεσσαρακοντα

A D U Δ Π 2 28 69 124 157 565
700 788 1071 *f*^{1 13} ℞

Mark 1:24 (1278.B.27.L)

σοι ιησου ναζαρηνε ηλ | θες απολεσαι ημας οι | δα σε τις ει ο αγιος του θεου

οιδα) οιδαμεν

℞ L Δ 892 bo

Gospels

Mark 1:43 (1279.A.22.L)

λεπρα και εκαθαρισθη | και εμβριμησαμενος | αυτω ευθους εξεβαλεν

και εκαθαρισθη και εμβριμησαμενος αυτω ευθους εξεβαλεν αυτον) —
W
εμβριμησαμενος) ενεβρισαμενος D

Mark 1:44 (1279.A.27.L)

πης αλλα υπαγε σεαυ | τον δειξον τω ιερει κ | αι προσενεγκε περι του

σεαυτον δειξον) δειξον σεαυτον D
σεαυτον δειξον) δειξον εαυτον W
ιερει) αρχιερει 33 69

Mark 2:1 (1279.B.1.L)

καφαρναουμ δι ημε | ρων ηκουσθη οτι εν οι | κω εστιν και συνηχθη

εν οικω) εις οικον A C 1030 *f*^{1 13} M

Mark 2:5 (1279.B.20.L)

λεγει τω παραλυτικω | τεκνον αφιενται σου | αι αμαρτιαι ησαν δε

αφιενται) αφεωνται P⁸⁸ N A C D L W 1030 *f*^{1 13} M b f
q sy
αφιενται) αφιωνται (Δ) Θ

Mark 2:7 (1279.B.26.L)

καρδιαις αυτων τι ου | τος ουτως λαλει βλασφη | μει τις δυναται αφιε

βλασφημει) βλασφημιας A C W Θ (1030) *f*^{1 13} 33 M c e f sy^(P)

Gospels

Mark 2:16 (1279.C.41.R)

λωνων και των αμαρ | τωλων εσθιει και α | κουσας ο ιησους λεγει αυτοις

εσθιει) εσθιετε	Θ
εσθιει) εσθιετε και πινετε	G 565 700 1241 1424 <i>pc</i>
εσθιει) εσθιετε και πινει	Ϟ ⁸⁸ A <i>f</i> ¹ 33 Ϟ c q sy sa ^{ms}
εσθιει) εσθιει και πινει ο διδασκαλος υμων	Ν (°C) L Δ <i>f</i> ¹³ (579) <i>pc vg co</i>

Mark 2:24 (1280.B.7.L)

οι φαρισαιοι ελεγον | αυτω ιδε τι ποιουσιν | τοις σαββασιν ο ουκ εξε

αυτω) —	D
----------	---

Mark 2:26 (1280.B.20.L)

κ εξεστιν φαγειν ει μη | τους ιερεις και εδωκεν | και τοις συν αυτω ου

τους ιερεις) τοις ιερειουσιν	A C D (L Θ) W <i>f</i> ¹ Ϟ
τους ιερεις) τοις ιερεις μονοις	Δ 33 <i>pc sa</i> ^{mss} bo (° <i>f</i> ¹³ it <i>vg</i> ^{mss})
τους ιερεις) τοις αρχιερεουσιν	(Φ) 28 579 1241 <i>pc</i>

Mark 3:5-6 (1280.C.10.L)

νεν και απεκατεσταθη | η χειρ αυτου και εξελ | θοντες οι φαρισαιοι

αυτου) + ευθεως	D
αυτου) + υγιης ως η αλλη	C ³ L M U Y Γ <i>f</i> ¹³ 69 118 ² 157 700 1424 1582 ^c Ϟ
εξελθοντες) + ελθοντες	131

Gospels

Mark 3:29–30 (1281.B.37.L)

α ενοχος εστιν αιωνι | ου αμαρτηματος οτι | ελεγον πνευμα ακαθαρ

αμαρτηματος) κρισεως
αμαρτηματος) κολασεως
αμαρτηματος) αμαρτιας

A C² f¹ (1424) ℞ fr¹ vg^{ms} sy^{p h} bo^{pt}
348 1216 pc
C^{*vid} D W f¹³

Mark 4:10 (1282.A.20.L)

νετο κατα μοναξ η | ρωτων αυτον οι περι | αυτον συν τοις δωδε

ηρωτων) ηρωτων
ηρωτων) επηρωτων
ηρωτων) ηρωτησαν
ηρωτων) επηρωτησαν
περι αυτον συν τοις δωδεκα) μαθηται αυτου

℞ C 579
D Θ 565 1424
K M U Π f¹ 2 157 ℞
W f¹³ 28 700 1346
D W Θ f¹³ 28 565 2542 it sy^s

Mark 4:24 (1282.C.3.L)

ακουετω και ελεγεν | αυτοις βλεπετε τι ακου | ετε εν ω μετρω μετρει

τι) τα

D

Mark 5:11 (1283.C.4.R)

αγγελη χοιρων μεγαλη | βοσκομενη και παρε | καλεσαν αυτον λεγον

βοσκομενη) βοσκομενων
παρεκαλεσαν) παρεκαλου

℞² A L Δ
A D K M Π

Mark 5:40 (1284.C.12.L)

λα καθευδει και κατεγε | λων αυτου αυτος δε | εκβαλων παντας παρα

αυτος δε) ο δε
αυτος δε) ο δε ιησους

A W 0132 f¹³ ℞
Φ f¹ pc sy^{h**}

Gospels

Mark 6:4 (1285.A.14.L)

εν αυτω και ελεγεν | αυτοις ο ιησους οτι ουκ ε | στιν προφητης ατι

αυτοις) —
οτι) —

W *f*^{1 13} 28
S Δ Θ *f*¹³ 13 33 69 124 565 579 700

Mark 6:11–12 (1285.B.12.L)

δων υμων εις μαρτυ | ριον αυτοις και εξελ | θοντες εκηρυξαν ινα

αυτοις) + αμην λεγω υμιν ανεκτοτερον εσται σοδομοις η γομοπποις εν
ημερα κρισεως η τη πολει εκεινη

A *f*^{1 13} (33) ρ a f q sy^{p,h} bo^{pt}

Mark 6:21 (1285.C.14.R)

νης ημερας ευκαιρου | οτε ηρωδης τοις γενε | σιοις αυτου δειπνον

ηρωδης) + εν

ϕ⁴⁵

Mark 6:33 (1286.A.37.L)

τοπον κατ ιδιαν και ει | δον αυτους υπαγοντας και | εγνωσαν πολλοι και

ειδον) ειδαν
ειδον) ιδον
αυτους υπαγοντας) + οι οχλοι
ειδον) ιδοντες
και) —

D
Ξ Α Η Κ Λ Μ Ν Δ Π
13 69 124
*f*¹
*f*¹

Mark 7:4 (1287.B.6.L)

σιν των πρεσβυτερων | και απ αγορας εαν μη | βαπτισωνται ουκ εσθι

αγορας) + οταν ελθωσιν

D W *pc* it vg^{mss}

Gospels

Mark 7:13–14 (1287.C.14.R)

μοια τοιαυτα πολλα | ποιειτε και προσκα | λεσαμενος παλιν τον

ποιειτε) ποιειαι Δ
τοιαυτα πολλα ποιειτε) — W

Mark 7:17 (1287.C.29.R)

των αυτον οι μαθηται | αυτου την παραβολην | και λεγει αυτοις ουτως

την παραβολην) περι της παραβολης A W Θ f^{1,13} ℞ sa^{ms}

Mark 7:28 (1288.A.41.L)

λειν η δε απεκριθη και | λεγει αυτω ναι κυριε και | τα κυναρια υποκατω

λεγει) λεγουσα ϕ⁴⁵ D W Θ 700 f^{1,13} 28 565
ναι κυριε και) ναι κυριε και γαρ A L f¹ ℞ lat sy^h
ναι κυριε και) κυριε αλλα και D it
ναι κυριε και) κυριε και ϕ⁴⁵ W Θ f¹³ 565 700 sy^s

Gospels

Mark 7:30 (1288.B.9.L)

θουσα εις τον οικον | αυτης ευρε το παιδιον | βεβλημενον επι την

αυτης) —

℘⁴⁵ D W f¹ 28 it bo^{ms}

το παιδιον βεβλημενον επι την κλινην και το δαιμονιον εξεληλυθος) την
θυγατερα αυτης βεβλημενην επι την κλινην και το δαιμονιον εξεληλυθος

Θ 700 a f n q sy^p

το παιδιον βεβλημενον επι την κλινην και το δαιμονιον εξεληλυθος) την
θυγατερα βεβλημενην επι την κλινην και το δαιμονιον εξεληλυθος

D

το παιδιον βεβλημενον επι την κλινην και το δαιμονιον εξεληλυθος) την
θυγατερα αυτης βεβλημενην επι της κλινης και το δαιμονιον εξεληλυθος

565

το παιδιον βεβλημενον επι την κλινην και το δαιμονιον εξεληλυθος) την
θυγατερα βεβλημενην επι της κλινης και το δαιμονιον εξεληλυθος

f¹ / 2211

το παιδιον βεβλημενον επι την κλινην και το δαιμονιον εξεληλυθος) το
δαιμονιον εξεληλυθος και την θυγατερα βεβλημενην επι της κλινης

℘⁴⁵ A W f¹³ ℞ sy^h

Mark 7:32 (1288.B.20.L)

φερουσιν αυτω κωφον | και μογλαλον και πα | ρακαλουσιν αυτον ι

και¹) —

℘⁴⁵ D W f¹³ 33 ℞ sy co

Mark 7:33 (1288.B.26.L)

κατ ιδιαν εβαλεν τους | δακτυλους αυτου εις | τα ωτα αυτου και πτω

αυτο) —

℞ L W 892 c i

Gospels

Mark 8:10–11 (1289.A.10.L)

ηλθεν εις τα μερη δαλ | μανουθα και εξηλ | θον οι φαρισαιοι και

τα μερη δαλμανουθα) τα ορια	Δ (N) 1241 1424 <i>pc f</i>
τα μερη δαλμανουθα) τα οριος δαλμανουθα	W
τα μερη δαλμανουθα) τα οριος μαγεδα	(28 <i>sy</i> ^s)
τα μερη δαλμανουθα) τα μερη μαγαδα	Θ <i>f</i> ^{1 13} 2542 <i>pc</i>
τα μερη δαλμανουθα) τα μερη	118
τα μερη δαλμανουθα) τα μερη μαγεδα	565 <i>it</i>
τα μερη δαλμανουθα) το ορια μαγαδα	aur c (k)
τα μερη δαλμανουθα) το ορια μελεγαδα	D*

Mark 8:26 (1289.B.40.L)

λεν αυτον εις οικον | αυτου λεγων μηδε εις | την κωμην εισελθης

μηδε εις την κωμην εισελθης) υπαγε εις τον οικον σου και μηдени ειπης εις την κωμην	D q
μηδε εις την κωμην εισελθης) υπαγε εις τον οικον σου και εαν εις την κωμην εισελθης μηдени ειπης μηδε εν τη κωμην	<i>f</i> ¹³ <i>pc ff</i> ² i (lat <i>sy</i> ^{hmg})
μηδε εις την κωμην εισελθης) υπαγε εις οικον σου και εαν εις την κωμην εισελθης μηдени ειπης εν τη κωμην	Θ
μηδε εις την κωμην εισελθης) υπαγε εις οικον σου και εαν εις την κωμην εισελθης μηдени μηδεν ειπης μηδε εν τη κωμην	28
μηδε εις την κωμην εισελθης) υπαγε εις τον οικον σου και εαν εις την κωμην εισελθης μηдени ειπης εν τη κωμην	565 2542
μηδε εις την κωμην εισελθης) + μηδε ειπης τινη εν τη κωμην	A C 33 ^{vid} (892) <i>℞ sy</i> ^{p h} (bo ^{pt})

Mark 8:29–30 (1289.C.16.R)

αποκριθεις ο πετρος | λεγει αυτω συ ει ο χριστος κ | επετιμησεν αυτοις

χριστος) + ο υιος του θεου	℞ L <i>pc r</i> ¹
χριστος) + ο υιος του θεου του ζωντος	W <i>f</i> ¹³ <i>pc b sy</i> ^p sa ^{mss}

Gospels

Mark 8:38 (1290.A.20.L)

ψυχης εαυτου ος γαρ | εαν επαισχυνθη με κ | τους εμους λογους εν

εαν) αν	D G H K S U W Π f ¹ 13 2 33
εαν) —	A

Mark 9:5 (1290.B.14.L)

βι καλον εστιν ημας | ωδε ειναι και ποιησω | μεν τρεις σκηνας σοι

ημας ωδε) ωδε ημας	D
και) —	D W f ¹³ 28 69 565 579
ποιησωμεν) ποιησομεν	V 13 124
ποιησωμεν) θελεις ποιησω	D
ποιησωμεν) ει θελεις ποιησωμεν	28 700
ποιησωμεν) θελεις ποιησωμεν	Θ f ¹³ 13 28 69 565 1071

Mark 9:20 (1291.A.6.L)

το πνευμα ευθυσ συ | νεσπαραξεν αυτον και | πεσων επι της γης εκυ

συνεσπαραξεν) εσπαραξεν	Ⓟ ⁴⁵ A W Θ Ψ 067 f ¹ 13 Ⓜ
συνεσπαραξεν) εταραξεν	D

Mark 10:21 (1292.C.30.L)

ουρανω και δευρο ακο | λουθει μοι ο δε στυ | γνασας επι τω λογω α

μοι) + αρας τον σταυρον	A (f ¹ 2542) Ⓜ (a) q sy (sa ^{mss}) bo ^{mss}
μοι) + αρας τον σταυρον σου	(f ¹ W f ¹³) pc

Mark 10:29 (1293.A.27.R)

η αδελφας η μητερα | η πατερα η τεκνα η α | γρους ενεκεν εμου και

η μητερα η πατερα) η πατερα η μητερα	f ¹ Ⓜ K M N Y Π Ψ f ¹³ 28
πατερα) + η γυναικα	A C Ψ f ¹³ Ⓜ f q sy ^{p,h} bo ^{ms}

Gospels

Mark 11:5 (1294.B.11.L)

εστηκοτων ελεγον | αυτοις τι ποιειτε λυ | οντες τον πωλον οι

Mark 11:32 (1295.B.15.L)

τε αυτω αλλα ειπωμεν | εξ ανθρωπων εφοβουν | το τον οχλον απαντες

εφοβουντο) φοβουμεθα

D² N² W Θ Ψ 13 28 69 124 565 700
788

εφοβουντο) φοβουμεν

D^{*}

Mark 12:6 (1295.C.12.R)

εσχατον προς αυτους | λεγων οτι εντραπησον | ται τον υιον μου εκει

οτι) —

L N W Δ 33 131 209

εντραπησονται τον υιον) ται τον υιον εντραπησον

D

Mark 12:14 (1296.A.14.L)

οδον του θεου διδασκεις | εξεστιν δουναι κηνσον | καισαρι η ου δωμεν η

δουναι κηνσον καισαρι) κηνσον καισαρι δουναι

A f^{1 13} (28) ℞ it

δουναι κηνσον καισαρι) δουναι επικεφαλαιον καισαρι

D Θ 565 k sy^{s p}

Mark 13:14 (1297.C.33.R)

δε ιδητε το βδελυγμα | της ερημωσεως εστη | κοτα οπου ου δει ο ανα

της ερημωσεως) —

69 788

της ερημωσεως) + το ρηθεν υπο δανιηλ του προφητου

A M K U Γ Δ Θ Π f^{1 13} 2 28 69 157
579 788 1071 1424

εστηκοτα) εστηκος

D

εστηκοτα) στηκον

W f^{1 13} 28

Gospels

Mark 13:34 (1298.B.41.L)

δουλοις εαυτου την | εξουσιαν εκαστω το | εργον αυτου και τω

εξουσιαν) + και

A C² K M U W Δ Π f^{1 13} 2 28 157
700 1424 ℞

Mark 14:19–20 (1299.B.28.L)

λεγειν αυτω εις κατα | εις μητι εγω ο δε ειπεν | αυτοις εις των δωδε

εγω) + και αλλος μητι εγω

D Θ f¹ ℞ it (sy^{hmg})

εγω) + ειμι κυριε και αλλος μητι εγω

28 892 1424 pc

εγω) + ειμι κυριε ραββι και αλλος μητι εγω

A pc

εγω) + ειμι και αλλος μητι εγω

f¹³ f

Mark 14:22 (1299.C.3.R)

κεν αυτοις και ειπεν | λαβετε τουτο εστιν | το σωμα μου και λαβων

λαβετε) —

Δ 579 k

λαβετε) + φαγετε

Γ 0116 f¹³ 28 118 1241 2427 ℞ ff²
bo^{ms}

εστιν) —

W 579

Mark 14:39 (1300.A.37.L)

μον η δε σαρξ ασθενης | και παλιν απελθων | προσηυξατο τον αυτον

Mark 14:39–40 (1300.A.39.L)

προσηυξατο τον αυτον | λογον ειπων και παλιν | ελθων ευρεν αυτους

τον αυτον λογον ειπων) —

D it

και παλιν ελθων ευρεν αυτους) και υποστρεψας ευρεν αυτους παλιν

A C K M N U W Γ Δ Π f^{1 13} 2 28 ℞

Gospels

Mark 14:41 (1300.B.7.L)

δετε το λοιπον και α | ναπαυεσθε απεχει ηλ | θεν η ωρα ιδου παραδι

αναπαυεσθε) αναπαβεσθαι	D 579
απεχει ηλθεν) απεχει το τελος ηλθεν	Θ f ¹³ 565 2542 / 844 pc it sy ^(s)
απεχει ηλθεν) απεχει το τελος ιδου ηλθεν	W

Mark 14:45 (1300.B.30.L)

θυσ προσελθων αυτω | λεγει ραββι και κατε | φιλησεν αυτον οι δε ε

λεγει) + χαιρε	C ² W f ¹ 13 565 892 1241 1424 pc a
	aur c vg ^{cl} sy ^{hmg} sa
λεγει) + ραββι	A 0116 ℞ sy ^{p h}

Mark 14:46 (1300.B.33.L)

πεβαλον τας χειρας αυ | τω και εκρατησαν αυτον | εις δε τις των παρεστη

τας χειρας αυτω) τας χειρας αυτων	ℵ* C W Δ 892 pc
τας χειρας αυτω) αυτω τας χειρας αυτων	N Σ
τας χειρας αυτω) επ αυτον τας χειρας αυτων	(A K) ℞ (lat)
τας χειρας αυτω) επ αυτον τας χειρας	al

Mark 14:51–52 (1300.C.13.L)

επι γυμνου και κρατου | σιν αυτον ο δε κατα | λιπων την σινδονα

και κρατου σιν αυτον) και κρατου αυτον οι νεανισκοι	A (C ²) ℞ q sy ^h
και κρατου σιν αυτον) οι δε νεανισκοι καρτουσιν αυτον	(W) Θ f ¹ (13) 565 700 2542 pc (sa ^{mss})

Gospels

Mark 14:54 (1300.C.26.L)

του αρχιερεως και ην | συγκαθημενος μετα | των υπηρετων και θερ

συγκαθημενος) συνκαθημενος
 συγκαθημενος) καθημενος

Ν Α C N P Δ
 D

Mark 14:70–71 (1301.B.21.L)

εξ αυτων ει και γαρ γα | λιλαιος ει ο δε ηρξατο | αναθεματιζειν και ο

και γαρ γαλιλαιος ει) και γαρ γαλιλαιος ει και η λαλια σου ομοιαζει
 και γαρ γαλιλαιος ει) —

A Θ *f*¹³ (33) ℞ q sy^{p^h} bo^{pl}
 W 2427 *pc a*

Mark 15:7 (1301.C.20.R)

εν τη στασει φονον | πεποηκεισαν και ανα | βας ο οχλος ηρξατο αι

αναβας) αναβας ολος
 αναβας) αναβοησας

D a (k)
 Ν² A C W Θ Ψ *f*^{1 13} 33 ℞ sy bo^{ms}

Mark 15:21 (1302.A.37.L)

τον πατερα αλεξαν | δρου και ρουφου ινα | αρη τον σταυρον αυ

και) του
 ινα αρη τον σταυρον αυτου) —

47
 M 6

Mark 15:34 (1302.C.5.L)

εστιν μεθερμηνευο | μενον ο θεος μου εις τι | εγκατελιπες με και

μου) —
 ο θεος μου) + ο θεος μου

A K P Γ Δ Θ 059 *f*^{1 13} / 844 *pm i*
 vg^{mss} sa^{mss}
 B 565 bo^{ms} are unique

Gospels

Luke 1:28-29 (1305.A.17.L)

ριτωμενη ο κυριος μετα | σου η δε επι τω λογω | διαταραχθη και διε

σου) + ευλογημενη συ εν γυναιξιν

A C D Θ f¹³ 33 118 ℣ latt sy bo^{mss}

δε) + ιδουσα

A C Θ 0130 f¹³ 33 ℣ lat sy bo^{pt}

δε) + ακουσασα

1194 vg^{cl}

Luke 1:35 (1305.B.5.L)

ψιστου επισκιασει σοι | διο και το γεννωμεν | ον αγιον κληθησεται

διο) διоти

A* W

γεννωμενον) γεννομενον

U f¹³ 33 124 579 1071

γεννωμενον) γενομενον

Γ Θ

Luke 2:14 (1307.B.4.L)

ξα εν υψιστοις θεω και | επι γης ειρηνη εν αν | θρωποις ευδοκιας

εν ανθρωποις ευδοκιας) και ανθρωποις ευδοκια

sy^{s p}

εν ανθρωποις ευδοκιας) και εν ανθρωποις ευδοκια

sy^h

Luke 2:15 (1307.B.9.L)

ουρανον οι αγγελιοι οι | ποιμενες ελαλουν προς | αλληλους διελθωμεν

ελαλουν) ειπον

A D L Θ Ξ Ψ f¹³ ℣

Luke 2:22 (1307.C.5.R)

επλησθησαν αι ημεραι | του καθαρισμου αυτων | κατα τον νομον μο

αυτων) αυτου

D pc lat sy^s sa^{ms}

αυτων) —

435 pc bo^{pt}

Gospels

Luke 2:25 (1307.C.24.R)

ευλαβης προσδεχο | μενος παρακλησιν | του ισραηλ και πνευ

Luke 2:33 (1308.A.11.L)

σου ισραηλ και ην ο | πατηρ αυτου και η μη | τηρ θαυμαζοντες ε

ο πατηρ αυτου) ιωσηφ

(A) Θ (Ψ) f^{13} 33 118 209 1582^c \mathfrak{M} it
vg^{mss} sy^{p h} bo^{pt}

Luke 2:43 (1308.B.27.L)

ιερουσαλημ και ουκ ε | γνωσαν οι γονεις αυτου | νομισαντες δε αυτον

εγνωσαν οι γονεις) εγνω ιωσηφ και η μητηρ

A C Ψ 0130 f^{13} \mathfrak{M} it sy^{p h} bo^{pt}

Luke 3:5a (1309.A.22.L)

ταπεινωθησεται και | εσται τα σκολια εις ευ | θειας και αι τραχειαι

Luke 3:5b (1309.A.23.L)

εσται τα σκολια εις ευ | θειας και αι τραχειαι | εις οδους λειας και ο

ευθειας) ευθειαν

Ⲣ A C L W Θ Ψ f^{13} 33 \mathfrak{M} it

Luke 3:15 (1309.B.30.L)

τοις οψωνιοις υμων | προσδοκωντος δε του | λαου και διαλογιζομε

Gospels

Luke 4:7 (1310.C.21.L)

αν θελω διδωμι αυτην | συ ουν εαν προσκυνη | σης ενωπιον εμου ε

εαν) + πεσων

*f*¹ 124 157 700 1346

Luke 4:8 (1310.C.25.L)

αποκριθεις αυτω ει | πεν ιησους γεγραπται κυριον | τον θεον σου προσκυ

ειπεν) + ο

(^s A) Θ 0102 ℞

αυτω ειπεν ιησους) αυτω ο ιησους ειπεν

D Ψ *pc*

αυτω ειπεν ιησους) ο ιησους ειπεν αυτω

ℵ L W Ξ *f*^{1 13} 33 579 892 1241 2542
1844 12211 *pc lat*

Luke 4:10-11 (1310.C.39.L)

σου του διαφυλαξαι | σε και οτι επι χειρων | αρουσι σε μηποτε προσ

οτι) —

D Γ Δ 0102 700 ℞ it sy^{s p} sa bo^{pt}

σε) + εν πασαις ταις οδοις σου

*f*¹ 579

Luke 5:7 (1312.C.6.L)

αμφοτερα τα πλοια | ωστε βυθιζεσθαι αυτα | ιδων δε σιμων πετρος

ωστε) παρα τι

D c e r¹ v g^{cl} sy^{s p hmg}

ωστε) + ηδη

C*

αυτα) —

D

Luke 6:9 (1314.B.26.L)

εστη ειπεν δε ιησους προς | αυτους επρωτω υμας | ει εξεστι τω σαββατω

επρωτω) επρωτησω

A D Θ Ψ *f*¹³ 33 131 1582 ℞ it sa

bo^{ms}

επρωτω) ερωτησω

1 118 209

Gospels

Luke 6:10-11 (1314.B.36.L)

κατεσταθη η χειρ αυ | του αυτοι δε επλησθη | σαν ανοιας και διελα

αυτου) + ως και η αλλη

A (D) K Q Δ Θ Ψ *f*¹ 565 2542 *al it*
sy^h

αυτου) + υγιης ως η αλλη

*f*¹³ *ⲙ*

αυτου) + υγιης

W 579 *bo?*

Luke 6:23 (1315.A.23.L)

κατα τα αυτα γαρ εποι | ουν τοις προφηταις | οι πατερες αυτων

Luke 6:32 (1315.B.17.L)

μοιως και ει αγαπατε | τους αγαπωντας υμας | ποια υμιν χαρις εστι

αγαπωντας) αγαποντας

131 579

Luke 6:40 (1315.C.23.R)

τον διδασκαλον κατηρ | τισμενος δε πας εσται | ως ο διδασκαλος αυτου

πας εσται) εστω

Ⲛ

εσται) εστω

Θ 157

κατηρτισμενος) καταρτισμενος

H

δε πας εσται ως ο διδασκαλος) —

Γ Λ* 48

Luke 7:11 (1316.C.27.L)

πορευοντο αυτω οι | μαθηται αυτου και ο | χλος πολυς ως δε ηγγι

αυτου) ικανοι

A C Θ Ψ *f*^{1 13} 33 *ⲙ b c q sy*^h

Gospels

Luke 7:42 (1318.A.28.L)

φοτεροις εχαρισατο | τις ουν αυτων πλει | ον αγαπησει αυτον

αυτων) + ειπε
αυτων) + επι

Θ 079 *f*¹³ 33 *m* sy^h
A

Luke 8:15 (1319.A.27.L)

εισιν οιτινες εν καρ | δια καλη και αγαθη α | κουσαντες τον λογον

καλη και) —

D it

Luke 8:23 (1319.B.30.L)

εις την λιμνην ανεμου | και συνεπληρουντο | και εκινδυνευον προς

συνεπληρουντο) συνεπληρουτο
συνεπληρουντο) επληρουντο

Ψ 28
700

Luke 8:26 (1319.C.7.R)

υδατι και κατεπλευ | σαν εις την χωραν των | γερασηνων ητις εστιν

κατεπλευσαν) κατεπλυσαν
κατεπλευσαν) καταπλευσαν
κατεπλευσαν) κατεπλευσεν
κατεπλευσαν) καταπλευσαντες

Ν* Α*

L

W Θ 118

33 69 124 346

κατεπλευσαν εις την χωραν) εις την χωραν κατεπλευσαν

Δ*

και κατεπλευσαν) κατεπλευσαν δε

D

Luke 8:46 (1320.B.41.L)

βουσιν ο δε ιησους ειπεν | ηψατο μου τις εγω | γαρ εγνων δυναμιν ε

Gospels

Luke 8:54 (1320.C.35.L)

ειδοτες οτι απεθανεν | αυτος δε κρατησας | της χειρος αυτης εφω

δε) + εκβαλων εξω παντας και (A C W Θ) Ψ f¹³ (33) ℞ f q sy^{p h} co

Luke 9:4-5 (1321.A.22.L)

τε εκει μενετε και ε | κειθεν εξερχεσθε και | οσοι αν μη δεχωνται

και εκειθεν) και εκειθεν μη 38 vg
εκειθεν) κακειθεν D

Luke 9:23 (1322.A.9.L)

τω τον σταυρον αυ | του καθ ημεραν και α | κολουθειτω μοι ος

και αρατω τον σταυρον αυτου) — D a l
καθ ημεραν) — ℞¹ C D ℞ it sy^{s hmg} sa^{ms}

Luke 9:39-40 (1322.C.20.L)

ποχωρει απ αυτου συν | τρειβον αυτον και εδε | ηθην των μαθητων

συντρειβον) συντρειβουν ℞*
συντρειβον) συντρειβων Γ
συντρειβον) και συντρειβει D

Luke 9:44 (1323.A.4.L)

θητας αυτου θεσθε | υμεις εις τα ωτα υμων | τους λογους τουτους

υμεις) υμιν 2*
ωτα) — 131

Gospels

Luke 9:48-49 (1323.A.32.L)

υμιν υπαρχων ουτος | εστιν μεγας αποκρι | θεις δε ιωαννης ειπεν

εστιν) εσται
εστιν) + ο

A D W Θ Ψ ^f13 ℳ e q
℞⁴⁵ pc co

Luke 9:53 (1323.B.15.L)

τον οτι το προσωπον | αυτου ην πορευομε | νον εις ιερουσαλημ

πορευομενον) πορευομενου

℞⁴⁵ lat

Luke 9:54-55 (1323.B.22.L)

πο του ουρανου και α | ναλωσαι αυτους στρα | φεις δε επετιμησεν

αυτους) + ως και ηλιας εποιησεν

A C D W Θ Ψ ^f1 13 33 ℳ it sy^{ph} bo^{pt}

Luke 10:1 (1323.C.18.R)

ξεν ο κυριος ετερους εβδο | μηκοντα δυο και απε | στειλεν ανα δυο δυο

δυο) —

ℵ A C L W Θ Ξ Ψ ^f1 13 ℳ f q sy^{ph}
bo

Luke 10:17 (1324.B.13.L)

υπεστρεψαν δε οι εβδο | μηκοντα δυο μετα χα | ρας λεγοντες κυριε και τα

δυο) —

ℵ A C L W Θ Ξ Ψ 0115 ^f1 13 33 ℳ f
i q sy^{ph} bo

Luke 10:21 (1324.B.35.L)

τη ωρα ηγαλλιασατο τω | πνευματι τω αγιω και | ειπεν εξομολογουμαι

τω αγιω) —

℞^{45vid} A W Ψ 0115 118 131 209
892 2542 pc ^f13 ℳ f q
C K Π ^f1

αγιω) + ο ιησους

Gospels

Luke 10:22 (1324.C.3.L)

νετο εμπροσθεν σου | παντα μοι παρεδοθη | υπο του πατρος μου και

σου) + και στραφεις προς τους μαθητας ειπεν

A C⁽²⁾ W Θ Ψ (1115) ℞ it sy^{p h} bo^{ms}

Luke 11:2 (1325.B.41.L)

οταν προσευχησθε | λεγετε πατερ αγιασθη | τω το ονομα σου ελθε

προσευχησθε) + μη βαττολογιετε ως οι λοιποι δοκουσιν γαρ τινες οτι εν
τη πολυλογια αυτων εισακουσθησονται αλλα προσευξομενοι

D

πατερ) + ημων ο εν τοις ουρνοις

A C D W Θ Ψ 070 118 131 209 f¹³
33^{vid} ℞ it sy^{c p h} co

πατερ) + ημων

L pc

Luke 11:53 (1327.C.23.R)

νωσ ενεχειν και απο | στοματιζειν αυτον | περι πλειονων ενε

αποστοματιζειν) αποστομιζειν

L S V* Δ 2 579

αποστοματιζειν) συνβαλλειν

D 69 788

Luke 12:11 (1328.B.9.L)

και τας αρχας και τας | εξουσιας μη μεριμνη | σητε πως η τι απολο

μεριμνησητε) μεριμνατε

A K M S U W Φ Δ Λ ℞ 28 157
1424

μεριμνησητε) προμεριμνατε

D

Luke 12:15 (1328.B.25.L)

τους ορατε και φυλασ | σεσθε απο πασης πλε | ονεξιας οτι ουκ εν τω

Gospels

Luke 12:31 (1329.A.17.L)

ζητειτε την βασιλει | αν αυτου και ταυτα | προστεθησεται υμιν

αυτου) του θεου

ⲡ⁴⁵ A D¹ Q W Θ 070 *f*¹³ 33 ⲙ lat

αυτου) —

^{sy}
ⲡ⁷⁵

ταυτα) + παντα

Ⲛ¹ A D K N Γ Θ Ψ 070 *f*¹³ 1 33 118
209 565 579 700 1241 1424 2542
pm lat sy^{p h**} sa^{mss} bo

Luke 12:49 (1329.C.29.R)

βαλειν επι την γην και | τι θελω ει ηδη ανηφθη | βαπτισμα δε εχω βα

ανηφθη) ανηχθη

U

ηδη) δε

69

Luke 12:53 (1329.C.42.R)

και δυο επι τρισιν δι | αμερισθησονται πα | τηρ επι υιω και υιος ε

πατηρ)

^s ⲡ⁴⁵

διαμερισθησονται) διαμερισθησεται

A K M N W Y Γ Δ Θ Λ Π Ψ *f*¹³ ⲙ

Luke 13:8–9 (1330.C.1.L)

περι αυτην και βαλω | κοπρια καν μεν ποιη | ση καρπον εις το μελ

κοπρια) κοφινον κοπριων

D it

κοπρια) κοπρον

1

καν μεν ποιηση καρπον) —

*f*¹

Gospels

Luke 13:11 (1330.C.11.L)

και ην συγκυπτουσα | και μη δυναμενη ανα | κυψαι εις το παντε

ανακυψαι) ανακυμψαι	A X
ανακυψαι) αναστηναι	565
ανακυψαι εις το παντελες) εις το παντελες ανακυψαι	69

Luke 13:30 (1331.B.27.L)

εν τη βασιλεια του θεου | και ιδου εισιν εσχατοι | οι εσονται πρωτοι και

εσχατοι οι εσονται πρωτοι και εισιν πρωτοι οι εσονται εσχατοι)
 πρωτοι οι εσονται εσχατοι και εσονται εσχατοι οι εσονται πρωτοι
 X

Luke 14:14 (1332.B.10.L)

σοι ανταποδοθησεται | γαρ σοι εν τη αναστασει | των δικαιων ακου

γαρ) δε	N* Nf ¹³ 1 118 209 1424 2542 pc it
γαρ) —	131

Luke 14:15 (1332.B.15.L)

πεν αυτω μακαριος | οστις φαγεται αρτον | εν τη βασιλεια του θεου

οστις) ος	A D W Θ Ψ Ϟ sy ^h
αρτον) αριστον	A* W 131 f ¹³ Ϟ sy ^{s c}

Luke 14:24 (1332.C.20.L)

κεκλημενων γευσεται | μου του δειπνου | συνεπορευοντο δε αυ

δειπνου) + πολλοι γαρ εισιν κλητοι ολιγοι δε εκλεκτοι	Γ 118 f ¹³ (579) 700 892 ^{mg} al
--	--

Gospels

Luke 15:22 (1334.A.15.L)

προς τους δουλους αυ | του ταχυ εξενεγκατε | στολην την πρωτην

αυτου) —	131
ταχυ) —	A W Θ Ψ <i>f</i> ¹ ℞ sy ^p sa ^{mss}
εξενεγκατε) ενεγκατε	℞ ⁷⁵ 579 1241 <i>pc</i>
εξενεγκατε) + την	℞ ⁷⁵ D ² <i>f</i> ^{1 13} ℞

Luke 15:30 (1334.B.15.L)

σου ουτος ο καταφα | γων σου τον βιον μετα | πορνων ηλθεν εθυσας

μετα) + των	A (D) L Q Ψ 579 <i>pc</i>
σου τον βιον) του βιον σου	<i>f</i> ¹

Luke 16:14 (1335.A.18.L)

και μαμωνα ηκουον | δε ταυτα παντα οι φα | ρεισαιοι φιλαργυροι

παντα) —	D 579 i sa ^{ms}
παντα) + και	A W (Γ) Θ <i>f</i> ^{1 13} ℞ sy ^h

Luke 16:21 (1335.B.14.L)

τραπεζης του πλου | σιου αλλα και οι κυνες | ερχομενοι επελειχον

πλουσιου) + και ουδεις εδιδου αυτοω	<i>f</i> ¹³ <i>pc</i> l vg ^{cl}
--------------------------------------	---

Luke 16:22–23 (1335.B.23.L)

δε και ο πλουσιος και ε | ταφη και εν τω αδη ε | παρας τους οφθαλμους

και) —	℞ [*] lat
---------	--------------------

Gospels

Luke 16:26 (1335.C.4.R)

μεταξυ ημων και υμων | χασμα μεγα εστηρικται | οπως οι θελοντες δια

Luke 17:4 (1336.A.8.L)

τηση εις σε και επτακις | επιστρεψη προς σε λε | γων μετανω αφη

επτακις) + της ημερας
προς σε) —

A W Θ f¹ 13 M lat sy^{p h} sa bo^{pt}
W Θ f¹³ M f i λ

Luke 17:6a (1336.A.15.L)

πιστιν ως κοκκον σι | ναπεως ελεγετε αν | τη συκαμεινω ταυτη

ελεγετε) λεγετε
αν) + τω ορει τουτω μεταβα εντευθεν εκει και μετεβαινεν και
D (sy^c)

Θ 579

Luke 17:6b (1336.A.17.L)

τη συκαμεινω ταυτη | εκριζωθητι και φυ | τευθητι εν τη θαλασ

εκριζωθητι και φυτευθητι εν τη θαλασση) μεταφυτευθητι εις την
θαλασση

D (1424 lat)

Luke 17:7 (1336.A.22.L)

δουλον εχων αροτρι | ωντα η ποιμεινοντα | ος εισελθοντι εκ του

ποιμεινοντα) ποιμεινονται
ποιμεινοντα) ητοιμενωντα

1071

579

Gospels

Luke 17:17-18 (1336.B.27.L)

κα εκαθαρισθησαν οι δε | εννεα που ουχ ευρεθη | σαν υποστρεψαντες

ουχ ευρεθησαν υποστρεψαντες δουναι) εξ αυτων ουδεις ευρεθη
υποστερεφων ος δωσει D (it sy^{s c})

Luke 17:35 (1337.A.18.R)

εσονται δυο αληθου | σαι επι το αυτο η μια | παραλημφθησεται

εσονται δυο αληθουσαι επι το αυτο η μια παραλημφθησεται η δε ετερα
αφεθησεται) — N* pc l vg^{ms}
η) — A L W Ψ ℞

Luke 17:37 (1337.A.24.R)

ο δε ειπεν αυτοις οπου | το σωμα εκει και οι αετοι | επισυναχθησονται

και οι αετοι επισυναχθησονται) συναχθησονται οι αετοι
A D W Θ Ψ f^{1 (13)} ℞ sa^{ms} bo^{pt}

Luke 18:14 (1337.C.10.R)

νος εις τον οικον εαυ | του παρ εκεινον οτι | πας ο υψων εαυτον τα

παρ εκεινον) η γαρ εκεινος A D Ψ 118² 131 f¹³ ℞ sy^h
παρ εκεινον) η εκεινος W Θ pc
παρ εκεινον) ηπερ εκεινος 157 pc
παρ εκεινον) μαλλον παρ εκεινον τον φαρισαιον
D it sy^p

Luke 18:25 (1338.A.19.L)

α τρηματος βελονης | εισελθειν η πλουσιον | εις την βασιλειαν του

εισελθειν) διελθειν A D P Θ f^{1 13} 2542 al lat sy^{s c h}

Gospels

Luke 19:7 (1338.C.33.L)

ζον λεγοντες οτι πα | ρα αμαρτωλω ανδρι ει | σηλθεν καταλυσαι στα

ανδρι) ανθρωπω	L
αμαρτωλω ανδρι) ανδρι αμαρτωλω	Ν vg

Luke 19:17 (1339.A.42.L)

προσηργασατο μνας | και ειπεν αυτω ευγε | αγαθε δουλε οτι εν ε

ευγε) ευ	Ν A L W Θ Ψ f ¹ 13 28
-----------	----------------------------------

Luke 19:33 (1339.C.25.R)

τοις λυοντων δε αυτων | τον πωλον ειπαν οι κυ | ριοι αυτου προς αυτους

ειπαν) ειπον	A R Γ Ν Λ Π 1071
---------------	------------------

Luke 19:37 (1339.C.42.L+R)

απαν το πληθος των | μαθητων χαιροντες | αινειν τον θεον φωνη με

των μαθητων) —	063 it sy ^c
μαθητων) + αυτου	Θ

Luke 20:36–37 (1341.C.9.R)

σιν θεου της αναστασεως | υιοι οντες οτι δε εγει | ρονται οι νεκροι και μω

δε) —	L
--------	---

Luke 21:9–10 (1342.B.10.L)

πρωτον αλλ ουκ ευθε | ως το τελος τοτε ε | λεγεν αυτοις εγερθη

τοτε ελεγεν αυτοις) —	D (pc) it sy ^{s c p} bo ^{ms}
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Gospels

Luke 21:17 (1342.C.2.L)

και εσεσθε μεισουμε | νοι υπο παντων δια | το ονομα μου και θριξ

υπο παντων δια το ονομα μου) δια το ονομα μου υπο παντων

K M U V Γ Λ Π

δια το ονομα μου) —

S Δ 11 122 219 229* 243

Luke 21:19 (1342.C.7.L)

υπομονη υμων κτη | σεσθε τας ψυχας υμων | οταν δε ιδητε κυκλου

κτησεσθε) κτησασθε

ℵ D L W Ψ f¹ ℞ i

Luke 21:25 (1342.C.41.L)

συνοχη εθνων εν απο | ρια ηχους θαλασσης | και σαλου αποψυχον

εν απορια) και εν αρια

ℵ

ηχους) ηχουσης

D (W) 131 ℞

Luke 22:58 (1345.B.11.L)

των ει ο δε πετρος ε | φη ανθρωπε ουκ ειμι | και διαστασης ωσει ω

πετρος εφη) ειπεν

℞^{45vid} D sy^s

πετρος εφη) πετρος ειπεν

A W Θ Ψ f¹ ℞

Luke 23:23–24 (1346.B.40.L)

κατισχυον αι φωναι | αυτων και πειλατος | επεκρεινεν γενεσθαι

αυτων) + και των αρχιερων

A D W Θ Ψ 0250 f¹ 13 ℞ (c f) sy

bo^{ms}

αυτων) + και των αρχοντων και των αρχιερων

1424

Gospels

Luke 23:46 (1347.B.8.L)

ο ιησους ειπεν πατερ εις χει | ρας σου παρατιθεμαι | το πνευμα μου τουτο

παρατιθεμαι) παρατιθημι	D <i>f</i> ¹ 892 2542 <i>al</i>
παρατιθεμαι) παρατιθησομαι	L <i>f</i> ¹³ ℞ <i>vg</i> ^{ms}

Luke 24:47 (1349.B.19.L)

εις παντα τα εθνη αρ | ξαμενοι απο ιερουσα | λημ υμεις μαρτυρες

αρξαμενοι) αρξαμενον	℞ ⁷⁵ A C ³ W <i>f</i> ^{1 13} ℞ <i>sy</i> ^h
αρξαμενοι) αρξαμενων	D Δ ^c <i>pc lat</i>
αρξαμενοι) αρξαμενος	Θ Ψ 565 <i>pc</i>

John 1:27-28 (1350.B.18.R)

τον ιμαντα του υποδη | ματος ταυτα εν βηθα | νια εγενετο περαν του

υποδηματος) + αυτος υμας βαπτισει εν πνευματι αγιω και πυρι	N (<i>pc</i>)
βηθανια εγενετο) εγενετο βηθανια	℞ ⁶⁶ ℞ <i>it</i>
βηθανια) βηθαβαρα	C ² K T Ψ ^c 083 <i>f</i> ¹³ 1 33 131 <i>pm sy</i> ^{s,c}
	sa
βηθανια) βηθααραβα	℞ ² 892 ^{vi} <i>pc (sy</i> ^{hmg} <i>)</i>

John 1:42 (1351.A.6.R)

πεν συ ει σιμων ο υιος | ιωαννου συ κληθηση | κηφας ο ερμηνευε

ιωαννου) ιωνα	A B ² Ψ <i>f</i> ^{1 13} ℞ <i>c q vg</i> ^{cl} <i>sy bo</i> ^{ms}
ιωαννου) ιωαννα	Θ 1241 <i>pc vg</i>

John 1:44 (1351.A.15.L)

δε ο φιλιππος απο βηθ | σαιδα εκ της πολεως | ανδρεου και πετρου

βηθσαιδα) βηθσαιδαν	℞ ⁶⁶ ℞* 8 127 <i>f</i> ¹³
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Gospels

John 2:14-15 (1351.C.34.R)

κερματιστας καθημε | νους και ποιησας φρα | γελλιον εκ σχοινιων

ποιησας) + ως

ⲡ^{66,75} L N W^s 0162 f¹ 33 565 892
1241 al lat sy^{hmg}

John 2:24 (1352.A.40.L)

πιστευεν αυτον αυτοις | δια το αυτον γινωσκειν | παντας και οτι ου χρει

αυτον γινωσκειν) γινωσκιν
δια το αυτον γινωσκειν παντας) —

Ⲛ
sy^s

John 3:12 (1352.C.20.L)

πιγεια ειπον υμιν και | ου πιστευετε πως ε | αν ειπω υμιν τα επου

ου πιστευετε) ουκ επιστευσατε
ου πιστευετε) ουκ επιστευετε

E H 2 22 239 382 440
97

John 3:31 (1353.B.26.L)

χομενος επανω παντων | εστιν ο ων εκ της γης | εκ της γης εστιν και εκ

ο) + δε

Ⲛ* D

John 5:2a (1355.B.40.L)

σολυμα εστιν δε εν τοις | ιεροσολυμοις επι τη | προβατικη κολυμβη

επι) εν
επι τη προβατικη κολυμβηθρα η επιλεγομενη) προβατικη κολυμβηθρα το
λεγομενον

Ⲛ² A D L Θ pc
Ⲛ* aur e vg^{cl}

Gospels

John 5:2b (1355.C.1.L)

θρα η επιλεγομενη ε | βραιστι βηθσαιδα πεν | τε στοας εχουσα εν ταυ

βηθσαιδα) βηθζαθα
βηθσαιδα) βηδζαθα
βηθσαιδα) βελζεθα
βηθσαιδα) βηθεσδα

Σ (L) 33 it
Ϟ^{(66), 75}
D (a) r¹
A C Θ 078 f^{1 13} Ϟ f q sy^{e p hmg}

John 5:25 (1356.B.24.L)

ακουσουσιν της φω | νης του υιου του θεου | και οι ακουσαντες ζη

θεου) ανθρωπου

K S Π Ω 28

John 6:11a (1357.C.1.R)

ο ιησους και ευχαριστησας | διεδωκεν τοις ανακει | μενοις ομοιως και εκ των

διεδωκεν) και εδιεδωκεν
διεδωκεν) εδιεδωκεν
διεδωκεν) + τοις μαθηταις οι δε μαθηται

Σ D it sy^{c(p)}
Ϟ^{28, 66} Ν Γ 69 579 pc
Σ² D Θ Ψ 118² f¹³ Ϟ be j (sy^s) ac²
bo^{mss}

διεδωκεν) + τοις μαθηταις αυτου οι δε μαθηται
1424 pc

John 6:11b (1357.C.3.L)

μενοις ομοιως και εκ των | οψαριων οσον ηθελον | ως δε ενεπλησθησαν

οψαριων) ιχθυων

124

John 6:41 (1358.C.25.L)

του οτι ειπεν εγω ειμι | ο αρτος ο καταβας εκ του | ουρανου και ελεγον

ο καταβας εκ του ουρανου) ο εκ του ουρανου καταβας

Μ Γ Ψ 13 28 69 124 157 1424 f¹³

Gospels

John 6:42-43 (1358.C.32.L)

λεγει οτι εκ του ουρα | νου καταβεβηκα απε | κριθη ιησους και ειπεν αυτοις

καταβεβηκα) καταβεβηκεναι D
καταβεβηκα) καταβευηκα 579

John 7:16-17 (1360.B.13.L)

χη ουκ εστιν εμη αλλα | του πεμψαντος με ε | αν τις θελη το θελημα

του πεμψαντος με) + πατρος 33

John 7:26 (1360.C.14.L)

αυτω λεγουσιν μηπο | τε αληθως εγνωσαν οι | αρχοντες οτι ουτος

μηποτε) μητι N D 49 108

John 7:29 (1360.C.28.L)

ον υμεις ουκ οιδατε εγω | οιδα αυτον οτι παρ αυτου | ειμι κακεινος με απε

εγω) + δε ρ⁶⁶ N D N f¹ 33 565 1241 al it vg^{mss}
sy sa^{mss} pbo bo

John 7:39a (1361.A.38.L)

πιστευσαντες εις αυτον | ουπω γαρ ην πνευμα α | γιον δεδομενον οτι ιησους

πνευμα αγιον δεδομενον) το πνευμα το αγιον επ αυτους
πνευμα αγιον δεδομενον) πνευμα D(*) f
ρ^{66c} N K N* T Θ Ψ pc vgst sy^{s.c.p}

Gospels

John 7:39b-40 (1361.A.40.L)

γιον δεδομενον οτι ιησους | ουπω εδοξασθη εκ του | οχλου ουν ακουσαντες

ουπω) ουδεπω

Ⲛ B D Θ *pc* are unique

εδοξασθη) δεδοξαστο

Ⲛ

εκ του οχλου ουν) πολλοι εκ του οχλου οι

ϣ^{66*}

εκ του οχλου ουν) πολλοι ουν εκ του οχλου

E G H K M N U Y Γ Δ* Π Ψ 700
1582^c

John 7:52a (1361.C.1.R)

συ εκ της γαλιλαιας ει | εραυνησον και ιδε οτι | εκ της γαλιλαιας προ

εραυνησον) ερευνησον

ϣ^{66*} B^c D G K L M N U Γ Δ Ψ *f*^{1 13}

1346 1424 Ⲙ

ιδε) + τας γραφας

D (^s W it vg^{cl} sa ac²)

John 7:52b (1361.C.3.R)

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

εκ της γαλιλαιας προφητης) προφητης εκ της γαλιλαιας

ϣ^{66c} Ⲛ D W Θ *f*^{1 13} 33 Ⲙ lat

εγειρεται) εχερται

U

εγειρεται) εγειγερται

E G H M 1 28 565 1071 1424 Ⲙ

εγειρεται) εγηγερται

L S Λ *f*¹³ 157 579 700

John 8:25 (1362.A.31.L)

συ τις ει ειπεν αυτοις | ιησους την αρχην ο τι και λα | λω υμιν πολλα εχω πε

αυτοις) + ο

ϣ^{66c} Ⲛ D L W T Θ Ψ *f*^{1 13} 33 Ⲙ sy^h

ιησους) —

0250 *pc*

Gospels

John 8:36-37 (1362.B.35.L)

ελευθερωση οντως ε | λευθεροι εσεσθε ο | ιδα οτι σπερμα αβρααμ εστε

εσεσθε) εστε

φ⁶⁶

εσεσθε) γενησεσθε

1241

John 8:39 (1362.C.6.L)

ιησους ει τεκνα του αβρααμ | εστε τα εργα του αβρααμ | ποιειτε νυν δε ζητει

εστε) ητε

C W Q Y 0250 f^{1 13 33} M it sy^{p,h}

John 8:57 (1363.B.15.L)

ουν οι ιουδαιοι προς | αυτον πενηκοντα | ετη ουπω εχεις και α

πενηκοντα) τεσσαρακοντα

(Λ*) pc

John 9:8 (1363.C.15.R)

τες αυτον το προτερον | οτι προσαιτης ην ελε | γον ουχ ουτος εστιν

προσαιτης ην) τυφλος ην

C³ Γ Δ f¹³ 700 892 1241 1424 M

προσαιτης ην) τυφλος ην και προσαιτης

69 (pc) it

John 9:41–10:1 (1365.A.8.L)

τε οτι βλεπομεν η αμαρ | τια υμων μενει αμην | αμην υμιν λεγω ο μη

η αμαρτια υμων μενει) αι αμαρτια υμων μενουσιν

N¹ D L W 33 (1241) al (sy^{s hmg} bo^{ms})

Gospels

John 10:14 (1365.B.29.L)

λος και γεινωσκω τα ε | μα και γεινωσκουσιν με | τα εμα καθως γεινωσκει

γεινωσκουσι με τα εμα) γινωσκομαι υπο των εμων

A Θ Ψ 0250 *f*^{1 13} 33 ℞ sy^{ph}

John 10:16 (1365.B.39.L)

της φωνης μου ακουσου | σιν και γενησονται μια | ποιμνη εις ποιμην δια

γενησονται) γενησεται

℞⁶⁶ N* A 118 209 *f*¹³ ℞ lat sy

John 10:26 (1365.C.39.R)

ετε οτι ουκ εστε εκ των | προβατων των εμων | τα προβατα τα εμα της

εμων) + καθως ειπον υμιν

εμων) + καθως ειπον υμιν οτι

A D Ψ *f*^{1 13} ℞ it sy pbo bo^{pt}
℞^{66*}

John 10:29 (1366.A.7.L)

αυτα εκ της χειρος μου | ο πατηρ μου ο δεδωκεν | μοι παντων μειζον ε

μου) —

ο) ος

δεδωκεν) εδεδωκεν

δεδωκεν) δεδωκως

N* 892^s 1424 *pc* it sy^s pbo
℞⁶⁶ A B² *f*^{1 13} Θ 33 ℞ *al* sy
℞⁶⁶
D

John 11:19 (1367.A.12.L)

ιουδαιων εληλυθεισαν | προς την μαρθαν και | μαριαμ ινα παραμυθη

την) τας περι

την) —

℞^{45vid} A C³ Θ Ψ 0250 *f*^{1 13} ℞ sy^h
D

Gospels

John 11:29 (1367.B.7.L)

εκεινη δε ως ηκουσεν | ηγερθη ταχυ και ηρχε | το προς αυτον ουπω

ηγερθη) εγειρεται

ⲡ^{45 66} A C³ Θ 0250 *f*^{1 13} Ⲙ I

ηρχετο) ερχεται

^{vg} ^{cl.st.ww} ^{sy^h}
ⲡ^{45 66} A C³ D Θ 0250 *f*^{1 13} Ⲙ sy^h

John 12:7a (1368.C.15.L)

λομενα εβασταζεν ει | πεν ουν ο ιησους αφες αυτην | ινα εις την ημεραν του

αφες) αφετε

Ψ

ουν) + αυτω

1424

John 12:7b-8 (1368.C.18.L)

ενταφιασμου μου τη | ρηση αυτο τους πτω | χους γαρ παντοτε εχε

τηπηση) τετηρηκεν

A M U Δ Λ *f*^{1 13} 2 28 565 700 1424
1071 Ⲙ

τους πτωχους) —

D sy^s

John 12:19 (1369.A.31.L)

λειτε ουδεν ιδε ο κοσ | μος οπισω αυτου απηλ | θεν ησαν δε ελληνες

κοσμος) + ολος

D L Q Θ Ψ *f*¹³ 33 892 1241 1424 *al*
lat sy^{s.p.h**} ac bo

John 12:32 (1369.C.5.R)

υψωθω εκ της γης παν | τας ελκυσω προς εμαυ | τον τουτο δε ελεγεν

παντας) παντα

ⲡ⁶⁶ N* (^s D) *pc latt*

Gospels

John 12:35 (1369.C.18.R)

ειπεν ουν αυτοις ο ιησους | ετι μεικρον χρονον το | φως εν υμιν εστιν πε

μεικρον χρονον) χρονον μεικρον	f ¹³ 69 788 1346
το φως) —	Λ

John 12:47 (1370.A.32.L)

αν τις μου ακουση των | ρηματων και μη φυλα | ξη εγω ου κρινω αυτον

και μη φυλαξη) και φυλαξη	ϣ ^{66c} D Θ 070 579 1241 pc it vg ^{ms}
και μη φυλαξη) μηδε φυλαξη	W
και μη φυλαξη) και μη πιστευση	0250 ϩ q sy ^{hmg}
και μη φυλαξη) —	e

John 13:23-24 (1371.A.36.L)

εν τω κολπῳ του ιησου ον | ηγαπα ιησους νευει ουν του | τῳ σιμων πετρος και

ηγαπα) + ο	ϣ ^{66*} B 69 are unique
τουτω) τουτον	G 28 157

John 13:26-27 (1371.B.7.L)

δωσι ιουδα σιμωνος ι | σκαριωτου και μετα το | ψωμιον τοτε εισηλθεν

ισκαριωτου) ισκαριωτη	ϣ ⁶⁶ A W f ¹ ϩ
ισκαριωτου) τῳ ισκαριωτη	f ¹³
ισκαριωτου) απο καρυωτου	D
μετα το ψωμιον) —	D e bo ^{ms}

John 13:38-14:1 (1371.C.17.R)

φωνηση εως ου αρνηση | με τρις μη ταρασσεσθῳ | υμων η καρδια πιστευ

τρις) + και ειπεν τοις μαθηταις αυτου	D a aur c (sy ^s)
--	------------------------------

Gospels

John 14:13 (1372.A.31.L)

πατερα πορευομαι και | ο τι αν αιτηται εν τω | ονοματι μου τουτο

τι αν) εαν
 αιτηται) αιτησητε
 αιτηται) + τον πατερα

ⲡ⁶⁶ 1 131 565 1582 *pc*
 ⲡ^{75vid} B ⊖ *pc* are unique
 33 *pc* vg^{cl} *et*

John 14:24 (1372.B.41.L)

με τους λογους μου | ου τηρει και ο λογος ον | ακουετε ουκ εστιν εμος

τηρει) τηρησει
 λογος) + ο εμος

D 579 *pc* sa^{ms} ac² bo
 D 1 844 *pc* a e r¹ sy^h ac²

John 15:20 (1373.C.3.R)

ο κοσμος μνημονευ | ετε του λογου ου εγω | ειπον υμιν ουκ εστιν

του λογου ου) τους λογους ους
 του λογου ου) τον λογον ον
 του λογου ου) οτι

D
 Ⲭ 579 *pc* r¹
 sy^s

John 19:3 (1377.C.38.L)

περιεβαλον αυτον και | ηρχοντο προς αυτον | και ελεγον χαιρε ο βασι

και ηρχοντο προς αυτον) —

A D^s Ψ f¹ Ⲡ f q sy^p

Gospels

John 19:17 (1378.B.34.L)

τον ιησουν και βασταζων | αυτω τον σταυρον ε | ξηλθεν εις τον λεγο

αυτω) εαυτω

ⲡ^{60vid 66c} Ⲛ L W Ψ (33 579) *pc lat*
(^s 565 *pc*)

αυτω τον σταυρον) τον σταυρον εαυτω

*f*¹ 565

αυτω τον σταυρον) αυτον

*f*¹³

αυτω τον σταυρον) τον σταυρον (ε)αυτου

A (^s D^s 1 844) Θ Ⲛ q sy^h co

John 20:7 (1379.C.39.R)

οθονιων κειμενον αλ | λα χωρις εντετυλιγμε | νον εις ενα τοπον το

εντετυλιγμενον) εντετυλιγμενον

118 1346

John 20:18 (1380.B.7.L)

ληνη αγγελουσα τοις | μαθηταις οτι εωρακα | τον κυριον και ταυτα ειπεν

εωρακα) εωρακεν

A D L Θ Ψ 078 0250 *f*^{1 13} Ⲛ it sy^{p,h}
bo^{ms}

εωρακα) εωρακαμεν

33 *pc*

John 21:15 (1381.B.28.L)

σιμωνι πετρω ο ιησους σιμων | ιωανου αγαπας με πλε | ον τουτων λεγει αυτω

ιωανου) ιωνα

A C² Θ Ψ *f*^{1 13} 33 Ⲛ (c) sy

με πλεον τουτων) —

1 118 131

John 21:22 (1381.C.26.R)

ιησου κυριε ουτος δε τι λεγει | αυτω ο ιησους εαν αυτον θε | λω μενειν εως ερχομαι

Gospels

(1382.A.~33.L)

Include *Pericope de Adulterae*

*f*¹

Acts and Catholic Epistles

Acts 1:4 (1382.B.16.L)

τα περι της βασιλειας του θεου | και συναλιζομενος πα | ρηγγειλεν αυτοις απο

συναλιζομενος) συναλισκομενος	D*
συναλιζομενος) συναυλιζομενος	323s 614 1241* 1739 <i>pm</i>
συναλιζομενος) + μετ αυτων	D it sy

Acts 1:13 (1382.C.30.L)

ησαν καταμενοντες | ο τε πετρος και ιωαννης | και ιακωβος και ανδρε

ιωαννης και ιακωβος και ανδρεας) ανδρεας και ιακωβος και ιωαννης	E
ιωαννης και ιακωβος και ανδρεας) ιακωβος και ιωαννης και ανδρεας	33 1739s \mathfrak{M} sy ^h
ιωαννης και ιακωβος και ανδρεας) ιακωβος ιωαννης και ανδρε	Ψ 945 1704 1891 <i>pc</i>

Acts 1:14 (1382.C.39.L)

καρτερουντες ομοθυ | μαδον τη προσευχη συν | γυναιξιν και μαριαμ τη

προσευχη) + και τη δεησει	C ³ 33 1739s \mathfrak{M}
---------------------------	--

Acts 1:15 (1383.A.4.L)

σω των αδελφων ειπεν | ην τε οχλος ονοματων | επι το αυτο ωσε εκατον

ην τε) γαρ	C D* D ²
------------	---------------------

Acts 1:16 (1383.A.8.L)

εδει πληρωθηναι την | γραφην ην προειπεν το | πνευμα το αγιον δια στο

γραφην) + ταυτην	C ³ D E Ψ 33 1739s \mathfrak{M} it vg ^{ms} sy ^h
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Acts and Catholic Epistles

Acts 1:26 (1383.B.18.L)

και εδωκαν κληρους | αυτοις και επεσεν ο κλη | ρος επι μαθητιαν και συ

αυτοις) αυτων

D* E Ψ ℞ it vg^{ms} sy^h

Acts 2:7 (1383.C.11.R)

το δε και εθαυμαζον λε | γοντες ουχι ιδου παντες | ουτοι εισιν οι λαλουν

λεγοντες) + προς αλληλους

C³ D E 096 (33) 1739 ℞ sy (^s Ψ pc
it)

ουχι) ουκ

℞⁷⁴ A C Ψ 33 1739 ℞ Eus

ουχι) ουχ

℞ D E 81 1175 1891 al

παντες) απαντες

℞⁷⁴ ℞ A B² C D 096 323 945 1739
al

Acts 2:24 (1384.B.14.L)

ο θεος ανεστησε λυσας τας | ωδινας του θανατου | καθοτι ουκ ην δυνατον

θανατου) αδου

D latt sy^p mae bo

Acts 2:30 (1384.C.4.L)

σεν αυτω ο θεος εκ καρπου | της σσφους αυτου κα | θισαι επι τον θρονον

σσφους) καρδιας

D*

σσφους) κοιλιας

pc gig p r sy^p

αυτου) + αναστησειν τον χριστον και

E 323 pc

αυτου) + αναστησειν τον χριστον

1739 1891

Acts 2:31 (1384.C.9.L)

ως του χριστου οτι ουτε εγ | κατελειφθη εις αδην | ουτε η σαρξ αυτου ειδε

εγκατελειφθη) + η ψυχη αυτου

C³ E Ψ 33 1739 ℞ sy^h

αδην) αδου

A C^{vid} D E Ψ ℞

Acts and Catholic Epistles

Acts 2:43–44 (1385.A.29.L)

σημεια δια των αποστο | λων εγινετο παντες | δε οι πιστευσαντες ε

εγινετο) + εν Ιερουσαλημ

E 33 104 *pc sy*^p

εγινετο) + εν Ιερουσαλημ φοβος τε ην μεγας επι παντας και

ϕ⁷⁴ **Ⲛ** A C 326 1175 2495 *pc*

lat (mae) bo

εγινετο) + εν Ιερουσαλημ φοβος τε ην μεγας επι παντας αυτους και

Ψ *pc*

Acts 2:47–3:1 (1385.B.7.L)

ζομενους καθ ημεραν | επι το αυτο πετρος | δε και Ιωαννης ανεβαι

επι το αυτο Πετρος δε) τη εκκλησια επι το αυτο δε Πετρος

E Ψ 33 **Ⲛ** *sy*

επι το αυτο Πετρος δε) τη εκκλησια επι το αυτο Πετρος δε

945 (1505) 1739 *pc*

επι το αυτο Πετρος δε) επι το αυτο εν τη ελλκασια εν δε ταις ημεραις ταυ
ταις Πετρος

D (p) mae

Acts 3:3 (1385.B.24.L)

ναι εις το ιερον ηρωτα | ελεημοσυνην λαβειν | ατενισας δε πετρος εις

λαβειν) —

D **Ⲛ** it *sy*^h

Acts 3:10–11 (1385.C.15.R)

σεως επι τω συμβεβη | κοιτι αυτω κρατουντος | δε αυτου τον πετρον

κρατουντος δε αυτου τον πετρον και τον Ιωαννην συνεδραμεν πας ο λαος
προς αυτους) εκπορευομενου δε του Πετρου και Ιωανου συνεξεπορευετο κρατω
ν αυτους οι δε θαμβηθεντες εστησαν

D (h mae)

Acts and Catholic Epistles

Acts 3:12 (1385.C.27.R)

τι ατενιζετε ως ιδια | δυναμει η ευσεβεια πε | ποιηκοσιν του περιπα

ευσεβεια) potestate
πεποιηκοσιν) πεποηκοτων

h p^c vg^{cl} sy^p
D (0236^{vid}) gig (p) r

Acts 3:21 (1386.A.33.L)

ων ελαλησεν ο θεος δια | στοματος των αγων | απ αιωνος αυτου προ

στοματος) + παντων

E Ψ 33^{vid} M vg^{mss} sy^h et

Acts 3:22 (1386.A.35.L)

απ αιωνος αυτου προ | φητων μουσης μεν | ειπεν οτι προφητην

απ αιωνος αυτο προφητων) αυτο προφητων αιωνος απ
M vg^{mss}

απ αιωνος αυτο προφητων) αυτο των προφητων
D⁽²⁾ (pc) it

απ αιωνος αυτο προφητων) αυτο προφητων των απ αιωνος
Ψ 1505 pc sy^h

απ αιωνος αυτο προφητων) των απ αιωνος αυτο προφητων
N² B² E (^s 33^{vid}) 945 pc

Acts 4:8–9 (1386.C.18.L)

χοντες του λαου και | πρεσβυτεροι ει ημεις | σημερον ανακρινομε

πρεσβυτεροι) + του Ισραηλ

D E Ψ 33 1739 M it vg^{ms} sy^(p) mae

Acts 4:10 (1386.C.25.L)

τι τω λαω ισραηλ οτι | εν τω ονοματι ιησου χριστου του | ναζωραιου ον υμεις

ιησου χριστου) χριστου ιησου
ιησου χριστου) + του κυριου

d vg^{mss}
E vg^{ms}

Acts and Catholic Epistles

Acts 4:17 (1387.A.24.R)

ανεμηθη εις τον λαον | απειλησωμεθα αυτοις | μηκει λαλειν επι τω

λαον) + απειλη

Ψ 33 28 sy^h

λαον) + τη ρηματα ταυτα απειλη

E (gig h mae) sy^{hmg}

Acts 4:24 (1387.B.16.L)

δον ηραν φωνην προς | τον θεον και ειπαν δεσπο | τα συ ο ποιησας τον ου

ειπαν) ειπον

E *al pler*

Acts 4:27 (1387.B.31.L)

χριστου αυτου συνηχθησαν | γαρ επ αληθειας εν τη πο | λει ταυτη επι τον αγιον

εν τη τολει ταυτη) —

H³ P 049 056 1 69

Acts 4:35–36 (1387.C.35.R)

καθοτι αν τις χρειαν ει | χεν ιωσηφ δε ο επικλη | θεις βαρναβας απο των

Ιωσηφ) Ιωσης

Ψ 33 28 sy^h

Acts 5:3 (1388.A.13.L)

ειπεν δε ο πετρος ανα | νια δια τι επληρωσεν | ο σατανας την καρδιαν

ο Πετρος ανανια) ο Πετρος προς ανανιαν

Ψ *pc* vg^{mss}

ο Πετρος ανανια) Πετρος προς ανανιαν

D

επληρωσεν) επηρωσεν

8* *pc*

επληρωσεν) επειρασεν

28⁷⁴ *vg*

επληρωσεν) επωρωσεν

2492

Acts and Catholic Epistles

Acts 5:14 (1388.B.28.L)

αυτους ο λαος μαλλον | δε προσετιθεντο πιστευ | οντες τω κυριω πληθη

προσετιθεντο) προσετιθοντο	049 1 3 4 90 330 1241 1646
προσετιθεντο) + οι	A 33 61 326 1270 2344
προσετιθεντο) προσετιθεντω	2344

Acts 5:15 (1388.B.36.L)

ινα ερχομενου πετρου | καν η σκια επισκιασει | τινι αυτων συνηρχε

επισκιασει) επισκιαση	all mu. except B 33 69 103 383 462 611
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Acts 5:28 (1389.A.20.R)

λεγων παραγγελια πα | ρηγγειλαμεν υμιν μη | διδασκειν επι τω ονο

υμιν) υμειν	D
μη) μηδενι	1241

Acts 5:34 (1389.B.12.L)

σεν εξω βραχυ τους αν |θρωπους ποιησαι ειπεν | τε προς αυτους ανδρες

εξω βραχυ τους ανθρωπους) εξω βραχυ τους αποστολους	
	(^s D sy ^h) E Ψ 0140 33 ^{vid} 1739 ㉓ (gig h) sy sa mae

Acts 5:37 (1389.B.30.L)

μεραις της απογραφης | και απεστησεν λαον οπι | σω αυτου κακεινος απω

λαον) + ικανον	A ^c (^s E Ψ 33 614 pc) 0140 1739 ㉓
λαον) + πολυν	C(*) D it

Acts and Catholic Epistles

Acts 6:2 (1389.C.28.R)

το πληθος των μαθητων | ειπαν ουκ αρεστον εστιν | ημασ καταλειψαντας

ειπαν) + προς αυτους

D sa mae bo^{mss}

Acts 6:10 (1390.A.32.L)

στηναι τη σοφια και | τω πνευματι ω ελαλει | τοτε υπεβαλον ανδρας

ω ελαλει) τω αγιω ω ελαλει δια το ελεγχεσθαι αυτους επ αυτου μετα
πασης παρρησιας μη δυναμενοι ουν αντοφθαλμειν τη αληθεια

D E h t w sy^{hmg} (mae)

Acts 6:13 (1390.B.6.L)

ου παυεται λαλων ρη | ματα κατα του τοπου | του αγιου τουτου και

λαλων ρηματα) ρηματα βλασφημα λαλων

E Ψ (° 33 36 pc) Ɔ (t w vg^{mss}) mae

Acts 7:8 (1390.C.21.L)

τω διαθηκην περιτο | μης και ουτως εγεν | νησεν τον ισαακ και πε

ουτως) ουτος

Ⲛ 049 056 2 3 38 76 93 103 319 398
440 450 463 457 1270

Acts 7:30–31 (1391.C.8.R)

ορους σινα αγγελος εν | φλογι πυρος βατου ο δε | μουσης ιδων εθαυμα

φλογι πυρος) πυρι φλογος

Ⲫ⁷⁴ A C E 36 323 945 1739 al vg
sy^p

Acts and Catholic Epistles

Acts 7:37–38 (1392.A.6.L)

των αδελφων υμων | ως εμε ουτος εστιν ο | γενομενος εν τη εκκλη

εμε) + αυτου ακουσεσθε

C D(*) E 33 36 323 614 945 (1175)
1241 1739 *al* *gig* *vg*^{cl.ww} *sy* *mae* *bo*

Acts 7:48 (1392.B.27.L)

χ ο υπιστος εν χειρο | ποιητοις κατοικει κα | θως ο προφητης λεγει

αλλ ουχ ο υπιστος εν χειροτοιητοις κατοικει) ο δε οπιστος ου κατοικει εν
χειροτοιητοις D (sy^p)

Acts 7:55 (1392.C.20.L)

ειδεν δοξαν θεου και ιησουν | εστωτα εκ δεξιων του | θεου και ειπεν ιδου θεω

Ιησουν) + τον κυριον

D h p (sa^{mss}) *mae*

Acts 8:10 (1393.B.12.L)

ουτος εστιν η δυναμις | του θεου η καλουμενη με | γαλη προσειχον δε αυ

καλουμενη) λεγομενη
καλουμενη) —

614 *pc*
Ψ *℞* sy^p *sa* *mae*

Acts 8:16 (1393.B.39.L)

πνευμα αγιον ουδεπω | γαρ ην επ ουδενι αυτων | επιπεπτωκος μονον

επ ουδενι) επι ουδενα

D*

Acts and Catholic Epistles

Acts 8:36–38 (1394.B.19.L)

τι κωλυει με βαπτισθη | ναι και εκελευσεν στη | ναι το αρμα και κατεβη

βαπτισθη(ναι) + ειπεν δε αυτω ει πιστευεις εξ ολης της καρδιας σου
εξεστιν αποκριθεις δε ειπεν πιστευω τον υιον του θεου ειναι τον Ιησουν Χριστον

(E) 36 323 453 945 1739 1891 *pc* (it
vg^{cl} sy^{h**} mae; Ir Cyp)

Acts 9:4 (1394.C.13.L)

κουσεν φωνην λεγου | σαν αυτω σαουλ σαουλ | τι με διωκεις ειπεν δε

σαουλ σαουλ) σαουλε σαουλε E^l (Latin corrector)

Acts 9:8 (1394.C.28.L)

των οφθαλμων αυτου | ουδεν εβλεπεν χειραγω | γουντες δε αυτον εις

ουδεν) ουδενα A^c C E Ψ 1739 \mathfrak{M}

Acts 9:23 (1395.B.23.L)

δε επληρουντο ημεραι | ικαναι συνεβουλευσαν | το οι ιουδαιοι ανελιν

ικαναι) ηκαναι 049
συνεβουλευσαντο) συνεβουλευσαντω 2344

Acts 9:28 (1395.C.7.R)

το εν τω ονοματι ιησου και | ην μετ αυτων εισπορευ | ομενος και εκπορευο

ην) ειν 1243
και ην μετ αυτων εισπορευομενος και εκπορευομενος) —
1837

Acts and Catholic Epistles

Acts 9:29 (1395.C.14.R)

προς τους ελληνιστας | οι δε επεχειρουν ανελιν | αυτον επιγοντες δε

ανελιν αυτον) αυτον ανελιν H L P

Acts 9:30–31 (1395.C.19.R)

εξαπεστειλαν αυτον | εις ταρσον η μεν ουν | εκκλησια καθ ολης της

η μεν ουν εκκλησια καθ ολης της Ιουδαιας και Γαλιλαιας και Σαμαρειας
ειχεν ειρηνην οικοδομουμενη και πορευομενη τω φοβω του κυριου και τη
παρακλησει του αγιου πνευματος επληθονετο) αι μεν ουν εκκλησιαι καθ ολης
της Ιουδαιας και Γαλιλαιας και Σαμαρειας ειχον ειρηνην οικοδομουμενιαν και
πορευομεναι τω φοβω του κυριου και τη παρακλησει του αγιου πνευματος
επληθονετο (E) ℞ it sy^h bom^{ss}

Acts 9:32 (1395.C.29.R)

εγενετο δε πετρον δι | ερχομενον δια παντων | κατελθειν και προς τους

Acts 9:38a (1396.A.19.L)

εν αυτη απεστειλαν | δυο ανδρας προς αυτον | παρακαλουντες μη ο

δυο ανδρας) — ℞

Acts 9:38b (1396.A.21.L)

παρακαλουντες μη ο | κνησης διελθειν εως | ημων αναστας δε πε

σκησης) σκησεις 40
μη σκησης διελθειν εως ημων) μη σκησαι διελθειν εως αυτων
C^{3vid} H L P

Acts and Catholic Epistles

Acts 9:39 (1396.A.30.L)

χιτωνας και ιματια ο | σα εποιει μετ αυτων | ουσα η δορκας εκβαλων

Acts 10:4 (1396.B.26.L)

τω και εμφοβος γενο | μενος ειπεν τι εστιν | κυριε ειπεν δε αυτω αι προσ

Acts 10:6–7 (1396.B.38.L)

σει ω εστιν οικια παρα θα | λασσαν ως δε απηλθεν | ο αγγελος ο λαλων αυτω

θαλασσαν) + ουτος λαλησει σοι τι σε δει ποιειν

69^{mg} 11 14 436 *pc* P^c vg^{cl}

Acts 10:11 (1396.C.17.L)

και καταβαινον σκευος | τι ως οθονην μεγαλην | τεσσαρσιν αρχαις καθι

μεγαλην) —

C²

Acts 10:21 (1397.A.15.L)

ταβας δε πετρος προς | τους ανδρας ειπεν ιδου | εγω ειμι ον ζητειτε τις

ανδρας) + τους απεσταλμενους απο Κορνηλιου προς αυτον

H (1505) *pc* (w)

Acts 10:30 (1397.B.25.L)

ημερας μεχρι ταυτης | της ωρας ημην την ενα | την προσευχομενος

απο τεταρτης ημερας μεχρι ταυτης της ωρας) απο της τριτης ημερας
μεχρι της αρτι ωρας

D⁽¹⁾

Acts and Catholic Epistles

Acts 10:32 (1397.B.39.L)

ζεται εν οικια σιμωνος | βυρσεως παρα θαλασσαν | εξαυτης ουν επεμψα

θαλασσαν) + ος παραγενομενος λαλησει σοι

C D E Ψ 1739 ℞ it sy (sa mae)

Acts 10:35–36 (1397.C.13.R)

δικαιοσυνην δεκτος | αυτω εστιν τον λογον | απεστειλεν τοις υιοις

τον) + γαρ

C* D 614 pc l p t sy^{p.h**}

Acts 10:37 (1397.C.20.R)

καθ ολης της ιουδαιας | αρξαμενος απο της γα | λιλαιας μετα το βαπτι

αρξαμενος) αρξαμενον

℞⁴⁵ 33 ℞

αρξαμενος) + γαρ

℞⁷⁴ A D lat

Acts 10:38 (1397.C.23.R)

σμα ο εκηρυξεν ιωαννης | ιησουν τον απο ναζαρεθ ως | εχρισεν αυτον ο θεος
πνευματι

ως εχρισεν αυτον) ον εχρισεν

D* it sy mae

Acts 11:5 (1398.B.17.L)

οραμα καταβαινον σκευ | ος τι ως οθονην μεγαλη | τεσσαρσιν αρχαις καθι

οθονην) οθωνην

049 330

καταβαινον σκευος τι) σκευος τι καταβαινον

81

Acts and Catholic Epistles

Acts 11:19 (1398.C.39.L)

τες απο της θλιψεως | της γενομενης επι στε | φανω διηλθον εως φοι

επι στεφανω) επι στεφανου
επι στεφανω) απο του στεφανω

Ⲣ⁷⁴ A E Ψ 6 33 *pc*
D⁽¹⁾

Acts 11:25–26 (1399.A.30.R)

ταρσον αναζητησαι σαυ | λον και ευρων ηγαγεν | εις αντιοχειαν εγενε

εξηλθεν δε εις ταρσον αναζητησαι σαυλον και ευρων ηγαγεν) ακουσας δε
οτι σαυλος εστιν εις θαρσον εξηλθεν αναζητων αυτον και ως συντυχων παρεκα
λεσεν ελθειν

D (gig p* sy^{hmg} mae)

Acts 12:3 (1399.B.28.L)

το συλλαβειν και πετρον | ησαν δε ημεραι των αζυ | μων ον και πιασας εθε

δε) + αι

A D E Ψ 33 Ⲏ

Acts 12:22 (1400.B.20.L)

αυτους ο δε δημοσ επε | φωνει θεου φωνη και ου | κ ανθρωπου παραχρη

φωνη) φωναι

D* lat sy^p

Acts 12:25 (1400.B.30.L)

βαρναβας δε και σαυλος | υπεστρεψαν εις ιερου | σαλημ πληρωσαντες

σαυλος) + ος επεκληθη παυλος
εις) εξ
εις) απο

614 p* sy^{h**} mae
Ⲣ⁷⁴ A 33 945 1739 *al*
D E Ψ 36 323 453 614 1175 *al*

Acts and Catholic Epistles

Acts 13:16–17 (1401.B.2.L)

οι φοβουμενοι τον θεον | ακουσατε ο θεος του λαου | του ισραηλ εξελεξατο

ακουσατε) ακουσαται

C 2344

Acts 13:19 (1401.B.14.L)

εθνη επτα εν γη χανααν | κατεκληρονομησεν την | γην αυτων ως ετεσι τε

την γην αυτων) αυτοις την γην αυτων A C D² E 1739 M lat sy^p

την γην αυτων) την γην των αλλοφυλων

D* sy^{h**} mae

Acts 13:23–24 (1401.B.35.L)

κατ επαγγελιαν ηγαγεν | τω ισραηλ σωτηρα ιησουν προ | κηρυξαντος ιωαννου

σωτηρα ιησουν) σωτηριαν

ϕ⁷⁴ E 33 ϖ

σωτηρα ιησουν) εις σωτηριαν

6 pc

Acts 13:33a (1401.C.38.R)

νην οτι ταυτην ο θεος | εκπεπληρωκεν τοις | τεκνοις ημων αναστη

ο θεος εκπεπληρωκεν) εκπεπληρωκεν ο θεος

Ψ 927

Acts 13:33b (1401.C.40.R)

τεκνοις ημων αναστη | σας ιησουν ως και εν τω ψαλ | μω γεγραπται τω δευ

τω ψαλμω γεγραπται τω δευτερω) τοις ψαλμοις γεγραπται

ϕ^{45vid} t

τω ψαλμω γεγραπται τω δευτερω) τω πρωτω ψαλμω γεγραπται

D 1175 gig

Acts and Catholic Epistles

Acts 13:33c (1401.C.41 R)

σας ιησουν ως και εν τω ψαλ | μω γεγραπται τω δευ | τερω υιος μου ει συ εγω

τω ψαλμω γεγραπται τω δευτερω) τω ψαλμω τω δευτερω γεγραπται

E ℞

τω ψαλμω γεγραπται τω δευτερω) τω πρωτω ψαλμω γεγραπται

D 1175 gig

τω ψαλμω γεγραπται τω δευτερω) τοις ψαλμοις γεγραπται

ϕ^{45vid} t

Acts 13:42 (1402.A.38 L)

αν τις εκδιηγηται υμιν | εξιοντων δε αυτων | εις το μεταξυ σαββατον

αυτων) αυτων εκ της συναγωγης των ιουδαιων

℞

αυτων) εκ της συναγωγης των ιουδαιων

P 6 1505 pm

Acts 13:45 (1402.B.16.L)

σαν ζηλου και αντελε | γον τοις υπο παυλου | λαλουμενοις βλασφη

τοις) + λογοις

D*

τοις) + λογοις τοις

D E gig (sy^p)

υπο) + του

C D E 097 33 1739 ℞

Acts 13:48-49 (1402.B.38.L)

τεταγμενοι εις ζωην | αιωνιαν διεφερετο | δε ο λογος του κυριου δι ολης

αιωνιαν) αιωνιον

B is unique

αιωνιαν) και αιωνιον

D 945

Acts 14:6-7 (1403.A.3.L)

και δερβην και την πε | ριχωρον κακει ευαγγε | λιζομενοι ησαν και

περιχωρον) + ολην

D E lat (mae)

Acts and Catholic Epistles

Acts 14:13-14 (1403.A.33.L)

ενεγκας συν τοις οχλοις | ηθελεν θυειν ακουσαν | τες δε οι αποστολοι βαρ

ενεγκας συν τοις οχλοις ηθελεν θυειν) ενεγκαντες συν τοις οχλοις ηθελον
επιθυειν D (gig)
ακουσαν τες δε οι αποστολοι (ακουσας δε
D (gig h sy^p)

Acts 14:18 (1403.B.21.L)

παυσαν τους οχλους | του μη θυειν αυτοις | επηλθαν δε απο αντιο

αυτοις) + αλλα πορευεσθαι εκαστον εις τα ιδια
C 6 33 36 81 104 453 614 1175 *al*
(h) sy^{hmg}

Acts 14:25 (1403.C.15.L)

σαντες εν περγη τον | λογον κατεβησαν εις | ατταλιαν κακειθεν εις

λογον) + του κυριου N A C Y 33 81 326 614 *al* vg sy^{p,h**}
λογον) + του θεου Ϝ⁷⁴ E gig bo^{ms}

Acts 15:2 (1403.C.35.R)

ου δυνασθε σωθηναι | γενομενης δε στασεως | και ζητησεως ουκ ολι

δε) ουν Ϝ⁷⁴ A E 0294 Ϝ d l vg sy^h

Acts 15:33 (1405.A.34.L)

αδελφων προς τους α | ποστειλαντας αυτους | παυλος δε και βαρναβας

αυτους) + εδοξε δε τω σιλα επιμειναι αυτου
(C) 33 36 323 453 614 (945) 1175
1739 1891 *al* sy^{h**} sa bo^{mss}

Acts and Catholic Epistles

Acts 15:37 (1405.B.6.L)

ον του κυριου πως εχουσιν | βαρναβας δε εβουλετο | συμπαραλαβειν και τον

εβουλετο) εβουλευσατο

H L P

Acts 16:1 (1405.B.33.L)

μοθεος υιος γυναικος | ιουδαιας πιστης πατρος | δε ελληνος ος εμαρτυ

Ιουδαιας) κηρας

gig p vg^{mss}

Ιουδαιας) κηρας Ιουδαιας

104 (pc)

Ιουδαιας) —

E

Acts 16:13 (1406.A.10.L)

εξω της πυλης παρα πο | ταμον ου ενομιζομεν | προσευχη ειναι και κα

ενομιζομεν προσευχη) ενομιζομεν προσευχην

A^c C Ψ 33 81 pc bo

ενομιζομεν προσευχη) ενομιζεν προσευχην

Ⲛ

ενομιζομεν προσευχη) ενομιζετο προσευχη

E 1739 Ⲙ

ενομιζομεν προσευχη) ενομιζεν προσευχη

Ⲫ⁷⁴

ενομιζομεν προσευχη) εδοκει προσευχη

D

Acts 16:16 (1406.A.32.L)

σκην τινα εχουσαν | πνευμα πυθωνα υπαν | τησαι ημιν ητις εργασι

πυθωνα) πυθωνος

Ⲫ⁴⁵ C³ D¹ E Ψ 33 1739 Ⲙ

υπαντησαι) απαντησαι

A D 1739 Ⲙ

Acts and Catholic Epistles

Acts 17:4 (1407.B.16.L)

κληρωθησαν τω παυλω | και σειλα των τε σεβο | μενων ελληνων πλη

και) + τω

B is unique

σειλα των τε) σιλα τη διδαχη πολλοι των

D

Acts 17:5 (1407.B.20.R)

των πρωτων ουκ ολιγαι | ζηλωσαντες δε οι ιου | δαιοι και προσλαβομε

ζηλωσαντες δε οι ιουδαιοι και προσλαβομενοι των αγοραιων ανδρας
τινας πονηρους και οχλοποιησαντες εθορυβουν) οι δε απειθουντες ιουδαιοι συ
στρεψαντες τινας ανδρας των αγοραιων τονηρους εθορυβουσαν

D

ζηλωσαντες δε οι ιουδαιοι και προσλαβομενοι των αγοραιων ανδρας
τινας πονηρους και οχλοποιησαντες εθορυβουν) προσλαβομενοι δε οι ιουδαιοι
οι απειθουντες των αγοραιων τινας ανδρας πονηρους και οχλοποιη εθορυβουν

Ⲙ

Acts 17:10 (1407.C.9.R)

τον τε παυλον και τον | σειλαν εις βεροιαν οιτι | νες παραγενομενοι εις

βεροιαν) βερροιαν

43 99 104 105 106 547 614 927 945

1270 1505 2495 2147 2412 2492

Acts 17:13a (1407.C.28.R)

ιουδαιοι οτι και εν τη | βερροια κατηγγελη υπο | του παυλου ο λογος του

και εν τη βερροια κατηγγελη υπο του παυλου ο λογος του θεου ηλθον)
λογος θεου κατηγγελη εις βερροιαν και επιστευσαν και ηλθον εις αυτην

D⁽²⁾

Acts and Catholic Epistles

Acts 17:13b (1407.C.30.R)

του παυλου ο λογος του | θεου ηλθον κακει σαλευ | οντες και ταρασσοντες

See above. Variant runs from C.27 to C.30.

Acts 17:14 (1407.C.35.R)

ξαπεστειλαν οι αδελφοι | πορευεσθαι εως επι την | θαλασσαν υπεμειναν

ευθεως δε τοτε τον παυλον εξαπεστειλαν οι αδελφοι πορευεσθαι) τον μεν
ουν παυλον οι αδελφοι εξαπεστειλαν απελθειν

εως) ως

εως) —

D (sy^p)

Ψ ℞ sy^h

D 049 pc gig sy^p

Acts 17:23 (1408.B.9.L)

γεγραπτο αγνωστω θεω | ο ουν αγνοουντες ευ | σεβειτε τουτο εγω κα

ο ουν αγνοουντες ευσεβειτε τουτο) ον ουν αγνοουντες ευσεβειτε τουτον

ℵ²A^c E Y 33 1739 ℞ sy

Acts 17:26 (1408.B.23.L)

τα παντα εποιησεν τε | εξ ενος παν εθνος αν | θρωπων κατοικειν ε

ενος) + αιματος

D E ℞ gig sy

Acts 17:29 (1408.C.1.L)

μιζειν χρυσω η αργυρω | η λιθω χαραγματι τεχνης | και ενθυμησεως ανθρω

Acts 18:5 (1409.A.10.L)

ο τιμοθεος συνειχετο | τω λογω ο παυλος δια | μαρτυρομενος τοις ι

λογω) πνευματι

1739 ℞ sy^{hmg}

Acts and Catholic Epistles

Acts 18:7 (1409.A.23.L)

εκειθεν ηλθεν εις οικι | αν τινος ονοματι τιτι | ου ιουστου σεβομενου

ονοματι) —
τιτιου) τιτου

A pc h
N E 36 453 945 1175 1739 1891 pc
sy^p co

Acts 18:16 (1409.B.25.L)

ου βουλομαι ειναι και α | πηλασεν αυτους απο του | βηματος επιλαβομε

απηλασεν) απελυσεν

D* h

Acts 18:21a (1409.C.8.R)

λα αποταξαμενος και | ειπων παλιν ανακαμψω | προς υμας του θεου θελον

ειπων) + δει με δε παντως την εορτην την ημεραν ερχομενην ποιησαι εις
ιεροσολυμα D*

ειπων) + δει με παντως την εορτην την ημεραν ερχομενην ποιησαι εις
ιεροσολυμα D

ειπων) + δει με παντως την εορτην την ερχομενην ποιησαι εις
ιεροσολυμα Ψ M gig w sy

παλιν) παλιν δε Ψ M gig sy

παλιν) — D sa bo^{pt}

Acts 18:21b (1409.C.10.R)

προς υμας του θεου θελον | τος ανηχθη απο της ε | φεσου και κατελθων

ανηχθη) και ανηχθη

E G H L P Ψ 049 056 1 69 88 104
226 330 440 1505 2495

Acts 19:11 (1410.B.17.R)

δαιους τε και ελληνας | δυναμεις τε ου τας τυ | χουσας ο θεος εποιει δια

Acts and Catholic Epistles

Acts 20:1 (1411.C.32.R)

ψαμενος ο παυλος τους | μαθητας και παρακαλε | σας ασπασαμενος εξηλ
παρακαλεσας) πολλα παρακελευσας D*^{vid}

Acts 20:4 (1412.A.6.L)

πετο δε αυτω σωπατρος | πυρρου βεροιαιος θεσ | σαλονικεων δε αρι
πυρρου) — M sy

Acts 20:14 (1412.B.20.L)

ειν ως δε συνεβαλλεν | ημιν εις την ασσον ανα | λαβοντες αυτον ηλθο

εις) επι	N
ασσον) νασον	L
ασσον) θασον	P

Acts 20:15 (1412.B.27.L)

τη δε ετερα παρεβαλο | μεν εις σαμον τη δε ε | χομενη ηλθομεν εις μι

σαμον τη δε) + και μειναντες εν τραγωλιω τη	M gig sy sa
σαμον τη δε) + και μειναντες εν τραγουλλιω τη	D Ψ
εχομενη) ερχομενη	D* 614 1175 1891 al

Acts and Catholic Epistles

Acts 20:24 (1412.C.32.L)

θλιψεις με μενουσιν | αλλ ουδενος λογου ποι | ουμαι την ψυχην τι

ουδενος λογου ποιουμαι την ψυχην) ουδενος λογον εγω ουδε ποιουμαι
την ψυξην $\mathfrak{P}^{74} \mathfrak{N}^2 A (33) pc$

ουδενος λογου ποιουμαι την ψυχην) ουδενος λογον εγω μοι ουδε
ποιουμαι την ψυξην μου D^*

ουδενος λογου ποιουμαι την ψυχην) ουδενος λογον ποιουμαι ουδε εχω τη
ν ψυχην μου $E \mathfrak{M} (sy^h)$

ουδενος λογου ποιουμαι την ψυχην) ουδενος λογον ποιουμαι ουδε εχω
την ψυχην $\Psi 1739 al$

ουδενος λογου ποιουμαι την ψυχην) ουδενος τουτων λογον ποιουμαι
ουδε εχω την ψυχην pc

Acts 20:28 (1413.A.17.L)

αν του θεου ην περιεποι | ησατο δια του αιματος | του ιδιου εγω οιδα

περιποιησατο) + εαυτω $\mathfrak{P}^{41vid} D$

αιματος του ιδιου) ιδιου αιματος \mathfrak{M}

Acts 20:29 (1413.A.21.L)

τα την αφιξιν μου | λυκοι βαρεις εις υμας | μη φειδομενοι του

βαρεις) βαρις \mathfrak{N}

Acts 21:21 (1414.B.18.L)

υσεως τους κατα τα ε | θνη παντας ιουδαιους | λεγων μη περιτεμνειν

τα εθνη παντας) τα εθνη $\mathfrak{P}^{74} A E 33 pc latt bo$

τα εθνη παντας) τα εθνη παντας D^1

Acts and Catholic Epistles

Acts 21:39 (1415.B.4.L)

ανθρωπος μεν ειμι ιου | δαιος ταρσευς της κι | λικιας ουκ ασημου πο

ταρσευς της κιλικιας ουκ ασημου πολεως πολιτης) εν ταρσω δε της κιλικι
ας γεγεννημενος D (w, sy^p)

Acts 22:9 (1415.C.22.R)

κεις οι δε συν εμοι ον | τες το μεν φως εθεα | σαντο την δε φωνην

μεν) —

618 2344

Acts 22:12a (1415.C.37.R)

θον εις δαμασκον ανα | νιας δε τις ανηρ ευλαβης | κατα τον νομον μαρ

ευλαβης) —

Ϟ⁷⁴ A vg

Acts 22:12b (1415.C.40.R)

τυρουμενος υπο παν | των των κατοικουν | των ιουδαιων ελθων

κατοικουντων) κατοικουντων εν δαμασκω

Ψ 33 1739 ℞ vg^{mss} sy^h sa

κατοικουντων) κατοικουντων εν τη δαμασκω

Ϟ^{41vid}

κατοικουντων) εν δαμασκω

1505

κατοικουντων) κατοικουντων εκει

gig (sy^p)

κατοικουντων) —

629 pc d

Acts 22.20 (1416.A.39.L)

φεστως και συνευδο | κων και φυλασσων | τα ιματια των αναιρουν

συνευδοκων) + τη αναιρεσει αυτου

Ψ (33) 1739 ℞ sy^(p)

Acts and Catholic Epistles

Acts 22:24 (1416.B.16.L)

εις την παρεμβολην | ειπας μαστιξιν ανετα | ζεσθαι αυτον ινα επι

ανεταζεσθαι) ανεταζειν

D* pc

Acts 22:30 (1416.C.8.L)

ριον βουλομενος γνω | ναι το ασφαλές το τι κα | τηγορειται υπο των ι

το τι) τι

E

Acts 23:3 (1416.C.27.L)

αυτον ειπεν τυπτειν | σε μελλει ο θεος τοιχε κε | κονιαμενε και συ καθη

Acts 23:9 (1417.A.23.L)

μεν εν τω ανθρωπω του | τω ει δε πνευμα ελαλη | σεν αυτω η αγγελος πολ

Acts 23:15 (1417.B.16.L)

ουν υμεις εμφανισα | τε τω χιλιαρχω συν τω | συνεδριω οπως κατα

συν τω συνεδριω) –

(ϕ⁴⁸ gig) h sy^{hmg} sa

Acts 23:22 (1417.C.30.R)

γειλας μηδενι εκλαλη | σαι οτι ταυτα ενεφα | νισας προς με και προς

Acts 24:5 (1418.B.38.L)

γαρ τον ανδρα τουτον | λοιμον και κινουν | τα στασεις πασι τοις ι

λοιμον) λοιπον

A

Acts and Catholic Epistles

Acts 24:6–8 (1418.C.4.L)

σεν βεβηλωσαι ον και | εκρατησαμεν παρ ου | δυναση αυτος ανακρι

εκρατησαμεν) + και κατα τον ημετερον νομον ηθελησαμεν κριναι παρελθων δε λυσιας ο χιλιαρχος μετα πολλης βιας εκ των χειρων ημων απηγαγεν κελευσας τους κατηγορους αυτου ερχεσθαι επι σε

Ψ 33 945 1739 *pm* *gig* *vg^{cl}* *sy^(p)*

εκρατησαμεν) + και κατα τον ημετερον νομον ηθελησαμεν κριναι παρελθων δε λυσιας ο χιλιαρχος μετα πολλης βιας εκ των χειρων ημων απηγαγεν κελευσας τους κατηγορους αυτου ερχεσθαι επι σε

E 2464 *pc*

εκρατησαμεν) + και κατα τον ημετερον νομον ηθελησαμεν κρινειν παρελθων δε λυσιας ο χιλιαρχος μετα πολλης βιας εκ των χειρων ημων απηγαγεν κελευσας τους κατηγορους αυτου ερχεσθαι επι σου

614 1505

εκρατησαμεν) + και κατα τον ημετερον νομον ηθελησαμεν κριναι παρελθων δε λυσιας ο χιλιαρχος μετα πολλης βιας εκ των χειρων ημων απηγαγεν κελευσας τους κατηγορους αυτου ερχεσθαι επι σου

323

Acts 24:13 (1418.C.32.L)

κατα την πολιν ουδε | παραστησαι δυνανται | σοι περι ων νυνι κα

παραστησαι) + με

H P 049 1 4 56 66 69 78 96 97 100
104 106 142 1245

Acts 24:14 (1418.C.39.L)

λατρευω τω πατρω | ω θεω πιστευων τοις | κατα νομον και τοις

πιστευων) + πασι

B is unique.

Acts 24:20–21 (1419.A.26.L)

σταντος μου επι του | συνεδριου η περι μιας | ταυτης φωνης ης εκε

Acts and Catholic Epistles

Acts 24:26 (1419.B.20.L)

και ελπινων οτι χρη | ματα δοθησεται υπο του | παυλου διο και πυκνο

δοθησεται) + αυτω

B p* vgst are unique.

Acts 25:2 (1419.B.36.L)

απο καισαρειας ενεφα | νισαν τε αυτω οι αρχι | ερεις και οι πρωτοι των

αυτω) —

ⲑ⁷⁴

οι αρχιερεις) ο αρχιερευς

H P 049 189 326 *pm*

Acts 25:18 (1420.B.13.L)

τηγοροι ουδεμιαν αι | τιαν εφερον ων εγω | υπενοουν πονηρων

εφερον) επεφερον

6 104 1241 Ⲛ

Acts 25:24 (1420.C.12.L)

πληθος των ιουδαιων | ενετυχον μοι εν τε ιε | ροσολυμοις και ενθαδε

ενετυχον) ενετυχεν

B H Ψ 104 945 *al*

Acts 26:17 (1421.B.32.L)

ων τε οφθησομαι σοι | εξαιρουμενος σε εκ του | λαου και εκ των εθνων

Acts 26:26 (1422.A.4.L)

των ου πειθομαι ουθεν | ου γαρ εστιν εν γωνια | πεπραγμενον τουτο

εστιν) —

H L P 31 40 42 57 69

Acts and Catholic Epistles

Acts 27:5 (1422.B.22.L)

σαντες κατηλθομεν | εις μυρρα της λυκιας | κακει ευρων ο εκατον

μυρρα) μυρα	Ψ 33 1739 ℞ h
μυρρα) σμυρναν	69
μυρρα) λυστραν	℞ ⁷⁴ ℞ (A) lat bo

Acts 27:8-9 (1422.B.40.L)

μενας ω εγγυς ην πολις | λασεια ικανου δε χρονου | διαγενομενου και ον

λασεια) λασια	36 81 453 945 <i>pc</i>
λασεια) λαισσα	℞ ²
λασεια) αλασσα	A sy ^{hmg} sa
λασεια) Thalassa	lat
λασεια) λασαια	℞* Ψ ℞

Acts 27:9 (1422.C.3.L)

την νηστειαν ηδη πα | ρεληλυθεναι παρηνει | ο παυλος λεγων αυτοις

Acts 27:13 (1422.C.29.L)

ξαντες της προθεσε | ως κεκρατηκεναι αραν | τες ασσον παρελεγον

Acts 27:16 (1422.C.42.L)

δραμοντες καλου | μενον καυδα ισχυσα | μεν μολις περικρατεις

καυδα) κλαυδα	℞* A ^{vid} 33 81 614 945 1505 1739 <i>pc</i>
	vg ^{mss} sy ^h

Acts and Catholic Epistles

Acts 27:19 (1423.A.14.L)

τη αυτοχειρες την σκευ | ην του πλοιου ερριψαν | μητε δε ηλιου μητε

ερριψαν) ερριψαμεν

Ψ M sy

Acts 27:22 (1423.A.31.L)

και την ζημιαν και τα | νυν παραινω υμας ευ | θυμειν αποβολη γαρ

ευθυμειν) ευθυνειν

13

Acts 27:27 (1423.B.12.L)

της νυκτος υπενουουν | οι ναυται προσαχειν | τινα αυτοις χωραν και

προσαχειν) προσηχειν

gig s

προσαχειν) προσανεχειν

B²

προσαχειν) προαγαγειν

N* pc

προσαχειν) προσεγγιζειν

614 1505 2147

προσαχειν) προσαγειν

Ⓟ⁷⁴ N² A C Ψ 33 1739 M

Acts 27:33–34 (1423.C.7.R)

τε μηθεν προσλαβομε | νοι διο και παρακαλω | υμας μεταλαβειν τρο

και) —

B is unique

Acts 28:1 (1424.A.26.L)

διασωθεντες τοτε ε | πεγνωμεν οτι μελιτη | νη η νησοσ καλειται

μελιτηνη) μιλιτη

Ⓟ^{74vid}

μελιτηνη) μελιτη

B* lat sy^h bo are unique.

Acts and Catholic Epistles

Acts 28:6 (1424.B.13.L)

προσεδοκων αυτον | μελλειν πιμπρασθαι | η καταπιπτειν αφνω

πιμπρασθαι) εμπιπρασθαι

ℵ* 323 945 *pc*

Acts 28:11 (1424.C.7.L)

σω αλεξανδρινω παρα | σημω διοσκουροις και | καταχθεντες εις συρα

διοσκουροις) διοσκοροις

ⲑ⁷⁴ P* Ψ 81^c 104 326 453 2464 *al*

Acts 28:16 (1424.C.29.L)

ελαβεν θαρσος οτε δε | εισηλθομεν εις ρωμην | επετραπη τω παυλω

επετραπη τω παυλω) ο εκατονταρξος παρεδωκεν τους δεσμιους τω
στρατοπεδαρχω τω δε παυλω επετραπη

℞ gig p (sy^{h**}) sa

Jas 1:19 (1426.B.38.L)

αυτου κτισματων | ιστε αδελφοι μου αγα | πητοι εστω δε πας αν

ιστε) + δε

ιστε) —

ιστε) ωστε

ⲑ^{74vid} A 2464 vg^{mss} sa bo^{mss}

1839 *pc (ex lect.)*

P Ψ ℞ sy^h

Jas 1:22 (1426.C.11.L)

δε ποιηται λογου και | μη ακροαται μονον | παραλογιζομενοι εαυ

ακροαται μονον) μονον ακροαται

ⲑ⁷⁴ ℵ A C P Ψ 1739 ℞

Acts and Catholic Epistles

Jas 1:26 (1426.C.32.L)

εσται ει τις δοκει | θρησκος ειναι μη χα | λινων γλωσσαν αυτου

ειναι) + εν υμιν
καλινων) καλιναγωγων

049 \mathfrak{M} (^s *pc*)
B is unique.

Jas 2:5 (1427.A.27.L)

τους πτωχους τω κο | σμω πλουσιους εν πι | στει και κληρονομους

τω κοσμω) εν τω κοσμω
τω κοσμω) του κοσμου
τω κοσμω) του κοσμου τουτου

322 323 *pc* (vg)
A² C² P Ψ \mathfrak{M} ff co?
61 *al*

Jas 2:18 (1427.C.2.R)

εχεις καγω εργα εχω | δειξον μοι την πιστιν | σου χωρις των εργαων

Jas 2:23–24 (1427.C.27.R)

οσουνην και φιλος θεου | εκληθη ορατε οτι ε | ξ εργαων δικαιουται αν

ορατε) + τοινυν

\mathfrak{M}

Jas 3:2–3 (1428.A.7.L)

γωγησαι και ολον το | σωμα ει δε των ιππων | τους χαλινους εις τα

ει δε) ιδε

81 323 614 630 945 1241 1505 1739
pm sa? (C P *sine acc.*)

ει δε) ιδου

pc sa?

Jas 3:5 (1428.A.23.L)

εστιν και μεγαλα αυ | χει ιδου ηλικον πυρ | ηλικην υλην αναπτει

ηλικον) ολιγον

A*^{vid} C* Y 33 1739 \mathfrak{M} ff vg^{mss}

Acts and Catholic Epistles

Jas 3:6 (1428.A.26.L)

και η γλωσσα πυρ ο κο | σμος της αδικιας η γλωσ | σα καθισταται εν τοις

αδικιας) + ουτως
αδικιας) + ουτως και

P Ξ sy^{h**}
L al

Jas 3:7 (1428.A.36.L)

και πετεινων ερπε | των τε και εναλιων | δαμαζεται και δεδα

Jas 3:12a (1428.B.16.L)

κρον μη δυναται αδελ | φοι μου συκη ελαιας | ποιησαι η αμπελος συ

Jas 3:12b (1428.B.18.L)

ποιησαι η αμπελος συ | κα ουτε αλυκον γλυκυ | ποιησαι υδωρ τις σο

συκα) + ουτως
ουτε αλυκον) ουδε αλυκον
ουτε αλυκον) και αλυκον
ουτε αλυκον) ουδεμια πηγη αλυκον και

Ξ C² P Ψ 33 1739 Ξ latt sy^{p,h**} bo
Ξ (33) 81 322 323 1739 pc
1241
(P) Ξ sy^h

Jas 3:15 (1428.B.31.L)

κ εστιν αυτη η σοφια | ανωθεν κατερχομε | νη αλλα επιγειος ψυ

Jas 3:17 (1428.B.41.L)

τα ειρηνικη επι | εικης ευπειθης με | στη ελεους και καρπων

Acts and Catholic Epistles

Jas 4:4 (1428.C.22.L)

μων δαπανησητε μοι | χαλιδες ουκ οιδατε | οτι η φιλια του κοσμου

Jas 4:11 (1429.A.17.L)

νει νομον ει δε νομον | κρινεις ουκ ει ποιη | της νομου αλλα κριτης

ουκ) ουκετι

K P Ψ 69 945 1241 1243 1739 2298
pc l vg^{mss}

Jas 4:12 (1429.A.22.L)

νος σωσαι και απολε |σαι συ δε τις ει ο κρινων | τον πλησιον αγε νυν

δε) —
ο κρινων) ος κρινεις

429 614 630 1505 *al sa bo*^{pt}
℞

Jas 4:13a (1429.A.24.L)

τον πλησιον αγε νυν | οι λεγοντες σημερον | η αυριον πορευσομε

Jas 4:13b (1429.A.28.L)

λιν και ποιησομεν ε | κει ενιαυτον και εμ | πορευσομεθα και κερ

εκει) —
ενιαυτον) + ενα

A Ψ 33 81 *al*
A Ψ 33 ℞ sy

Jas 5:3 (1429.B.18.L)

κας υμων ως πυρ εθησαυ | ρισατε εν εσχαταις η | μεραις ιδου ο μισθος

Acts and Catholic Epistles

Jas 5:5–6 (1429.B.31.L)

τας καρδιας υμων εν η | μερα σφαγης κατεδι | κασατε εφονευσατε

Jas 5:7 (1429.B.40.L)

καρπον της γης μακρο | θυμων επ αυτω εως | λαβη προιμον και οψι

αυτω) αυτον

εως) + ου

εως) + αν

K L 049 322 323

442 *pc*

Ⲛ P Ψ 69 323 614 639 1505 *pm*

sy^{hmg}

Jas 5:12–13 (1429.C.27.R)

το ου ου ινα μη υπο κρι | σιν πεσητε κακοπα | θει τις εν υμιν προσευ

υπο κρισιν) εις υποκρισιν

P Ψ Ⲛ

Jas 5:16 (1430.A.1.L)

λογεισθε ουν αλληλοις | τας αμαρτιας και προ | σευχεσθει υπερ αλληλων

τας αμαρτιας) τα παραπτωματα

049 Ⲛ

Jas 5:20 (1430.A.23.L)

τωλον εκ πλανης οδου | αυτου σωσει ψυχην | εκ θανατου αυτου και

σωσει) + την

A 049 1243 *al*

1 Pet 1:12 (1430.C.23.L)

σταλεντι απ ουρανου | εις α επιθυμουσιν αγ | γελοι παρακυψαι διο

Acts and Catholic Epistles

1 Pet 1:17 (1430.C.42.L)

γω αγιος και ει πατερα | επικαλεισθε τον απρο | σωπολημπτως κρι

επικαλεισθε) καλειτε
επικαλεισθε) αιτεισθε

ⲡ⁷²
322 323

1 Pet 1:22 (1431.A.26.L)

υμων ηγνικότες εν | τη υπακοη της αληθει | ας εις φιλαδελφιαν

1 Pet 1:24 (1431.A.37.L)

ως χορτος και πασα | δοξα αυτης ως ανθος | χορτου εξηρανθη ο

αυτης) αυτου
αυτης) ανθρωπου
αυτης) —

Ⲛ* ⲃⲟ^{mss}
P Ψ Ⲙ
322 323

1 Pet 2:2 (1431.B.10.L)

λα επιποθησατε ινα | εν αυτω αυξηθητε εις | σωτηριαν ει εγευσασθε

εις σωτηριαν) —

Ⲙ

1 Pet 2:4 (1431.B.17.L)

δοκιμασμενον παρα | δε θεω εκλεκτον εντι | μον και αυτοι ως λιθοι

1 Pet 2:5a (1431.B.20.L)

ζωντες οικοδομεισθε | οικος πνευματικος | εις ιερατευμα αγιον

πνευματικος) πνευματος

Ⲛ²

Acts and Catholic Epistles

1 Pet 2:5b (1431.B.21.L)

οικος πνευματικος | εις ιερατευμα αγιον | ανενεγκαι πνευματι

εις) —

P 9r vg

1 Pet 2:18–19 (1432.A.10.L)

και επιεικεσιν αλλα και | τοις σκολιοις τουτο | γαρ χαρις ει δια συνειδη

1 Pet 2:23–24 (1432.A.35.L)

δου δε τω κρινοντι | δικαιως ος τας αμαρ | τιας ημων αυτος ανη

δικαιως) αδικως

pc t vg

1 Pet 3:7 (1432.C.2.L)

και συνκληρονομοις | χαριτος ζωης εις το | μη εγκοπτεσθαι ταις

χαριτος ζωης) ποικιλης χαριτος ζωης A (C²) 614 623 630 1505 2464 *al*

χαριτος ζωης) χαριτος ζωης αιωνιου sy^h bo

9⁷² (sy^p)

1 Pet 3:8 (1432.C.5.L)

προσευχας υμων | το δε τελος παντες ο | μοφρονες συμπαθεις

1 Pet 3:15 (1432.C.38.L)

των μη φοβηθητε | κυριον δε τον χριστον αγιασα | τε εν ταις καρδιαις υ

χριστον) θεον

P 9r

Acts and Catholic Epistles

1 Pet 3:16 (1433.A.6.L)

αγαθην ινα εν ω κατα | λαλεισθε καταισχυν | θωσιν οι επηρεαζον

καταλαλεισθε) καταλαλουσιν υμων ως κακοποιων

ℵ A C P 33 ℞ it vg^{mss} sy^{p.(h**)} bo

καταλαλεισθε) καταλαλωσιν υμων ως κακοποιων

L pm

καταισχυνθωσιν) αισχυονθωσιν

φ⁷²

1 Pet 3:22 (1433.A.38.L)

ως ιησου χριστου ος εστιν εν δε | ξια θεου πορευθεις εις | ουρανον υποταγεν

δεξια) + του

φ⁷² ℵ² A C P 0285 33 1739 ℞

1 Pet 4:1 (1433.B.1.L)

ων χριστου ουν παθοντος | σαρκι και υμεις την αυ | την εννοιαν οπλισα

παθοντος σαρκι) παθοντος υπερ ημων σαρκι

ℵ² A P ℞ sy^h bo

παθοντος σαρκι) παθοντος υπερ υμων σαρκι

69 1505 pc (vg^{ms}) sy^p

παθοντος σαρκι) παθοντος εν σαρκι 049^(c) (z) vg sa?

παθοντος σαρκι) αποθανοντος υπερ ημων σαρκι

ℵ*

1 Pet 4:3 (1433.B.10.L)

σαι χρονον αρκετος | γαρ ο παρεληλυθως | χρονος το βουλημα των

γαρ) υμιν

ℵ 630 pm bo

γαρ) ημιν

C K L P 049 69 623^c 2298 pm

Acts and Catholic Epistles

1 Pet 4:8 (1433.B.37.L)

εκτενη εχοντες οτι | αγαπη καλυπτει πλη |θος αμαρτιων φιλοξε

καλυπτει) παλυψει

ⲑ⁷² Ⲭ P 049 Ⲙ

1 Pet 4:14a (1433.C.23.R)

ει ονειδιζεσθε εν ονο | ματι χριστου μακαριοι οτι | το της δοξης και το του

χριστου) ιησου χριστου

13 33

1 Pet 4:14b (1433.C.25.R)

το της δοξης και το του | θεου πνευμα εφ υμας | αναπαυεται μη γαρ

και το του θεου) και δυναμεως και το του θεου

A P 33 81 323 945 1241 1739 *pm* (τ
z vg^{cl}) bo

και το του θεου) και της δυναμεως και το του θεου

Ⲭ *pc*

και το του θεου) και δυναμεως του θεου ονομα και

614 630 1505 *pc sy^h*

1 Pet 4:16 (1433.C.33.R)

αισχυνεσθω δοξαζε | τω δε τον θεον εν τω ονο | ματι τουτω οτι και

ονοματι) μερει

P 049 Ⲙ

1 Pet 5:2 (1434.A.18.L)

αναγκαστως αλλα ε | κουσιως μηδε αισχρο | κερδως αλλα προθυ

εκουσιως) + κατα θεον

ⲑ⁷² Ⲭ* A P Ψ (33) 69 81 323 945
1241 1739 *al lat (sy^p) sa bo*

μηδε) μη

A L 1243 1881 *al h r sy^p*

Acts and Catholic Epistles

1 Pet 5:6 (1434.A.36.L)

ινα υμας υψωση εν | καιρω πασαν την με | ριμναν υμων επιρι

καιρω) + επισκοπης

A P (Ψ) 33 623 2464 *al* (it) vg sy^{h**}
bo

1 Pet 5:10 (1434.B.13.L)

ολιγον παθοντας αυ | τος καταρτισει στηρι | ξει σθενωσει αυτω

καταρτισει) καταρτιει

Ψ 0206

καταρτισει στηριξει) καταρτισαι υμας

P (1739^{mg}) 38

καταρτισει στηριξει) καταρτισαι υστηριξαι

614 630 1505 *al*

1 Pet 5:13 (1434.B.25.L)

ασπαζεται υμας η εν | βαβυλωνι συνεκλε | κτη και μαρκος ο υιος

βαβυλωνι) ρωμη

1238 *pc*

βαβυλωνι) + εκκλησια

8 *pc* vg^{mss} sy^p

2 Pet 1:10 (1435.A.10.L)

μαλλον αδελφοι σπου | δασατε βεβαιαν υμων | την κλησιν και εκλο

σπουδασατε) ινα δια των καλων εργαων

8 Ψ 81 614 (623) 630 1505 1852
(2464) *al* h vg sy co

σπουδασατε) ινα δια των καλων υμων εργαων

A *pc*

Acts and Catholic Epistles

2 Pet 1:11–12 (1435.A.20.L)

ημων και σωτηρος | ιησου χριστου διο μελλησω α | ει υμας υπομιμνη

διο μελλησω) διο ουκ αμελησω
διο μελλησω) δι ου μελλησω

0209 M h vg^{mss} sy sa
P⁷² Ψ pc

2 Pet 1:16 (1435.B.2.L)

την του κυριου ημων ιησου | χριστου δυναμιν και παρου | σιαν αλλ εποπται γε

δυναμιν) + τε

P 13 31

2 Pet 2:2 (1435.C.8.R)

εξακολουθησουσιν | αυτων ταις ασελγει | αις δι ους η οδος της

2 Pet 2:4 (1435.C.21.R)

ζοφου ταρταρωσας | παρεδωκεν εις κρισιν | τηρουμενους και αρ

2 Pet 2:5 (1435.C.24.R)

χαιου κοσμου ουκ εφει | σατο αλλα ογδοον νω | ε δικαιοσυνης κηρυ

αλλα) αλλ

K P

2 Pet 2:13 (1436.A.31.L)

μοι εντροφωντες | εν ταις αγαπαις αυτων | συνευωχουμενοι

αγαπαις) απαταις

A^c B Ψ 623 1243 1611 2464 pc
sy^{ph hmg} sa^{ms} are unique.

απαταις) αγνοιας

322 323 945 (1241) 1739 1881 pc

Acts and Catholic Epistles

2 Pet 2:17 (1436.B.16.L)

μεναι ος ο ζοφος του | σκοτους τετηρηται | υπερογκα γαρ ματαιοτη

σκοτους) + εις αιωνα

A C L P 049 33 69 323 614 945

1739 *pm* bo^{ms}

σκοτους) + εις αιωνας

81 630 1241 *pm*

2 Pet 2:18 (1436.B.21.L)

μιας σαρκος ασελγει | αις τους ολιγως απο | φευγοντας τους εν

ολιγως) οντας

ℵ* C P 048^{vid} 1739 ℞

ολιγως) οντας

1241 1881 *pc*

αποφευγοντας) αποφυγοντας

P ℞ vg^{mss} co

2 Pet 3:3a (1436.C.23.L)

τες οτι ελευσονται | επ εσχατων των ημε | ρων εν εμπαιγμονη

εσχατων) εσχατου

(C*) P ℞

2 Pet 3:3b (1436.C.25.L)

ρων εν εμπαιγμονη | εμπαικται κατα τας | ιδιας επιθυμιας αυτων

εμπαικται) εμπεκται

ℵ C

εμπαικται) εν πεκται

A

2 Pet 3:10 (1437.A.20.L)

νοιαν χωρησαι ηξει | δε ημερα κυριου ως κλεπτης | εν η οι ουρανοι ροιζη

δε) + η

ℵ A P ℞

κλεπτης) + εν νυκτι

C ℞ vg^{mss} sy^h

Acts and Catholic Epistles

2 Pet 3:17 (1437.B.24.L)

φυλασσεσθε ινα μη τη | των αθεσμων πλανη | συναπαχθεντες εκ

1 John 1:3 (1437.C.19.R)

τε μεθ ημων και η κοι | νωνια δε η ημετερα | μετα του πατρος και

δε) —

C* P 33 81 323 630 945 1241 1505
1739 *al sy^h sa*

1 John 1:4 (1437.C.23.R)

ιησου χριστου και ταυτα γραφο | μεν ημεις ινα η χαρα | ημων η πεπληρωμε

ημεις) υμιν

A^c C 1739 *℞ t vg sy sa^{ms} bo*

1 John 2:3–4 (1438.A.33.L)

εντολας αυτου τη | ρωμεν ο λεγων οτι | εγνωκα αυτον και τας

τηρωμεν) τηρησωμεν
τηρωμεν) φυλαξωμεν

Ψ 1852
N*

1 John 2:7 (1438.B.12.L)

λη η παλαια εστιν ο λο | γος ον ηκουσατε πα | λιν εντολην καινην

ηκουσατε) + απ αρχης

℞

1 John 2:12 (1438.B.36.L)

υμιν τεκνια οτι αφε | ωνται υμιν αι αμαρτι | αι δια το ονομα αυτου

υμιν) υμων

L Ψ 69 614 630 1505 2464 *al*

Acts and Catholic Epistles

1 John 2:13 (1438.B.38.L)

αι δια το ονομα αυτου | γραφω υμιν πατερες | οτι εγνωκατε τον α

1 John 2:23 (1439.A.17.L)

εχει ο ομολογων τον | υιον και τον πατερα | εχει υμεις ο ηκουσα

ο ομολογων τον υιον και τον πατερα εχει) —
Ϟ z vg^{ms} bo^{ms}

1 John 3:1 (1439.B.12.L)

ημιν ο πατηρ ινα τεκνα | θεου κληθωμεν και εσμεν | δια τουτο ο κοσμος

και εσμεν) — K L 049 69 Ϟ vg^{ms}

1 John 3:16 (1440.A.8.L)

εγνωκαμεν την αγα | πην οτι εκεινος υπερ | ημων την ψυχην αυ

1 John 4:3 (1440.B.26.L)

θοτα εκ του θεου εστιν | και παν πνευμα ο μη | ομολογει τον ιησουν εκ του

μη ομολογει) λυει vg

1 John 4:11 (1440.C.31.L)

των αμαρτιων ημων | αγαπητοι ει ουτως ο | θεος ηγαπησεν ημας κ

1 John 4:16 (1441.A.14.L)

μεν και πεπιστευκα | μεν την αγαπην ην ε | χει ο θεος εν ημιν ο θεος α

Acts and Catholic Epistles

1 John 5:7 (1441.B.37.L)

εστιν η αληθεια οτι | τρεις εισιν οι μαρτυρουν | τες το πνευμα και

οτι) + ο

Σ 69

1 John 5:9 (1441.C.4.R)

στιν η μαρτυρια του | θεου οτι μεμαρτυρηκεν | περι του υιου αυτου

οτι) ην

P 28

1 John 5:10 (1441.C.6.R)

περι του υιου αυτου | ο πιστευων εις τον υι | ον του θεου εχει την μαρ

1 John 5:16 (1442.A.2.L)

θανατον εστιν αμαρ | τια προς θανατον ου | περι εκεινης λεγω ινα

2 John 7 (1442.B.35.L)

περιπατητε οτι πολ | λοι πλανοι εξηλθον | εις τον κοσμον οι μη

εξηλθον) εισηλθον

P 049 28 bo

2 John 8a (1442.B.41.L)

και ο αντιχριστος | βλεπετε εαυτους ι | να μη απολεσητε α ειρ

εαυτους) αυτους

K L pc

Acts and Catholic Epistles

2 John 8b (1442.C.2.L)

γασαμεθα αλλα μισθον | πληρη απολαβητε πας | ο προαγων και μη με

απολαβητε) απολαβωμεν

P 38

3 John 5 (1443.A.20.L)

εργαση εις τους αδελ | φους και τουτο ξενους | οι εμαρτυρησαν σου

τουτο) εις τους

P 38

Jude 1 (1443.C.3.R)

αδελφος δε ιακωβου | τοις εν θεω πατρι ηγα | πημενοις και ιησου χριστω τε

τοις) + εθνεσιν

323 614 945 1241 1505 1739 *al sy*

Jude 4 (1443.C.24.R)

και τον μονον δεσπο | την και κυριον ημων ιησουν χριστον | αρνουμενοι υπομνη

δεσποτην) + θεον

P Ψ 38 (vg^{ms}) sy

Jude 5 (1443.C.28.R)

ειδοτας υμας απαξ | παντα οτι ιησους λαον εκ | γης αιγυπτου σωσας

παντα οτι ιησους) τουτο οτι ο κυριος

ιησους) θεος χριστος

ιησους) ο θεος

K 38

38^{72c}

C² 623 vg^{ms}

Jude 16 (1444.B.24.L)

πορευομενοι και το | στομα αυτων λαλει | υπερογκα θαυμαζον

Acts and Catholic Epistles

Jude 21–22 (1444.C.8.L)

κυριου ημων ιησου χριστου εις ζω | ην αιωνιον και ους μεν | ελεατε διακρινομε

και) —

ⲡ⁷² bo^{ms}

Jude 25a (1444.C.21.L)

μους εν αγαλλιασει | μονω θεω σωτηρι ημων | δια ιησου χριστου του κυριου ημων

μονω) + σοφω
σωτηρι) —

P Ⲙ
ⲡ⁷² 442^c

Jude 25b (1444.C.22.L)

μονω θεω σωτηρι ημων | δια ιησου χριστου του κυριου ημων | δοξα μεγαλωσυνη

δια ιησου χριστου του κυριου ημων δοξα μεγαλωσυνη κρατος και
εξουσια προ παντος του αιωνος) αυτω δοξα καρτος τιμα δια ιησου χριστου του
κυριου ημων αυτω δοξα και μεγαλωσυνη ⲡ⁷²

δια ιησου χριστου του κυριου ημων δοξα μεγαλωσυνη κρατος και
εξουσια προ παντος του αιωνος) δοξα και μεγαλωσυνη κρατος και εξουσια

P Ⲙ

Jude 25c (1444.C.25.L)

κρατος και εξουσια | προ παντος του αιω | νος και νυν και εις παν

See above. The variant runs from C.22 to C.25.

Pauline Epistles

Rom 1:3 (1445.A.9.L)

ιου αυτου του γενο | μενου εκ σπερματος | δαυιδ κατα σαρκα του
γενομενου) γεννωμενου 61 sy^p

Rom 1:17–18a (1445.B.35.L)

ο δε δικαιος εκ πιστε | ως ζησεται αποκαλυ | πτεται γαρ οργη θεου α

Rom 1:18b (1445.B.40.L)

ανθρωπων των την | αληθειαν εν αδικια | κατεχοντων διοτι
αληθειαν) + του θεου a vg^{cl} sa

Rom 1:21–22 (1445.C.17.R)

εσκοτισθη η ασυνετος | αυτων καρδια φασκον | τες ειναι σοφοι εμω

Rom 1:25 (1445.C.33.L)

νες μετηλλαξαν την | αληθειαν του θεου εν τω | ψευδει και εσεβασθησαν

Rom 1:26 (1446.A.1.L)

λειαι αυτων μετηλλα | ξαν την φυσικην χρη | σιν εις την παρα φυσιν
χρασιν) κτισιν D*

Pauline Epistles

Rom 1:32 (1446.A.37.L)

θεου επιγοντες | οτι οι τα τοιαυτα πρασ | σοντες αξιοι θανατου

επιγοντες) + ουκ ενοησαν D*
επιγοντες) + ουκ εγνωσαν G

Rom 2:5 (1446.B.28.L)

ημερα οργης και απο | καλυψεως δικαιοκρι | σιας του θεου ος αποδω

αποκαλυψεως) ανταποδοσεως A
αποκαλυψεως) + και N² D² Ψ 33 1739 1881 M sy^h

Rom 2:17 (1446.C.37.L)

γελιον μου δια χριστου ιησου | ει δε συ ιουδαιος επο | νομαζη και επαναπαυ

ει δε) ιδε D² 33 1739 1881 M sy^h

Rom 2:23–24 (1447.A.21.L)

του νομου τον θεον ατι | μαζεις το γαρ ονομα | του θεου δι υμας βλασφη

Rom 3:8–9 (1447.C.3.L)

θα ων το κριμα ενδικον | εστιν τι ουν προεχο | μεθα ου παντως προ

προεχομεθα ου παντως) προεχομεθα P
προεχομεθα ου παντως) προεχωμεθα ου παντως
A L
προεχομεθα ου παντως) προκατεχομεν περισσον
D* G (Ψ) 104 (1505) pc it sy^{p,h**} bo

Pauline Epistles

Rom 3:27 (1448.A.30.L)

τα τον εκ πιστεως ιησου | που ουν η καυχησις | εξεκλεισθη δια ποιου
καυχησις) + σου F G pc it vg^{ww}

Rom 4:5-6 (1448.B.28.L)

η πιστις αυτου εις δι | καιοσυνην καθαπερ | και δαυιδ λεγει τον
καθαπερ) καθως D F G

Rom 4:9 (1448.B.41.L)

ουν ουτος επι την πε | ριτομην η και επι την | ακροβυστιαν λεγομεν
περιτομην) + μονον D it vg^{cl}

Rom 4:17 (1449.A.7.L)

λων εθνων τεθεικα | σε κατεναντι ου επι | στευσεν θεου του ζωο

Rom 4:18-19 (1449.A.17.L)

ειρημενον ουτως ε | σται το σπερμα σου και | μη ασθηνησας τη πι
σου) +ως οι αστερες του ουρανου και το αμμον της θαλασσης
F G a

Rom 4:22 (1449.A.32.L)

εστιν και ποιησαι διο | ελογισθη αυτω εις δι | καιοσυνην ουκ εγρα
διο) + και N A C D Ψ 33 ℞ m sy^{h**} bo

Pauline Epistles

Rom 4:23–24 (1449.A.35.L)

φη δε δι αυτον μονον | οτι ελογισθη αυτω αλ | λα και δι ημασ οισ μελ

αυτω) + εις δικαιοσυνην

D² 1241 *pc* *vg^{cl}* *sy^p*

Rom 5:2–3 (1449.B.11.L)

καυχωμεθα επ ελπιδι | της δοξης του θεου ου μο | νον δε αλλα και καυχω

δοξης) + filiorum

lat

Rom 5:7 (1449.B.27.L)

απεθανεν μοις γαρ υ | περ δικαιου τις αποθα | νειται υπερ γαρ του α

Rom 5:13 (1449.C.19.R)

α ην εν κοσμω αμαρτι | α δε ουκ ελλογεται μη | οντος νομου αλλα ε

ελλογεται) ελλογατο

A 1505 *pc*

ελλογεται) ελλογαται

ℵ¹ 1881

ελλογεται) ενελογειτο

ℵ* it *vg^{cl}*

ελλογεται) ενελογειται

ℵ²

Rom 5:19 (1450.A.22.L)

αμαρτωλοι κατεστα | θησαν οι πολλοι ουτως | και δια της υπακοης

κατεσταθησαν) καθεστηκαμεν

2 1243 2815

κατεσταθησαν) καθεστηκασιν

614 999 2147 2412

κατεσταθησαν) καθεσταθημεν

69 1241 1243 2815

ουτως) ουτος

F 1319

ουτως) ουτω

69 104 205 226^c 365 517 547 1242^c

1245 1891 2495

Pauline Epistles

Rom 5:21 (1450.A.36.L)

δια δικαιοσυνης εις | ζωην αιωνιον δια χριστου | ιησου του κυριου ημων τι ουν
χριστου ιησου) ιησου χριστου B is unique.

Rom 6:2 (1450.A.41.L)

πλεοναση μη γενοι | το οιτινες απεθανο | μεν τη αμαρτια πως
οιτινες) + γαρ F G vg

Rom 6:3 (1450.B.2.L)

ετι ζησομεν εν αυτη | η αγνοειτε οτι οσοι | εβαπτισθημεν εις χριστον

Rom 6:11 (1450.B.42.L)

αμαρτια ζωντας δε | τω θεω εν χριστω ιησου | μη ουν βασιλευετω
ιησου) + τω κυριω ημων $\mathfrak{P}^{94\text{vid}}$ \aleph C 33 1739^c 1881 \mathfrak{M} vg^{cl}
(sy^p) bo

Rom 6:12 (1450.C.4.L)

τω υμων σωματι εις | το υπακουειν ταις ε | πιθυμiais αυτου μη
ταις επιθυμiais αυτου) αυτη \mathfrak{P}^{46} D F G b
ταις επιθυμiais αυτου) αυτη εν ταις επιθυμiais αυτου
C³ Ψ (33) \mathfrak{M} sy^h

Rom 7:2a (1451.A.30.L)

δεδετα νομω εαν δε | αποθανη ο ανηρ κα | τηρηγεται απο του νο
αποθανη) αποθανει L

Pauline Epistles

Rom 7:2b-3 (1451.A.32.L)

τηρηται απο του νο | μου του ανδρος αρα | ουν ζωντος του αν

του νομου) —
του) —

1624 1633 1641
F

Rom 7:4 (1451.B.6.L)

εκ νεκρων εγερθεντι | ινα καρποφορησωμεν | τω θεω οτε γαρ ημεν εν

καρποφορησωμεν) καρποφορησομεν
καρποφορησωμεν) καρποφορεσωμεν

P 6 88 1175 1315 2147
F G

Rom 7:15 (1451.C.20.R)

την αμαρτιαν ο γαρ κα | τεργαζομαι ου γινω | σκω ου γαρ ο θελω του

Rom 7:24-25 (1452.A.19.L)

ματος του θανατου | τουτου χαρις τω θεω | δια ιησου χριστου του κυριου ημων

χαρις) + δε
χαρις τω θεω) ευχαριστω τω θεω
χαρις τω θεω) η χαρη του θεου
χαρις τω θεω) η χαρη κυριου

N¹ Ψ 33 81 104 365 1506 *pc*
N* A 1739 1881 *M sy*
D
F G

Rom 8:5-6 (1452.B.6.L)

πνευμα τα του πνευ | ματος το γαρ φρονη | μα της σαρκος θανατος

Rom 8:10 (1452.B.25.L)

μα νεκρον δια αμαρτι | αν το δε πνευμα ζω | η δια δικαιοσυνην ει

ζωη) ζη

F G *vg*

Pauline Epistles

Rom 8:20 (1452.C.29.L)

γη ουχ εκουσα αλλα | δια τον υποταξαντα | εφ ελπιδι οτι και αυ

Rom 8:23 (1452.C.40.L)

δινει αχρι του νυν | ου μονον δε αλλα και | αυτοι την απαρχην

και) + ημεις	D F G lat
και αυτοι) και αυτοι ημεις οι	104 630
και αυτοι) —	ϕ ⁴⁶

Rom 8:26 (1453.A.15.L)

συναντιλαμβανεται | τη ασθeneia ημων το | γαρ τι προσευξωμεθα

τη ασθeneia) ταις ασθeneiais	Ψ 33 ℳ sy ^h
τη ασθeneia) της δεησεως	F G
τη ασθeneia) + της δεησεως	it

Rom 8:28–29 (1453.A.30.L)

τοις κατα προθεσιν | κλητοις ουσιν οτι ους | προεγνω και προωρι

Rom 8:32 (1453.B.4.L)

καθ ημων ος γε του ι | διου υιου ουκ εφεισα | το αλλα υπερ ημων παν

γε του ιδου υιου ουκ) ουδε του ιδου υιου	D (F G) (sy ^p)
---	----------------------------

Rom 8:35 (1453.B.17.L)

νει υπερ ημων τις | ημας χωρισει απο της | αγαπης του θεου τησεν

χωρισει) χωριση	A
------------------	---

Pauline Epistles

Rom 10:5 (1454.C.34.L)

τω πιστευοντι μωυσης | γαρ γραφει την δικαι | οσυνην την εκ νομου

γραφει) + οτι

(D*) (33*) 81 630 1506 1739

Rom 10:8 (1455.A.6.L)

ναγαγειν αλλα τι λεγει | εγγυς σου το ρημα ε | στιν εν τω στοματι

λεγει) + η γραφη

D 1 33 104 365 629

Rom 10:16 (1455.B.3.L)

λ ου παντες υπηκου | σαν τω ευαγγελιω η | σαιας γαρ λεγει κυριε τις

υπηκουσαν) + εν

Σ

Rom 10:17-18 (1454.B.8.L)

κοης η δε ακοη δια ρη | ματος χριστου αλλα λεγω | μη ουκ ηκουσαν με

χριστος) θεου

Σ A D¹ Ψ 33 1881 ℞ sy

Rom 10:21–11:1 (1455.B.31.L)

λαον απειθουντα και | αντιλεγοντα λεγω | ουν μη απωσατο ο θεος

και αντιλεγοντα) —
αντιλεγοντα) λεγοντα

F G
D*

Rom 11:4–5 (1455.C.12.R)

οιτινες ουκ εκαμψαν | γονυ τη βααλ ουτως | ουν και εν τω νυν και

γονυ) γονοι
τη) τω
τη) το

E
G
F

Pauline Epistles

Rom 11:6 (1455.C.18.R)

επει η χαρις ουκετι | γινεται χαρις ει δε | εξ εργαων ουκετι χαρις

ει δε) —

Ɀ⁴⁶ N* A C D F G P (81) 629 630
1739 1881 *pc lat*

Rom 11:13-14 (1456.A.18.L)

την διακονιαν μου | δοξαζω ει πως παρα | ζηλωσω μου την σαρ

δοξαζω) δοξασω

Ɀ⁴⁶ F G Ψ 33 1175 *pc latt*

Rom 11:32 (1456.C.18.L)

συνεκλεισεν γαρ ο θεος | τους παντας εις απει | θειαν ινα τους παντας

τους παντας) τα παντα
τους παντας) παντα

Ɀ⁴⁶ D* *latt*
F G

Rom 11:33 (1456.C.21.L)

ελεηση ω βαθος πλου | του και σοφιας και γνω | σεως θεου ως ανεξεραυ

και) —

321 *lat*

Rom 11:36 (1456.C.32.L)

δι αυτου και εις αυτον | τα παντα αυτω η δοξα | εις τους αιωνας αμην

αυτω η δοξα εις τους αιωνας αμην) — 1

Rom 12:11 (1457.B.3.L)

ροι τω πνευματι ζεον | τες τω κυριω δουλευον | τες τη ελπιδι χαιρον

κυριω) καιρω

D*^c F G *pc*

Pauline Epistles

Rom 12:13 (1457.B.8.L)

προσκαρτερουντες | ταις χρειαις των αγιων | κοινωνουντες την

κρειαις) μνειαις

D* F G t vg^{mss}

Rom 12:17 (1457.B.24.L)

κου αποδιδοντες προ | νοουμενοι καλα ενω | πιον παντων ανθρω

καλα) + επωπιον του θεου και

A¹

καλα) + ου μονον ενωποιν του θεου αλλα και

F G 629 lat

Rom 12:20 (1457.B.36.L)

ο εχθρος σου ψωμιζε | αυτον εαν διψα ποτιζε | αυτον τουτο γαρ ποιων

εαν) και εαν

D*

εαν) εαν δε

D² Ψ 1505 *pc* sy^h

Rom 13:1 (1457.C.4.R)

σεσθω ου γαρ εστιν εξου | σια ει μη υπο θεου αι δε ου | σαι υπο θεου τεταγμεναι

υπο) απο

D* F G 629 945 *pc*

Rom 13:2–3 (1457.C.11.R)

κοτες εαυτοις κριμα | λημψονται οι γαρ αρχον | τες ουκ εισιν φοβος τω

λημψονται) ληθονται

B³ D^c E L P

Rom 13:4–5 (1457.C.25.R)

γην τω το κακον πρασ | σοντι διο αναγκη υπο | τασσεσθαι ου μονον

αναγκη υποτασσεσθαι) υποτασσεσθε

ϕ⁴⁶ D F G it

Pauline Epistles

Rom 13:11 (1458.A.13.L)

μα ουν νομου η αγαπη | και τουτο ειδοτες τον | καιρον οτι ωρα ηδη υ

ειδοτες) ιδοντες

A* F G

Rom 13:13 (1458.A.26.L)

ευσχημονως περιπα | τησωμεν μη κωμοις | και μεθαις μη κοιταις

κωμοις) κυμας

37*

Rom 14:6 (1458.B.17.L)

κυριω εσθιει ευχαριστη | γαρ τω θεω και ο μη ε | σθιων κυριω ουκ εσθιει

ευχαριστη γαρ) και ευχαριστη

P 31 43

Rom 14:9 (1458.B.30.L)

εσμεν εις τουτο γαρ | χριστος απεθανεν και εξη | σεν ινα και

χριστος) + και

εξησεν) ανεστη

εξησεν) ανεστη και εξησεν

ℵ^c C³ D¹ 1881 ℞ d vgst sy^h

F G 629 vg^{ww}

ℵ^c D¹ Ψ 0209 33 ℞ sy^(p)

Rom 14:18 (1458.C.27.L)

πνευματι αγιω ο γαρ | εν τουτω δουλευων | τω χριστω ευαρεστος τω

τουτω) τουτοις

ℵ¹ D² Ψ 33 ℞ b vg^{mss} sy

Rom 14:19 (1458.C.33.L)

μεν και τα της οικο | δομης της εις αλλη | λους μη ενεκεν βρω

Pauline Epistles

Rom 14:22 (1459.A.4.L)

η ασθενει συ πιστιν | ην εχεις κατα σεαυτον | εχε ενωπιον του θεου

ην) —

D F G Ψ 1739 1881 ℣ lat co

Rom 15:2 (1459.A.18.L)

εαυτοις αρεσκειν ε | καστος ημων τω πλη | σιον αρεσκετω εις το

ημων) υμων

D¹ F G P 048 0209^{vid} 104 365 614
630 1505 1506 1881 *al* lat bo

Rom 15:3–4a (1459.A.26.L)

των σε επεπεσαν επ ε | με οσα γαρ εγραφη παν | τα εις την ημετεραν

εγραφη) προεγραφη
παντα) —

B and lat are unique
B P Ψ 33 are unique

Rom 15:4b (1459.A.28.L)

τα εις την ημετεραν | διδασκαλιαν εγραφη | ινα δια της υπομονης

εγραφη) προεγραφη

A Ψ 048 33 ℣ sy^h

Rom 15:5–6 (1459.A.38.L)

νειν εν αλληλοις κα | τα χριστον ιησουν ινα ομοθυμα | δον εν ενι στοματι

χριστον ιησουν) ιησουν χριστον

℣ A C F P 048 104 629 1505 *al* lat sy

Rom 15:13 (1459.B.32.L)

εν τη ελπιδι εν δυνα | μει πνευματος αγιου | πεπεισμαι δε αδελφοι

Pauline Epistles

Rom 15:14 (1459.B.36.L)

περι υμων οτι και αυτοι | μεστοι εστε αγαθωσυ | νης πεπληρωμενοι

αγαθωσυνης) αγαπης
αγαθωσυνης) αγιωσυνης

F G latt
629 *pc*

Rom 15:17-18 (1459.C.13.R)

εν χριστω ιησου τα προς τον | θεον ου γαρ τολμω τι λα | λειν ων ου κατειργασα

τολμω) τολμησω
τολμω τι λαλειν) τολμησω λαλειν τι
τολμησω τι λαλειν) τι τολμησω λαλειν
λαλειν) ειπειν
λαλειν) λαλησαι

B and N² are unique.
Ψ 33 ℞ b
ℑ⁴⁶
D F G
1881 *pc*

Rom 15:21 (1459.C.32.R)

ουκ ανηγγελη περι αυ | του και οι ουκ ακηκοα | σιν συνησουσιν διο και

αυτου) + οψονται

B and *pc* are unique.

Rom 15:23-24 (1459.C.41.R)

ελθειν προς υμας απο | ικανων ετων ως αν | πορευωμαι εις την

ικανων) πολλων

B C P 81 326 365 1175 1506 *pc* are
unique.

Rom 15:29 (1460.A.29.L)

προς υμας εν πληρω | ματι ευλογιας χριστου ελευ | σομαι παρακαλω

ευλογιας) του ευαγγελιου του

N² Ψ 33 ℞ vg^{cl} sy

Pauline Epistles

Rom 15:30 (1460.A.33.L)

μων ιησου χριστου και δια της | αγαπης του πνευμα | τος συναγωνισασθαι

Rom 15:31 (1460.A.40.L)

τη ιουδαια και η δωπο | φορια μου η ιερου | σαλημ ευπροσδεκτος

δωροφορια) διακονια
η) + εις

B D* F G it are unique.
B D* F G 1505 *pc* are unique.

Rom 16:3 (1460.B.18.L)

εμου αυτου | ασπασασθε πρεισκαν | και ακυλαν τους συν

πρεισκαν) πρισκιλλαν

81 365 614 629 630 945 1505 1881^c
al vg^{mss} sy (bo^{pl})

Rom 16:5 (1460.B.32.L)

εστιν απαρχη της α | σιας εις χριστον | ασπασασθε μαριαν η

ασιας) αχαιας
εις χριστον) εν χριστω

D¹ Ψ 33 1881 ℞ sy
D F G 1505 1881 *pc*

Rom 16:7 (1460.B.37.L)

ασπασασθε ανδρονικον | και ιουνιαν τους συγ | γενεις μου και τους)

ιουνιαν) ιουλιαν

℞⁴⁶ 6 vg^{mss} bo

Rom 16:8 (1460.C.2.L)

γοναν εν χριστω | ασπασασθε αμπλιατον | αγαπητον εν κυριω

αμπλιατον) αμπλιαν

B² D Ψ 33 (365 1505 1739^c 1881 ℞
vg^{mss} sy sa

Pauline Epistles

1 Cor 1:10–11 (1462.A.3.L)

αυτω νοι και εν τη αυ | τη γνωμη εδηλωθη | γαρ μοι περι υμων α

γνωμη) γνωμει	L
γνωμη) γνωσει	2

1 Cor 1:15 (1462.A.21.L)

ειπη οτι εις το εμον | ονομα εβαπτισθητε | εβαπτισα δε και τον

εβαπτισθητη) εβαπτισα	C ³ D F G Ψ 1881 ℳ is sy
εβαπτισθητη) εβαπτισθη	104 pc

1 Cor 3:2 (1463.B.16.L)

μα ουπω γαρ εδυνασθε | αλλ ουδε νυν δυνασθε | ετι γαρ σαρκικοι εστε

ουδε) + ετι	ℳ ⁴⁶ B 0185 are unique.
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1 Cor 3:3 (1463.B.19.L)

οπου γαρ εν υμιν ζη | λος και ερις ουχι σαρ | κικοι εστε και κατα

ερις) + και διχοστασιαι	ℳ ⁴⁶ D F G 33 ℳ a b sy
σαρκικοι) σαρκινοι	ℳ ⁴⁶ D* ^c F G

1 Cor 3:5a (1463.B.26.L)

ουκ ανθρωποι εστε | τι ουν εστιν απολλως | τι δε εστιν παυλος

τι) τις	ℳ ^{46vid} N ² C D F G Ψ 1881 ℳ sy
απολλως) παυλος	Ψ ℳ sy

Pauline Epistles

1 Cor 3:5b (1463.B.27.L)

τι ουν εστιν απολλως | τι δε εστιν παυλος | διακονοι δι ων επιστευ

τι) τις
παυλος) απολλως

ⲡ^{46vid} Ⲛ² C D F G Ψ 1881 Ⲙ sy
Ψ Ⲙ sy

1 Cor 3:13 (1463.C.18.R)

εργον φανερον γενη | σεται η γαρ ημερα δηλω | σει οτι εν πυρι αποκα

γενησεται) γενηται

D* a b

1 Cor 3:22 (1464.A.19.L)

τε ενεστωτα ειτε μελ | λοντα παντα ημων | ημεις δε χριστου χριστος δε θεου

παντα) + δι
ημων) υμων

F G
B 43 48 52 are unique.

1 Cor 4:6 (1464.B.8.L)

μας ινα εν ημιν μαθη | τε το μη υπερ α γεγρα | πται ινα μη εις υπερ

α) ο

D F G Ⲙ a

1 Cor 4:8 (1464.B.18.L)

ηδη επλουτησατε χω | ρις ημων εβασιλευσα | τε και οφελον γε εβα

χωρις ημων εβασιλευσατε) —

A

1 Cor 4:16 (1464.C.17.L)

σα παρακαλω ου | ν υμας μιμηται μου γι | νεσθε δια τουτο επεμ

ουν) δε

D F G

Pauline Epistles

1 Cor 5:1 (1465.A.1.L+R)

τοιαυτη πορνεια ητις | ουδε εν τοις εθνεσιν | ωστε γυναικα τινα του

εθνεσιν) + ονομαζεται

ⲑ⁶⁸ Ⲛ² Ψ 1881 Ⲙ vg^{mss} sy

1 Cor 5:7 (1465.A.32.L)

αζυμοι και γαρ το πα | σχα ημων ετυθη χριστος | ωστε εορταζωμεν

ημων) + υπερ ημων

Ⲛ² C³ Ψ 1881 Ⲙ sy^s a bo^{ms}

1 Cor 6:12–13 (1465.C.33.R)

λ ουκ εγω εξουσιασθη | σομαι υπο τινος τα βρω | ματα τη κοιλια και η κοι

1 Cor 6:20a (1466.A.25.L)

κ εστε εαυτων ηγο | ρασθητε γαρ τιμης | δοξασατε δη τον θεον

ηγορασθητε) ηγορασθενται

F G P 131 629 1646 2464

1 Cor 6:20b (1466.A.26.L)

ρασθητε γαρ τιμης | δοξασατε δη τον θεον | εν τω σωματι υμων

δη) αρατε

1505^{*vid} 1611 (vg)

1 Cor 7:3 (1466.A.36.L)

δρα εχετω τη γυναι | κι ο ανηρ την οφειλην | αποδιδοτω ομοιως

οφειλην) οφειλομενην ευνοιαν

Ⲙ sy

Pauline Epistles

1 Cor 7:5 (1466.B.6.L)

προς καιρον ινα σχο | λασητε τη προσευχη | και παλιν επι το αυτο

τη) + νηστεια και τη

ℵ² ℞ sy

1 Cor 7:32 (1467.B.1.L)

ειναι ο αγαμος μερι | μνα τα του κυριου πως αρε | ση τω κυριω ο δε γαμησας

1 Cor 7:40 (1467.C.2.L)

εν κυριω μακαριωτερα δε | εστιν εαν ουτως μεινη | κατα την εμην γνωμην

ουτως) ουτω

A 1 104 205 209 618 1175 1241
1242 1245 1738

μεινη) μενει

P

1 Cor 8:2 (1467.C.11.RR)

πη οικοδομει ει τις δο | κει εγνωκεναι τι ουπω | εγνω καθως δει γνωναι

εγνωκεναι) ειδεναι

K L 6 614 629 1241 1505 ℞ lat

τι) —

℞⁴⁶

ουπω) υδεπω

D* F G Ψ pc

ουπω) ουδεπω ουδεν

D² ℞ sy

1 Cor 8:4 (1467.C.19.R)

ειδωλον εν κοσμω και | οτι ουδεις θεος ει μη εις | και γαρ ειπερ εισιν λεγο

θεος) + ετερος

ℵ² ℞ sy

Pauline Epistles

1 Cor 8:10 (1468.A.3.L)

σθενεσιν εαν γαρ τις ι | δη τον εχοντα γνωσιν | εν ειδωλειω κατακειμε

ιδη) + σε

ϕ⁴⁶ B F G latt are unique

1 Cor 9:6–7 (1468.B.3.L)

μεν εξουσιαν μη εργα | ζεσθαι τις στρατευε | ται ιδιοις οψωνιοις πο

στρατευεται) τρατευεται
στρατευεται) στρατευετε

F*
A D* 365

1 Cor 9:22a (1468.C.41.L)

τους ανομους εγενο | μην τοις ασθενεσιν | ασθενης ινα τους ασθε

ασθενεσιν) + ως

κ² C D F G Ψ 1881 ℞ vg^{ms} sy co

1 Cor 9:22b (1469.A.3.L)

σιν γεγωνα παντα ινα | παντως τινας σωσω | παντα δε ποιω δια το

παντως τινας) τους παντας
παντως τινας) παντας

33
D F G latt

1 Cor 10:7 (1469.B.12.L)

δε ειδωλολατραι γει | νεσθε καθως τινες αυ | των ωσπερ γεγραπται

γεινεσθε) γεινεσθαι
καθως) + και
τινες) + εξ
τινες αυτων ωσπερ) —

F G
D
A
F G

Pauline Epistles

1 Cor 11:22 (1471.A.4.L)

μη εχοντας τι ειπω | υμιν επαινω υμας εν | τουτω ουκ επαινω ε

επαινω) + επαινεσω
υμας) —

Ⲫ⁴⁶ B F G lat are unique
Ⲫ⁴⁶

1 Cor 11:27 (1471.A.32.L)

η πεινη το ποτηριον | του κυριου αναξιως ενο | χος εσται του σωμα

αναξιως) του κυριου

Ⲭ D² L 326 1505 *al* sy^h

1 Cor 11:28 (1471.A.38.L)

και ουτως εκ του αρ | του εσθιετω και εκ του | ποτηριου πεινετω

1 Cor 12:3 (1471.B.30.L)

θεμα ιησους και ουδεις δυ | ναται ειπειν κυριος ιησους ει μη | εν πνευματι αγιω δι

κυριος ιησους) κυριον ιασουν

D F G Ψ Ⲛ a b vg^{mss}

1 Cor 12:27-28a (1472.A.42.L)

δε εστε σωμα χριστου και | μελη εκ μερους και ους | μεν εθετο ο θεος εν τη

μερους) μελους

D* Ψ t vg sy^h

1 Cor 12:28b-29 (1472.B.9.L)

κυβερνησεις γενη γλωσ | σων μη παντες απο | στολοι μη παντες προ

Pauline Epistles

1 Cor 13:4 (1472.B.42.L)

εται η αγαπη ου ζηλοι | ου περπερευεται ου | φυσιουται ουκ ασχη

ζηλοι) + η αγαπη

B 33 104 629 1175 2464 *pc* lat sa
bo^{ms} are unique.

1 Cor 13:11 (1472.C.26.L)

οτε εγενομην ανηρ | κατηγορηκα τα του νη | πιου βλεπομεν γαρ αρ

κατηγορηκα τα του νηπιου) τα του νηπιου κατηγορηκα
D E F G

1 Cor 14:3 (1473.A.6.L)

θρωποις λαλει οικοδο | μην και παρακλησιν και | παραμυθιαν ο λαλων

1 Cor 14:5 (1473.A.17.L)

γλωσσαις εκτος ει μη | διερμηνευη ινα η εκ | κλησια οικοδομην λαβη

διερμηνευη) διερμηνευων
διερμηνευη) η ο διερμηνευων

D*
F G

1 Cor 14:10 (1473.B.2.L)

νη φωνων εισιν εν | κοσμω και ουδεν αφω | νον εαν ουν μη ειδω

ουδεν) + αυτων

ℵ² D² Ψ ℞ a g vg^{mss} sy

Pauline Epistles

1 Cor 14:16 (1473.B.24.L)

λω και τω νοι επει εαν | ευλογης εν πνευματι | ο αναπληρων τον το

ευλογης) ευλογησης

εν) τω

εν) —

ⲑ⁴⁶ F G Ψ 048 Ⲙ

Ψ 1739 Ⲙ

ⲑ⁴⁶ Ⲭ* A F G 0243 33 629 1241

1881^s *al*

1 Cor 14:18 (1473.B.34.L)

τω θεω παντων υμων | μαλλον γλωσσαις λαλω | αλλα εν εκκλησια θελω

γλωσσαις) γλωσση

λαλω) λαλων

λαλω) λαλειν

λαλω) —

Ⲭ A D^s F G 0289 33 *pc* latt bo

Ⲙ

ⲑ⁴⁶

A

1 Cor 14:33 (1474.A.20.L)

ως εν πασαις ταις εκ | κλησιαις των αγιων | αι γυναικες εν ταις εκ

1 Cor 15:5–6 (1474.B.23.L)

οτι ωφθη κηφα ειτα | τοις δωδεκα επειτα ω | φθη επανω πεντακο

δωδεκα) ενδωδεκα

D* F G latt sy^{hmg}

1 Cor 15:20 (1474.C.37.R)

νει δε χριστος εγηγερται εκ | νεκρων απαρχη των | κεκοιμημενων επει

εκ) + των

F G

Pauline Epistles

1 Cor 15:26 (1475.A.18.L)

υπο τους ποδας αυτου | εσχατος εχθρος κα | ταργειται ο θανατος

εσχατος εχθρος καταργειται ο θανατος) —
D*

1 Cor 15:32 (1475.B.3.L)

ει κατα ανθρωπον εθη | ριομαχησα εν εφεσω | τι μοι το οφελος ει νε

εφεσω) εφεσσω F G

1 Cor 15:34 (1475.B.11.L)

μειλιαι κακαι εκνησα | τε δικαιως και μη αμαρ | τανετε αγνωσιαν γαρ

1 Cor 15:44 (1475.C.13.R)

ται σωμα πνευματικον | ει εστιν σωμα ψυχικον | εστιν και πνευματι

ει) — DEKL

1 Cor 16:2 (1476.B.1.L)

ησατε κατα μιαν σαβ | βατου εκαστος υμων | παρ εαυτω τιθετω θη

σαββατου) σαββατω N*
σαββατου) σαββατων N² K L M

1 Cor 16:9 (1476.B.31.L)

ανεωγεν μεγαλη και | ενεργης και αντικει | μενοι πολλοι εαν δε

και αντικειμενοι πολλοι) — L

Pauline Epistles

1 Cor 16:12 (1476.C.1.L)

περι δε απολλω του α | δελφου πολλα παρεκα | λεσα αυτον ινα ελθη

αδελφου) + δηλω υμιν οιτ

ℵ* D* F G a vg^{cl}

1 Cor 16:15 (1476.C.14.L)

υμας αδελφοι οιδατε | την οικιαν στεφανα | οτι εστιν απαρχη της

στεφανα) + και φορτουνατου

ℵ² D 104 629 1175 1241^s 2464 *pc* b
vgst bo

στεφανα) + και φορτουνατου και αχαικου

C*^{vid} F G 365 1505 *pc* a vg^{cl} sy^{h**}

1 Cor 16:19 (1476.C.35.L)

ασπαζεται υμας εν | κυριω πολλα ακυλας και | πρισκα συν τη κατ οι

πολλα ακυλας) ακυλας πολλα

D E

ακυλας) ακυλα

F 17

2 Cor 1:4 (1477.B.22.L)

σεως ης παρακαλου | μεθα αυτοι υπο του | θεου οτι καθως περισσευ

παρακαλουμεθα) + και

D* F G lat

2 Cor 1:7 (1477.B.41.L)

νοι εστε των παθημα | των ουτως και της | παρακλησεως ου γαρ

εστε των παθηματων ουτως) των παθηματων εσται

F G

εστε των παθηματων) των παθηματων εστε

D 629 1245

Pauline Epistles

2 Cor 1:8 (1477.C.4.R)

θλιψεως ημων της | γενομενης εν τη ασια | οτι καθ υπερβολην υ

γενομενης) + ημιν

ℵ² D¹ 0209 ℞ sy co

2 Cor 1:10 (1477.C.16.R)

νεκρους ος εκ τηλικου | του θανατου ερυσατο | ημας και ρυσεται εις

τηλικουτου θανατου) τηλικουτων θανατων

℞⁴⁶ 630 pc d (lat) sy

2 Cor 1:11 (1477.C.22.R)

μων τη δεησει ινα εκ | πολλων προσωπων το | εις ημας χαρισμα δια

εκ πολλων προσωπων) εν πολλω προσωπω

℞⁴⁶ F G Ψ 0121 0243 6 1739 1881

pc a b

εκ πολλων προσωπων) εν προσωπω πολλων

365 1175 pc r sy^(p)

2 Cor 1:20 (1478.A.30.L)

γελιαι θεου εν αυτω το | ναι διο και δι αυτου | το αμην τω θεω προς δο

διο) —

℞⁴⁶ D* b

διο και δι αυτου) και εν αυτω

D² ℞ sy^h

2 Cor 1:24-2:1 (1478.B.7.L)

υμων τη γαρ πιστει ε | στηκατε εκρινα γαρ | εμαυτω τουτο το μη

γαρ) δε

ℵ A C D¹ F G Y 0285 ℞ lat sy^p

γαρ) τε

D*

Pauline Epistles

2 Cor 2:3 (1478.B.15.L)

και εγραψα τουτο αυ | το ινα μη ελθων λυπην | σχω αφ ων εδει με χαι

εγραψα τουτο αυτο) εγραψα αυτο τουτο

C* 0285 33 1175 *pc*

αυτο) —

A 81* 630 1881 *pc*

εγραψα τουτο αυτο) τουτο αυτο εγραψα υμιν

D F G 629 it vg^{ww}

2 Cor 2:4–5 (1478.B.27.L)

ην εχω περισσοτερος | εις υμας ει δε τις λελυ | πηκεν ουκ εμε λελυ

εις) προς

F G

2 Cor 2:10 (1478.C.4.L)

ζεσθε καγω και γαρ εγω | ο κεχαρισμαι ει τι κε | χαρισμαι δι υμας εν προ

ο) —

D*

ο κεχαρισμαι ει τι) ει τι κεξαρισμαι ω

D¹ Ψ (33) ℞ (b) sy^h

2 Cor 2:17 (1478.C.34.L)

προς ταυτα τις ικανος | ου γαρ εσμεν ως οι πολ | λοι καπηλευοντες τον

πολλοι) λοιποι

Ⓢ⁴⁶ D F G L 6 326 614^s 630 945
1505 *al sy*

2 Cor 3:1–2 (1479.A.2.L)

κων επιστολων προς | υμας η εξ υμων η επι | στολη ημων υμεις ε

υμων) + συστατικων

D(*)℞ b (sy)

υμων) + συστατικων επιστολων

F G

Pauline Epistles

2 Cor 3:3 (1479.A.12.L)

κονηθεισα υφ ημων | και ενγεγραμμενη ου | μελανι αλλα πνευμα

και) —

Ⲫ⁴⁶ B 0243 630 1175 1739 881 *pc f*
vg are unique.

2 Cor 3:16 (1479.B.39.L)

αν αυτων κειται ηνι | κα δαν επιστρεψη προς | κυριον περιαιρειται το κα

δαν) δε εαν
δαν) δε

Ⲛ^{*} A 17
C

2 Cor 4:4 (1479.C.34.R)

γελιου της δοξης του | χριστου ος εστιν εικων του | θεου ου γαρ εαυτους κη

του χριστου) του κυριου
ος) ο

C
F G

2 Cor 4:14 (1480.A.36.L)

ειδοτες οτι ο εγειρας | τον ιησουν και ημας συν ιησου | εγειρει και παραστησει

τον) + κυριον
συν) δια

Ⲛ C D F G Ψ 1881 Ⲙ a b sy bo
Ⲛ² D¹ Ψ Ⲙ sy

2 Cor 6:3 (1481.B.6.L)

διδοντες προσκοπην | ινα μη μωθη η διακονι | α αλλ εν παντι συνιστα

μωθη) μωμηθη

B is unique.

2 Cor 6:16 (1481.C.21.R)

ενοικησω εν αυτοις και | ενπεριπατησω και ε | σομαι αυτων θεος και αυ

ενπεριπατησω) εμπεριπατησω

Ⲛ D E K L P

Pauline Epistles

2 Cor 7:16 (1482.C.10.L+R)

σθε αυτον χαιρω οτι | εν παντι θαρρω εν υ | μιν γνωριζομεν

2 Cor 8:4–5 (1482.C.30.R)

αν της διακονιας της | εις τους αγιους και ου | καθως ηλπικαμεν αλ

αγιους) + δεξασθαι ημας

6 945 *al*

2 Cor 8:18 (1483.B.12.L)

ψαμεν δε μετ αυτου | τον αδελφον ου ο ε | παινος εν τω ευαγγε

μετ αυτου τον αδελφον) τον αδελφον μετ αυτου

Ν P *pc*

2 Cor 8:19a (1483.B.19.L)

σιων συνεκδημοσ η | μων εν τη χαριτι ταυ | τη τη διακονουμενη

εκ) συν

φ⁴⁶ Ν D F G Ψ Ϟ a b p

2 Cor 8:19b (1483.B.22.L)

υφ ημων προς την του | κυριου δοξαν και προθυ | μιαν ημων στελλο

2 Cor 8:20–21 (1483.B.28.L)

τη διακονουμενη υ | φ ημων προνοουμεν | γαρ καλα ου μονον ε

προνοουμεν γαρ) προνοουμενοι γαρ
προνοουμεν γαρ) προνοουμενοι

C 0225 33 81 326 365 1505 *pc*
Ψ Ϟ

Pauline Epistles

2 Cor 9:4 (1483.C.33.R)

λεγωμεν υμεις εν τη | υποστασει ταυτη | αναγκαιον ουν ηγησα

ταυτη) της καυχησησεως

Σ² D² (Ψ) 0209 ℞ sy^(p)

2 Cor 9:10 (1484.A.26.L)

αρτον εις βρωσιν χο | ρηγησει και πληθυνει | τον σπορον υμων και

χορηγησει) χορηγησαι

ϝ⁴⁶

χορηγησει και πληθυνει) χορηγησαι και πληθυναι

Σ² D² F G Ψ 048 0209 0243 1739

1881 ℞

2 Cor 10:7 (1484.C.9.L)

αυτου οτι καθως αυ | τος χριστου ουτως και ημεις | εαν γαρ περισσοτερον

χριστου) ο χριστος

ϝ⁴⁶

2 Cor 10:10 (1484.C.20.L)

λων οτι αι επιστολαι | μεν φασιν βαρειαι και | ισχυραι η δε παρουσια

φασιν) φησιν

B lat sy is unique

φασιν) —

ϝ^{46vid} 1881 b bo^{mss}

2 Cor 11:21 (1485.C.34.R)

μιαν λεγω ως οτι η | μεις ησθηνηκαμεν | εν ω δ αν τις τολμα εν

ησθηνηκαμε) ησθηνησαμεν

D F G I^{vid} Ψ 0121 1739^c ℞

Pauline Epistles

2 Cor 11:23 (1485.C.41.R)

αβρααμ εισιν καγω | διακονοι χριστου εισιν πα | ραφρωνων λαλω υπερ

χριστου εισιν) εισιν χριστου F G
εισιν) + καγω H

2 Cor 12:9 (1486.C.8.L)

σοι η χαρις μου η γαρ | δυναμις εν ασθeneια | τελειται ηδιστα ουν

δυναμις) + μου N² A^c D¹ Ψ 0243 0278 33 1739 1881
M sy bo^{pt}

2 Cor 12:10-11 (1486.C.20.L)

νω τοτε δυνατος ει | μι γεγονα αφρων υμεις | με ηναγκασατε εγω

αφρων) + καυξωμενος Ψ 0243 1881 M b sy^(p)

2 Cor 12:14 (1486.C.38.L)

την αδικιαν ταυτην | ιδου τριτον τουτο | ετοιμως εχω ελθειν

τουτου) — K L P 614 629 945 1241 pm b

2 Cor 12:18-19 (1487.A.24.L)

ου τοις αυτοις ιχνε | σιν παλαι δοκειτε οτι | υμιν απολογουμεθα

παλαι) ου παλαι ϕ⁴⁶
παλαι) παλιν N² D Ψ 0278 M g vg^{mss} sy bo

2 Cor 13:7 (1487.B.35.L)

σμεν αδοκιμοι ευχο | μεθα δε προς τον θεον μη | ποιησαι υμας κακον

ευχομεθα) ευχομαι D² E K L

Pauline Epistles

Gal 1:15 (1488.B.27.L)

κων μου παραδοσεων | οτε δε ευδοκησεν ο | αφορισας με εκ κοιλι

ευδοκησεν) + ο θεος

Ⲛ A D Ψ 0278 33 1739 1881 Ⲙ
sy^{h**}

Gal 2:6 (1489.A.8.L)

μεινη προς υμας απο | δε των δοκουντων | εινα τι οποιοι ποτε

δε) —

17 33

Gal 2:8 (1489.A.20.L)

τρος της περιτομης | ο γαρ ενεργησας πετρω | εις αποστολην της

πετρω εις αποστολην) —
πετρω) πετρον

Ⲛ F G
L

Gal 2:13 (1489.B.7.L)

μης και συνυπεκριθη | σαν αυτω οι λοιποι ιου | δαιοι ωστε και βαρνα

αυτω) + και

Ⲛ A C D F G H Ψ 0278 33 Ⲙ b r
vg^{ms} sy sa

Gal 2:14 (1489.B.14.L)

θειαν του ευαγγελιου | ειπον τω κηφα εμπρο | σθεν παντων ει συ ιου

κηφα) πετρω

D F G Ⲙ it vg^{mss} sy^h

Gal 3:2 (1489.C.17.R)

τουτο μονον θελω μα | θειν αφ υμων εξ εργαων | νομου το πνευμα ελα

θελω μαθειν) μαθειν θελω

D* E F G

Pauline Epistles

Gal 3:6 (1489.C.30.R)

η εξ ακοησ πιστεωσ | καθωσ αβρααμ επιστευ | σεν τω θεω και ελογι

καθωσ) + γεγραπται F G vg
αβρααμ επιστευσεν) επιστευσεν αβρααμ
F G

Gal 3:17 (1490.B.5.L)

κυρωμενην υπο του | θεου ο μετα τετρακοσια | και τριακοντα ετη γε

θεου) + εις χριστον D F G I 0176 0278 ℞ is sy

Gal 3:19 (1490.B.18.L)

θη αχρισ αν ελθη το | σπερμα ω επηγγελται | διαταγεισ δι αγγελων

ω) ο L 075 1

Gal 3:28 (1490.C.13.L)

σεν και θηλυ παντες | γαρ υμεισ εισ εστε εν | χριστω ιησου ει δε υμεισ χριστου α

εισ εστε εν χριστω) εν εστε εν χριστω F G 33
εισ εστε εν χριστω) εστε χριστου ℞⁴⁶ A

Gal 4:7-8 (1491.A.5.L)

δε υιοσ και κληρονο | μοσ δια θεου αλλα τοτε | μεν ουκ ειδοτες θεον

δια θεου) δια θεον F G 1881 *pc*
δια θεου) δια χριστου 81 630 *pc sa*
δια θεου) δια ιησου χριστου 1739^c
δια θεου) θεου δια ιησου χριστου P 6 326 1505 *pc*
δια θεου) θεου δια χριστου ℞² C³ D 0278 ℞ a sy
δια θεου) κληρονομοσ μεν θεου συγκληρονομοσ δε χριστου
Ψ *pc*

Pauline Epistles

Gal 4:14 (1491.A.29.L)

τερον και τον πειρασμον | υμων εν τη σαρκι μου | ουκ εξουθενησατε

υμων) μου
υμων) μου τον
υμων) τον
υμων) υμων τον

ⲡ⁴⁶
C^{*vid} D¹ Ψ Ⲙ a vg^{ms} sy^h sa bo^{ms}
Ⲛ² 0278 81 104 326 2141^s 2464 *pc*
6 1739 1881 *pc*

Gal 4:14–15 (1491.A.33.L)

λα ως αγγελον θεου εδε | ξασθε με ως χριστον ιησουν που | ουν ο μακαρισμος υμων

που) τις

D Ⲙ b r sy^h

Gal 4:18 (1491.B.3.L)

να αυτους ζηλουτε | καλον δε ζηλουσθε | εν καλω παντοτε και

ζηλουτε) + ζηλουτε δε τα κρειττω χαρισματα

D* F G a b

δε) + το

D F G Ⲙ

ζηλουσθε) ζηλουσθαι

Ⲛ B 33 *pc* are unique.

Gal 4:30 (1491.C.17.R)

παιδικης μετα του | υιου της ελευθερας | διο αδελφοι ουκ εσμεν

της ελευθερας) μου ισαακ

D* F G it vg^{ms}

Gal 5:8 (1492.A.5.L)

ληθεια μη πειθεσθαι | η πεισμονη ουκ εκ του | καλουντος υμας μεικ

πειθεσθαι) + μηδενι πειθεσθε
ουκ) —

F G a b vg^s
D* *pc* b

Pauline Epistles

Gal 6:2 (1492.C.3.L)

ρη βασταζετε και ουτως | αναπληρωσετε τον νο | μον του χριστου ει γαρ δοκει
αναπληρωσετε) αναπληρωσατε N A C D Ψ 0122 33 1739 1881 𐀀

Gal 6:12 (1492.C.41.L)

ναγκαζουσιν υμας πε | ριτεμνεσθαι μονον ι | να τω σταυρω του χριστου

Eph 1:3–4 (1493.B.12.L)

ματικη εν τοις επου | ρανιοις εν χριστω καθως | εξελεξατο ημασ εν αυ
εν χριστω) + ιησου D E K 4 46 47 76 109 155

Eph 1:6–7 (1493.B.25.L)

ης εχαριτωσεν ημας | εν τω ηγαπημενω εν | ω εχομεν την απο
ηγαπημενω) + υιω αυτου D* F G 629 it vg^{cl} sy^{h**} sa

Eph 2:1–2 (1494.A.33.L)

και ταις επιθυμiais | υμων εν αις ποτε πε | ριεπατησατε κατα τον
υμων) εαυτων A
ποτε) — L

Eph 2:8 (1494.B.26.L)

τι εφ ημας εν χριστω ιησου | τη γαρ χαριτι εστε σε | σωσμενοι δια πιστεωσ
τη γαρ χαριτι εστε σεσωσμενοι) τη γαρ χαριτι σεσωσμενοι εστε
D* E*

Pauline Epistles

Eph 2:17 (1494.C.29.L)

θων ευηγγελισατο ει | ρηνην υμιν τοις μακραν | και ειρηνην τοις εγγυς
ειρηνην) + ειρηνη

D*

Eph 3:6 (1495.A.32.L)

και συμμετοχα της | επαγγελιας εν χριστω ιησου | δια του ευαγγελιου
επαγγελιας) + αυτου

D¹ F G Ψ ℞ a vg^{cl} sy^h

Eph 3:8a (1495.A.40.L)

δυναμεως αυτου ε | μοι τω ελαχιστοτε | ρω παντων αγιων ε
ελαχιστοτερω) ελαχιστω

F G 49

Eph 3:8b–9a (1495.B.4.L)

αστον πλουτος του | χριστου και φωτισαι παντας | τις η οικονομια του
παντας) —

ℵ* A 6 1739 1881 *pc*

Eph 3:9b–10 (1495.B.9.L)

αιωνων εν τω θεω τω | τα παντα κτισαντι ινα | γνωρισθη νυν ταις αρ
κτισαντι) + δια ιησου χριστου
κτισαντι) + δια χριστου ιησου

D² 1881 ℞ sy^{h**}
0278

Eph 3:13 (1495.B.25.L)

εν ταις θλιψεσιν μου | υπερ υμων ητις εστιν | δοξα υμων τουτου
υμων) ημων
ητις) η τις

℥⁴⁶ 0278* 81 *pc* bo^{ms}
1175 1881

Pauline Epistles

Eph 3:21 (1495.C.17.R)

η δοξα εν τη εκκλησια | και εν χριστω ιησου εις πασας | τας γενεας του αιωνος

και) —

D² Ψ 28 vg^{mss} sy sa^{mss} bo^{ms}

Eph 4:8 (1496.A.3.L)

γει αναβας εις υψος η | χμαλωτευσεν αιχμα | λωσιαν και εδωκεν δο

ηχμαλωτευσεν) ηχμαλωτευσας

A L 2 32 43 47 52 55 63 71 114

Eph 4:17 (1496.B.10.R)

μην εαυτου εν αγαπη | τουτο ουν λεγω και μαρ | τυρομαι εν κυριω μηκετι

Eph 4:19 (1496.B.22.L)

σιν της καρδιας αυτων | οιτινες απηληγκοτες | εαυτους παρεδωκαν

απηληγκοτες) απηλπικοτες

D F G P 1241^s pc latt sy^p

Eph 5:9 (1497.A.28.L)

τος περιπατειτε | ο γαρ καρπος του φωτος εν | παση αγαθωσυνη και

φωτος) πνευματος

28⁴⁶ D² Ψ 28 sy^h

Eph 5:19 (1497.B.19.L)

σθε εν πνευματι λαλουν | τες εαυτοις εν ψαλμοις | και υμνοις και ωδαις

εν) —

28 A D F G Ψ 1881 28 vg^{ms}

Pauline Epistles

Eph 5:27 (1497.C.6.R)

εν ρηματι ινα παραστη | ση αυτος εαυτω ενδο | ξον την εκκλησιαν

παραστηση) παραστησει
αυτος) αυτην
εαυτω) αυτω

P
D² E K
N*

Eph 6:2-3 (1498.A.3.L)

εντολη πρωτη εν ε | παγγελια ινα ευ σοι γε | νηται και εση μακρο

Eph 6:7 (1498.A.21.L)

ψυχης μετ ευνοιας | δουλευοντες ως τω | κυριω και ουκ ανθρωπω

ως) —

D² K L Ψ 326 614 629 1241^{s*} 2495
al

Eph 6:12 (1498.B.5.R)

σιας προς τους κοσμο | κρατορας του σκοτους | τουτου προς τα πνευ

σκουτους) + του αιωνος

N² D² Ψ 1739^{mg} 1881 M sy^{h**}

Eph 6:20 (1498.C.3.L)

μυστηριον υπερ ου πρεσ | βευω εν αλυσει ινα α | υτω παρρησιασωμαι ως

ινα) + εν
αυτο) αυτω

ϝ⁴⁶ B 1739 1881 are unique.
ϝ⁴⁶ B 1739 1881 are unique.

Phil 1:13 (1499.B.14.L)

σθαι εν ολω τω πραιτω | ριω και τοις λοιποις | πασιν και τους πλειο

Pauline Epistles

Phil 1:28 (1499.C.42.R)

πο των αντικειμενων | ητις εστιν αυτοις εν | δειξις απωλειας υμων

εστιν αυτοις) αυτοις μεν εστιν
εστιν αυτοις) εστιν αυτοις μεν

℞
D² P Ψ 075 104 1505 *pc*

Phil 2:1 (1500.A.15.L)

νωνια πνευματος | ει τις σπλαγχνα και οι | κτειρμοι πληρωσατε

τις) τι
τις) τινα

K Ψ 81 323 365 614 630 945 1241
1739 1881 *al* vg^{sl.ww}
pc it vg^{cl}

Phil 2:4–5 (1500.A.30.L)

αλλα και τα ετερων ε | καστοι τουτο φρο | νειτε εν ημιν ο και εν

εκαστοι) εκαστος
εκαστοι) —
τουτο) + γαρ
τουτο) + ουν

0278 ℞ d sy
F G lat
℞⁴⁶ N² D F G 075 0278 1739 1881
℞ lat sy^h
2492 *pc*

Phil 2:14 (1500.B.27.L)

της ευδοκιας παντα | ποιειτε χωρις γογγυ | σμων και διαλογισμων

Phil 2:20 (1500.C.10.L)

τα περι υμων ουδενα | γαρ εχω ισοψυχον οσ | τις γνησιως τα περι υ

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Phil 2:24–25 (1500.C.24.L)

οτι και αυτος ταχεως | ελευσομαι αναγκαι | ον δε ηγησαμην επα

ελευσομαι) + προς υμας

ℵ* A C P 0282 326 629 2141^s 2464
pc lat sy^p sa^{mss} bo

Phil 3:5 (1501.A.32.L)

ναι εν σαρκι εγω μαλλον | περιτομη οκταημε | ρος εκ γενους ισραηλ

Phil 3:16–17 (1501.B.42.L)

εφθασαμεν τω αυτω | στοιχειν συμμιμηται | μου γινεσθε αδελφοι

στοιχειν) + κανονι το αυτο φρονειν

ℵ² Ψ 075 ℞ sy^(p)

τω αυτω στοιχειν) το αυτο φρονειν τω αυτω χανονι στοικειν

81 104 365 (629) 1175 1241^s 1881 *al*

(f vg)

τω αυτω στοιχειν) το αυτο φρονειν τω αυτοι στοικειν

D*

τω αυτω στοιχειν) το αυτο φρονειν τω αυτω στοικειν χανονι

D²

τω αυτω στοιχειν) το αυτο φρονειν τω αυτω συνστοικειν

F G

Phil 4:8–9 (1502.A.21.L)

ρετη και ει τις επαινος | ταυτα λογιζεσθε α και | εμαθετε και παρελα

επαινος) + επιστημης

D* F G a vg^{cl}

Phil 4:23 (1502.B.42.L)

οικιας η χαρις του κυριου ιησου | χριστου μετα του πνευματος υμων |

του πνευματος) παντων

ℵ² Ψ ℞ sy

υμων) + αμην

ϕ⁴⁶ ℵ A D Ψ 33 1739^c ℞ lat sy bo

Pauline Epistles

Col 1:2 (1502.C.8.L)

ρις υμιν και ειρηνη α | πο θεου πατρος ημων | ευχαριστουμεν τω

ημων) + και κυριου ιησου χριστου \aleph A C F G I (p) 075 \aleph it vg^{cl}
(sy^{h**}) bo

Col 1:7 (1502.C.33.L)

πητου συνδουλου η | μων ος εστιν πιστος | υπερ ημων διακονος

Col 1:12 (1503.A.17.L)

χαρας ευχαριστουντες | αμα τω πατρι τω καλε | σαντι και ικανωσαν

αμα) — \wp ⁴⁶ B are unique
τω) + θεω (^s F G) 365 *pc* f g vg^{cl} sy^p sa^{ms} bo^{ms}
τω) + θεω και C³ 075 6 81^c 104 326 614 629
καλεσαντι) ικανωσαντι 1739^{mg} *al* a vg^s sy^{h**}
 \wp ^{46 61vid} \aleph A C D² I Ψ 075 1739
1881 \aleph vg sy bo

Col 1:14 (1503.A.27.L)

αγαπης αυτου εν ω ε | σχομεν την απολυτρω | σιν την αφεσιν των

εσχομεν) εχομεν B co are unique.

Col 1:19 (1503.B.10.L)

τω ευδοκησεν παν το | πληρωμα κατοικησαι | και δι αυτου αποκαταλ

Pauline Epistles

Col 1:20 (1503.B.15.L)

δια του αιματος του | σταυρου αυτου ειτε | τα επι γης ειτε τα εν

αυτου) + δι αυτου

ⲑ⁴⁶ Ⲭ* A C D¹ Ψ 048^{vid} 33 Ⲟ sy bo

Col 1:23–24 (1503.B.39.L)

νομην εγω παυλος | διακονος νυν χαιρω | εν τοις παθημασιν υ

διακονος) κηρυξ και αποστολος

Ⲭ* P m

διακονος) κηρυξ και αποστολος και διακνος

A sy^{hmg} sa^{ms}

διακονος) + και αποστολος

81 vg^{ms}

Col 1:27 (1503.C.20.R)

τουτου εν τοις εθνε | σιν ο εστιν χριστος εν υμιν | η ελπις της δοξης ον

ο) ος

Ⲭ C D H I Ψ 075 0278 Ⲟ

Col 2:6 (1504.A.20.L)

λαβετε τον χριστον ιησουν τον | κυριον εν αυτω περιπατει | τε ερριζωμενοι και

Col 2:11 (1504.B.4.L)

ητω εν τη απεκδυσει | του σωματος της σαρ | κος εν τη περιτομη

σωματος) + των αμαρτιων

Ⲭ² D¹ Y 075 (ϵ 0278) Ⲟ (b) sy

Col 2:14 (1504.B.22.L)

θημων χειρογραφον | τοις δογμασιν ο ην υ | πεναντιον ημιν και

τοις δογμασιν) —

1881

Pauline Epistles

Col 2:15–16 (1504.B.31.L)

ρησια θριαμβευσας αυ | τους εν αυτω μη ουν | τις υμας κρεινετω εν

εν αυτω) εν εαυτω G
μη ουν τις) μη τις ουν 37

Col 2:20–21 (1504.C.15.L)

τες εν κοσμω δογμα | τιζεσθε μη αψη μη | δε γευση μηδε θιγης

μηδε γευση) — L

Col 3:10 (1505.A.22.L)

τον ανακαινουμενον | εις επιγνωσιν κατ ει | κονα του κτισσαντος

Col 3:14 (1505.B.2.L)

επι πασιν δε τουτοις | την αγαπην ο εστιν | συνδεσμος της τε

ο) ος N* D* 81
ο) ητις N² D¹ Ψ 075 M b g vg^{mss}

Col 3:16 (1505.B.17.L)

τικαις εν τη χαριτι α | δοντες εν ταις καρ | διαις υμων τω θεω και

ταις καρδιαις) τη καρδια D² I M

Col 3:18–19 (1505.B.26.L)

σεσθε τοις ανδρασιν | ως ανηκεν εν κυριω οι | ανδρες αγαπατε τας

εν) + τω F G
οι) ω G
οι) ο F

Pauline Epistles

Col 3:20 (1505.B.33.L)

παντα τουτο γαρ ευ | αρεστον εστιν εν κυριω | οι πατερες μη ερεθι

εν) τω

0198 81 326 629 630 945 1241^s *al*
(a) vg^{mss}

Col 3:22 (1505.C.1.R)

εν απλοτητι καρδιας | φοβουμενοι τον κυριον | ο εαν ποιητε εκ ψυχης

κυριον) θεον

ⲡ⁴⁶ Ⲛ² D² Ⲙ d vg^{cl}

Col 3:25 (1505.C.11.R)

ται ο ηδικησεν και ου | κ εστιν προσωπολημ | ψια οι κυριοι το δικαι

προσωπολημψια) προσωποληθια

D² E K L

Col 4:7 (1505.C.37.R)

νεσθαι τα κατ εμε | παντα γνωρισει υμιν | τυχιος ο αγαπητος

Col 4:9a (1506.A.6.L)

και αγαπητω αδελφω | ος εστιν εξ υμων παν | τα υμιν γνωρισουσιν

Col 4:9b (1506.A.7.L)

ος εστιν εξ υμων παν | τα υμιν γνωρισουσιν | τα ωδε

γνωρισουσιν) γνωριουσιν

Ⲛ* A C D² K L 17

Pauline Epistles

Col 4:12 (1506.A.25.L)

φρας ο εξ υμων δουλός | χριστου ιησου παντοτε αγωνι | ζομενος υπερ υμων

χριστου ιησου) ιησου χριστου
ιησου) —

P 1241^s pc vg^{mss}
P⁴⁶ D F G Ψ 075 1739 1881 M it
vg^{mss} sy

1 Thess 1:1–2 (1506.C.6.L)

κυριω ιησου χριστω χαρις υμιν | και ειρηνη ευχαριστου | μεν τω θεω παντοτε

ειρηνη) + απο θεου πατρος ημων και κυριου ιησου χριστου

N A (D) I 33 M (m) vg^{mss} sy^{h**} bo

1 Thess 1:7 (1506.C.38.L)

αγιου ωστε γενεσθαι | υμας τυπον πασιν | τοις πιστευουσιν εν

τυπον) τυπους

N A C D² F G Ψ 0278 M sh^y

1 Thess 2:2 (1507.A.25.L)

οτι ου κενη γεγονεν | αλλα προπαθοντες | και υβρισθεντες κα

1 Thess 2:4 (1507.A.38.L)

δεδοκιμασμεθα υπο | του θεου πιστευθηναι | το ευαγγελιον ουτως

1 Thess 2:7 (1507.B.13.L)

ποστολοι αλλα εγενη | θημεν νηπιοι εν με | σω υμων ωσ εαν τρο

νηπιοι) ηπιοι

N² A C² D² Ψ^c 0278 33 1739 1881
M vgst (sy) sa^{mss}

Pauline Epistles

1 Thess 2:9 (1507.B.27.L)

τον μοχθον νυκτος | και ημερας εργαζομε | νοι προς το μη επιβα

νυκτος) + γαρ

D² Ξ sy^{hmg}

1 Thess 2:13 (1507.C.10.R)

γον ακοης παρ ημων | του θεου εδεξασθε ου λο | γον ανθρωπων αλλα

1 Thess 2:15 (1507.C.26.R)

και τον κυριον αποκτει | ναντων ιησουν και τους | προφητας και ημας

τους) + ιδιους

D¹ Ψ Ξ sy

1 Thess 2:16 (1507.C.36.R)

αυτων παντοτε ε | φθακεν δε η οργη επ αυ | τους εις τελος ημεις

εφθακεν) εφθασεν
ηοργη) —

Ξ A D² F G 33. 1739 1881 Ξ
B is unique.

1 Thess 4:1a (1508.C.5.L)

τωμεν υμας και παρα | καλουμεν εν κυριω ιησου ινα | καθως παρελαβετε

ινα) —

Ξ A D² Ψ 1739 1881 Ξ sy^h

1 Thess 4:1b (1508.C.10.L)

και αρεσκειν θεω καθως | και περιπατειτε ινα | περισσευητε μαλλον

καθως και περιπατειτε) —

D² Ψ Ξ sy^p

Pauline Epistles

1 Thess 4:8 (1508.C.36.L)

λα εν αγιασμω τοιγαρ | ουν ο αθετων ουκ αν | θρωπον αθετει αλλα

1 Thess 4:9 (1508.C.42.L)

περι δε της φιλαδελ | φιας ου χρειαν ειχομεν | γραφειν υμιν αυτοι

ειχομεν) εχομων

ℵ² D* F G Ψ 0278 6 104 365 1505
1739 1881 2464 *pc* lat sy^h

ειχομεν) εχετε

ℵ* A D¹ H 33 ℞ sy^p co

1 Thess 5:5 (1509.B.33.L)

τος εστε και υιοι ημε | ρας ουκ εσμεν νυκτος | ουδε σκοτους αρα ουν

εσμεν) εστε

D* F G it vg^{mss} sy^p sa

1 Thess 5:20–21 (1510.A.5.L)

τειας μη εξουθενει | τε παντα δε δοκιμαζε | τε το καλον κατεχε

δε) —

ℵ* A 33 81 104 614 629 630 945 *pm*
f* vg^{ms} sy^p

2 Thess 1:5 (1510.B.28.L)

καταξιοθηναι υμας | της βασιλειας του θεου | υπερ ης και πασχετε

2 Thess 1:6 (1510.B.32.L)

ανταποδουναι τοις | θλειβουσιν υμας θλι | ψιν και υμιν τοις θλει

Pauline Epistles

2 Thess 1:9 (1510.C.3.L)

ιησου οιτινες δικην τει | σουσιν ολεθρον αιω | νιον απο προσωπου

ολεθρον) ολεθρου

b d

2 Thess 1:11 (1510.C.17.L)

περι υμων ινα υμας | αξιωση της κλησεως | ο θεος ημων και πληρω

αξιωση) αξιωσει
κλησεως) + υμων

P 116
F G

2 Thess 2:2a (1510.C.38.L)

α λογου μητε δι επι | στολης ως δι ημων | ως οτι ενεστηκεν

δι ημων) παρ ημων

P

2 Thess 2:2b-3 (1510.C.40.L)

ως οτι ενεστηκεν | η ημερα του κυριου μη τις | υμας εξαπατηση κα

κυριου) χριστου

D² 28

2 Thess 2:4 (1511.A.8.L)

νος και υπεрайρομε | νος επι παντα λεγο | μενον θεον η σεβασμα

και υπεрайρομενος) —
υπεрайρομενος) επαιρομενος

N*
F G

Pauline Epistles

2 Thess 2:8 (1511.A.27.L)

καλυφθησεται ο ανο | μος ον ο κυριος ανελει τω | πνευματι του στο

κυριος) + ιησους

ℵ A D* F G L^c P Ψ 0278 33 81 104
365 1241 2464 *pc latt sy co*

ανελει) αναλοι

ℵ*

ανελει) ανελοι

D^{*vid} F G 33 1739 *pc*

ανελει) αναλωσει

D² Ψ 1881 ℞ *co*

2 Thess 2:10 (1511.A.38.L)

και εν παση απατη α | δικιασ τοις απολλυ | μενοις ανθ ων την

αδικιας) + εν

ℵ² D¹ Ψ 1881 ℞ *sy*

2 Thess 2:13 (1511.B.14.L)

υπο κυριου οτι ειλατο υμας | ο θεος απαρχην εις σωτη | ριαν εν αγιασμω πνευ

απαρχην) απ αρξης

ℵ D Ψ ℞ *it vg^{ms} sy^p sa*

2 Thess 3:8 (1511.C.28.R)

σαμεν εν υμιν ουδε | δωρεαν αρτον εφαγο | μεν παρα τινος αλλ εν

εφαγομεν) ελαβομεν

91 109 120

2 Thess 3:12 (1512.A.9.L)

παρακαλουμεν εν κυριω | ιησου χριστω ινα μετα ησυ | χιας εργαζομενοι τον

εν κυριω ιησου χριστω) δια του κυριου ημων ιησου χριστου

ℵ² D² ℞ *sy^h*

εν κυριω ιησου χριστω) δια του κυριου ιησου χριστου

Ψ 1505 *pc*

χριστω) χριστου

D*

χριστω) —

P *bo*

Pauline Epistles

2 Thess 3:14 (1512.A.17.L)

τω λογω υμων δια της | επιστολης τουτον | σημειουσθε μη συνα

τουτον) τον τοιουτον

47

2 Thess 3:16 (1512.A.27.L)

δια παντος εν παντι | τροπω ο κυριος μετα παν | των υμων ο ασπασμος

τροπω) τοπω

A* D* F G 33 *pc* latt

Heb 1:3 (1512.B.17.R)

μεως αυτου καθαρισμον | των αμαρτιων ποιη | σαμενος εκαθισεν

αμαρτιων) + ημων

ℵ² D¹ H 33 1881 sy

αμαρτιων ποιησαμενος) ποιησαμενος αμαρτιων

℞

Heb 3:10 (1514.A.10.L)

τα ετη διο προσωχθι | σα τη γενεα ταυτη και | ειπον αι πλανωνται

ταυτη) εκεινη

C D² Ψ 0278 ℞ a vg^{mss} sy bo

Heb 3:19 (1514.B.12.L)

οτι ουκ ηδυνηθησαν | εισελθειν δι απιστιαν | φοβηθωμεν ουν μη

δι) δια

C D² E L

δι) δια την

4 109 115 178 219

απιστιαν) απειθειαν

47

Heb 5:8 (1515.B.20.L)

απο της ευλαβειας και | περ ων υιος εμαθεν | αφ ων επαθεν την υ

Pauline Epistles

Heb 6:10 (1516.A.16.L)

θεος επιλαθεσθαι του | εργου υμων και της | αγαπης ης ενεδειξα

και) + του κοπου

D² Ξ bo

Heb 7:14 (1517.A.21.L)

ταλκεν ο κυριος ημων εις | ην φυλην περι ιερεων | ουδεν μουσης ελαλη

περι ιερεων ουδεν μουσης ελαλησεν) ουδεν περι ιερεων μουσης
ελαλησεν 81 1739 1881 *pc lat*

περι ιερεων ουδεν μουσης ελαλησεν) ουδεν περι ιερωσυνης μουσης
ελαλη D² Ψ Ξ b vg^{mss}

περι ιερεων ουδεν μουσης ελαλησεν) ουδεν ιερωσυνης περι μουσης
ελαλη C³

περι ιερεων ουδεν μουσης ελαλησεν) ουδεν περι ιερωσυνης ελαλησεν
μουσης Ψ 1505 *pc*

Heb 7:25 (1517.B.23.L)

παντελες δυναται τους | προσερχομενους δι | αυτου τω θεω παντο

Heb 8:11 (1518.A.37.L)

θι τον κυριον οτι παντες | ειδουσιν με απο μι | κρου εως μεγαλου αυ

ειδουσιν) ειδησουσιν

ειδουσιν) ειδεσουσιν

B is unique, B².

D*

Heb 9:3 (1518.B.16.L)

μετα δε το δευτερον | καταπετασμα σκηνη | η λεγομενη τα αγια των

Pauline Epistles

Heb 9:14 (1518.C.40.L)

το αιμα του χριστου ος δια | πνευματος αιωνιου | εαυτον προσηνεγκεν

αιωνιου) αγιου

Ν² D* P 81 104 326 365 629 630
2464 *al* a vg sa^{mss} bo

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