

A Comparison of 10 Latin Manuscripts

via Three Test Passages:

Romans 14:9-14
I Corinthians 6:15-20
I Timothy 2:9-14

With the Relevant Greek Texts Displayed

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The Latin manuscripts/texts used herein are as follows:

- Vul** The 1592 Clementine Vulgate
- gue** (Beuron 79) Codex Guelferbytanus [via Streitberg and Tischendorf's transcriptions]
- L^{Fg}** (Beuron 64) Codex Frisingensia [via De Bruyne's transcription]
- m** (Beuron Ps-Au Spe) Speculum [via Belsheim's transcription, Sessorianus]
- d** (Beuron 75) Codex Claromontanus [d, via Tischendorf's transcription]
- f** (Beuron 78) Codex Augiensis [f, via Scrivener's transcription]
- g** (Beuron 77) Codex Boernerianus [g, via the 1909 facsimile edition]
- L^{Fu}** (Beuron F) Codex Fuldensis [via Ranke's transcription]
- L⁷⁰** (Beuron S) Saint Gallen 70, [collated from color images]
- L⁸³** (Beuron σ^H) Saint Gallen 83, [collated from color images]
- L⁶²⁹** Nestle\Aland 629, Greek\Latin MS, [collated from microfilm]

BEGIN TEST SAMPLE NUMBER 1

TEXT: Romans 14: 9 - 14

Manuscript "gue" is only displayed in this particular test passage, in its place "m" will be used in the last two text passages. In this section I also retain the manuscript abbreviations, in the remaining two passages I expand them.

When ligatures occur I resolve them, unless uncertain.

The only punctuation retained appears in the Clementine Vulgate. If an editor put a word in brackets or parentheses, I have retained same. I have retained all misspellings and manuscript errors. When MS g presents alternate readings, these are indicated and displayed in full in the footnotes.

Romans 14:9a

Vul	In hoc enim Christus		mortuus est et resurrexit
gue	.....	
L^{Fg}	.....	
d	in hoc enim $\overline{\text{XPS}}$	et vixit et	mortuus est et resurrexit
f	in hoc enim $\overline{\text{XPS}}$		mortuus est et resurrexit
g	in hoc enim $\overline{\text{XPS}}$		mortuus est et resurrexit
L^{Fu}	in hoc enim Christus		mortuus est et resurrexit
L⁷⁰	in hoc enim $\overline{\text{XPS}}$		mortuus est et resurrexit
L⁸³	in hoc enim $\overline{\text{XPS}}$		mortuus est et resurrexit
L⁶²⁹	in hoc enim $\overline{\text{XPS}}$		mortuus est et resurrexit

TR	εις τουτο γαρ Χριστος	και απεθανεν και	ανεστηκαι ανεζησεν
N²⁶	εις τουτο γαρ Χριστος	απεθανεν και	εζησεν
06	εις τουτο γαρ Χς	εζησεν και	απεθανεν και ανεστη
010	εις τουτο γαρ $\overline{\text{Χρς}}$	απεθανεν και	ανεστι
012	εις τουτο γαρ $\overline{\text{Χρς}}$	απεθανεν και	ανεστι
629	εις τουτο γαρ Χς	και απεθανεν και	ανεστη

Romans 14:9b

Vul	ut et mortuorum	et vivorum		dominetur.
gue	ut et vi[vorum]	et mortuorum		dominetur
L^{Fg}	.....		
d	ut et vivorum	et mortuorum		dominetur
f	ut et mortuorum	et vivorum		dominetur
g	ut et mortuorum	et viventium		dominetur
L^{Fu}	ut et vivorum	et mortuorum		dominetur
L⁷⁰	ut et vivorum	et mortuorum		dominetur
L⁸³	ut et mortuorum	et vivorum		dominetur
L⁶²⁹	ut et mortuorum	et vivorum		dominetur

TR	iva και νεκρων και ζωντων κυριεusti
N²⁶	iva και νεκρων και ζωντων κυριεusti
06	iva και νεκρων και ζωντων κυριεusti
010	iva και νεκρων και ζωντων κυριεusti
012	iva και νεκρων και ζωντων κυριεusti
629	iva και νεκρων και ζωντων κυριεusti

Romans 14:10a

Vul Tu autem quid iudicas fratrem tuum?

gue tu autem quid iudicas fratrem tuum

L^{Fg}

d tu autem quid iudicas fratrem tuum in non manducando

f tu autem quid iudicas fratrem tuum in non manducando

g tu autem quid iudicas fratrem tuum in non manducando

L^{Fu} tu autem quid iudicas fratrem tuum

L⁷⁰ tu autem quid iudicas fratrem tuum in non manducadum¹

L⁸³ tu autem quid iudicas fratrem tuum?

L⁶²⁹ tu autem quid iudicas fratrem tuum

TR	συ δε τι	κρινεις τον αδελφον σου	
N²⁶	συ δε τι	κρινεις τον αδελφον σου	
06	συ δε τι	κρινεις τον αδελφον σου εν	τω μη εσθειν
010	συ δε τι γαρ ²	κρινεις τον αδελφον σου ειν	τω μη αισθειν
012	συ δε τι γαρ ²	κρινεις τον αδελφον σου εισιν	τω μη αισθειειν
629	συ δε τι	κρινεις τον αδελφον σου	

¹ manducadum*] manducandum^c
² 010 and 012 read γαρ² with omission dots above and below.

Romans 14:10b

Vul	aut	tu		quare	spernis	fratrem	tuum?
gue	aut	tu		quare	spernes	fratrem	tuum?
L^{Fg}	.....					
d	aut	tu		quare	spernis	fratrem	tuum
f	aut	tu		quare	spernis	fratrem tuum	inmanducando
g	aut	et	tu	quid	quare	spernis	fratrem tuum īedendo ¹
L^{Fu}	aut	tu		quare	spernis	fratrem	tuum
L⁷⁰	aut	tu		quare	spernis	fratrem tuum	inmanducando
L⁸³	aut	tu		quare	spernis	fratrem	tuum?
L⁶²⁹	aut	tu		quare	spernis	fratrem	tuum

TR	η και συ τι εξουθενειςτον αδελφον σου
N²⁶	η και συ τι εξουθενειςτον αδελφον σου
06	η και συ τι εξουθενειςτον αδελφον σου
010	η και συ τι εξουθενειςτον αδελφον σου
012	η και συ τι εξουθενειςτον αδελφον σου
629	η και συ τι εξουθενειςτον αδελφον σου

¹ This abbreviation, which I did not resolve, may indicate a verb form of *inmando*. Via the presence of the two “e”s—one suspects a perfect tense.

Romans 14:10c

Vul	Omnes	enim	stabimus	ante	tribunal	Christi
gue	omnes	enim	stabimus	ante	tribunal	ΧΡΙ
L^{Fg}	. . . .	enim	abstabimus	ante	tri[bunal]	ΧΡΙ
d	omnes	enim	abstabimus	ante	tribunal	ΔΙ
f	omnes	enim	asstabimus	ante	tribunal	ΔΙ
g	omnes	enim	abstabimus	ante	tribunal ¹	ΔΙ
L^{Fu}	omnes	enim	stabimus	ante	tribunal	Dei
L⁷⁰	omnes		stabimus	ante	tribunal	ΔΙ
L⁸³	omnes	enim	stabimus	ante	tribunal	ΔΙ
L⁶²⁹	omnes	enim	stabimus	ante	tribunal	ΧΡΙ

TR	παντες γαρ παραστησομεθα τω βηρατι	του	Χριστου
N²⁶	παντες γαρ παραστησομεθα τω βηρατι	του	θεου
06	παντες γαρ παραστησομεθα τω βηρατι	του	θῶ
010	παντες γαρ παραστησομεθα τω βηρατει	του	θῶ
012	παντες γαρ παραστησομεθα τω βηρατει	του	θῶ
629	παντες γαρ παραστησομεθα τω βηρατι	του	Χῶ

¹ g reads in full: *tribunt vel tribunal*.

Romans 14:11a

Vul		<i>scriptum est enim Vivo ego dicit Dominus</i>
gue		<i>scribtum est enim vivo ego dicit \overline{DNS}</i>
L^{Fg}		<i>scribtum est enim vivo ego dicit \overline{DNS}</i>
d		<i>scriptum est enim vivo ego dicit \overline{DMS}</i>
f		<i>scriptum est enim vivo ego dicit \overline{DNS}</i>
g		<i>scriptum est enim vivo ego dicit \overline{DNS}</i>
L^{Fu}		<i>scriptum est enim vivo ego dicit Dominus</i>
L⁷⁰	<i>sicut in Isaia</i>	<i>scriptum est vivo ego dicit \overline{DNS}</i>
L⁸³		<i>scriptum est enim vivo ego dicit \overline{DNS}</i>
L⁶²⁹		<i>scriptum est enim vivo ego dicit Dominus</i>

TR	<i>γεγραπται γαρ ζω εγω λεγει Κυριος</i>
N²⁶	<i>γεγραπται γαρ ζω εγω λεγει Κυριος</i>
06	<i>γεγραπται γαρ ζω εγω λεγει Κζ</i>
010	<i>γεγραπται γαρ ζω εγω λεγει Κζ</i>
012	<i>γεγραπται γαρ ζω εγω λεγει Κζ</i>
629	<i>γεγραπται γαρ ζω εγω λεγει Κζ</i>

Romans 14:11b

Vul	<i>quoniam</i>	<i>mihi flectetur</i>	<i>omne genu</i>
gue	<i>quoniam</i>	<i>mihi flectetur</i>	<i>omne genu</i>
L^{Fg}	<i>quia</i>	<i>mihi curvabit</i>	<i>omne genu</i>
d	<i>quoniam</i>	<i>mihi flecte[</i>	<i>omne genu</i>
f	<i>quia</i>	<i>mihi flectet</i>	<i>omne genu</i>
g	<i>quoniam</i> ¹	<i>mihi flectet</i>	<i>omne genu</i>
L^{Fu}	<i>quoniam</i>	<i>mihi flectet</i>	<i>omne genu</i>
L⁷⁰	<i>quoniam</i>	<i>mihi flectitur</i>	<i>omni genu</i>
L⁸³	<i>quoniam</i>	<i>mihi flectet</i> ²	<i>omne genu</i>
L⁶²⁹	<i>quoniam</i>	<i>mihi flectetur</i>	<i>omne genu</i>

TR	ΟΤΙ	εροι καρψει παν γονυ
N²⁶	ΟΤΙ	εροι καρψει παν γονυ
06	]	εροι καρψει παν γονυ
010	ει ρη	εροι καρψει παν γονυ
012	ει ρη	εροι καρψει παν γονυ
629	ΟΤΙ	εροι καρψει παν γονυ

¹ **g** reads in full: *nisi vel quoniam*, the *nisi* would support a Greek ει ρη
² Codex L⁸³ adds above the word the suffix *tur*, (apparently a correction)

Romans 14:11c

Vul	et omnis	lingua confitebitur	Deo.
gue	et confitetur	omnis lingua	Deo
L^{Fg}	et confitebitur	omnis lingua	$\overline{D\bar{O}}$
d	et confitebitur	omnis lingua	$\overline{D\bar{O}}$
f	et confitebitur	omnis lingua	$\overline{D\bar{O}}$
g	et confitebitur	omnis lingua	$\overline{D\bar{O}}$
L^{Fu}	et omnis	lingua confitebitur	Deo
L⁷⁰	et omnis	lingua confitetur	$\overline{D\bar{O}}$
L⁸³	et omnis	lingua confitebitur	$\overline{D\bar{O}}$
L⁶²⁹	et omnis	lingua confitebitur	$\overline{D\bar{O}}$

TR	και πασα	γλωσσα εξομολογησεται	τω θεω
N²⁶	και πασα	γλωσσα εξομολογησεται	τω θεω
06	και εξομολογησεται	πασα γλωσσα	τω θω
010	και εξομολογησεται	πασα γλωσσα	τω θω
012	και εξομολογησεται	πασα γλωσσα	τω θω
629	και πασα	γλωσσα εξομολογησεται	τω θω

Romans 14:12

Vul	Itaque	unusquisque	nostrum	pro	se	rationem	reddet	Deo.
gue	itaque	unusquisque	nostrum	pro	se	rationem	reddet	Deo
L^{Fg}	igitur	unusquisque	nostrum	pro	se	rationem	reddet	
d	itaque	unusquisque	nostrum	pro	se	rationem	reddet	\overline{DO}
f	itaque	unusquisque	nostrum	pro	se	rationem	reddet	
g	itaque	unusquisque	nostrum	pro	se	rationem	reddet	
L^{Fu}	itaque	unusquisque	nostrum	pro	se	rationem	reddet	Deo
L⁷⁰	itaque	unusquisque	nostrum	pro	se	redditurus	est	racion est Deo
L⁸³	itaque	unusquisque	nostrum	pro	se	rationem	reddet	Deo
L⁶²⁹	itaque	unusquisque	nostrum	pro	se	rationem	reddet	Deo

TR	αρα ουν	εκαστος	ηρων	περι	εαυτου	λογον	δωσει	τω θεω
N²⁶	αρα [ουν]	εκαστος	ηρων	περι	εαυτου	λογον	δωσει	[τω θεω]
06	αρα	εκαστος	ηρων	περι	εαυτου	λογον	αποδωσει	τω θω
010	αρα	εκαστος	ηρων	περι	εαυτου	λογον	αποδωσει	
012	αρα	εκαστος	ηρων	περι	εαυτου	λογον	αποδωσει	
629	αρα ουν	εκαστος	ηρων	λογον	δωσει	περι	εαυτου	τω θω

Romans 14:13a

Vul	Non	ergo	amplius	invicem	iudicemus	sed	hoc
gue	non	ergo	amplius	invicem	iudicemus	sed	hoc
L^{Fg}	non	ergo	amplius	invicem	iudicemus	sed	hoc
d	non	ergo	amplius	invicem	iudicemus	sed	hoc
f	non	amplius	ergo	invicem	iudicemus	sed	hoc
g	non	amplius	ergo	invicem	iudicemus	sed	hoc
L^{Fu}	non	ergo	amplius	invicem	iudicemus	sed	hoc
L⁷⁰	non	ergo	amplius	invicem	iudicemus	sed	hoc
L⁸³	non	ergo	amplius	invicem	iudicemus	sed	hoc
L⁶²⁹	non	ergo	amplius	invicem	iudicemus	sed	hoc

TR	μηκετι	ουν	αλληλους	κρινωμεν	αλλα	τουτο
N26	μηκετι	ουν	αλληλους	κρινωμεν	αλλα	τουτο
06	μηκετι	ουν	αλληλους	κρεινωμεν	αλλα	τουτο
010	μηκετι	ουν	αλληλους	κρινωμεν	αλλα	τουτο
012	μηκετι	ουν	αλληλους	κρινωμεν	αλλα	τουτο
629	μηκετι	ουν	αλληλους	κρινωμεν	αλλα	τουτο

NOTE: Each time Cyprian quotes this text, he omits *amplius*.

Romans 14:13b

Vul	<i>iudicate magis ne ponatis offendiculum fratri vel scandalum</i>
gue	<i>iudicate magis ne ponatis offensionem fratri aut scandalum</i>
L^{Fg}	<i>iudicate magis ne ponatis offendiculum aut scandalu[m] fratribus</i>
d	<i>iudicate magis ne ponatis offensionem fratri vel scandalum</i>
f	<i>iudicate magis ne ponatis offensionem fratri vel scandalum</i>
g	<i>iudicate magis ne ponatis offensionem fratri vel scandalum</i>
L^{Fu}	<i>iudicate magis ne ponatis offendiculum fratri vel scandalum</i>
L⁷⁰	<i>iudicate magis ne ponatis offendiculum fratri vel scandalum</i>
L⁸³	<i>iudicate magis ne ponatis offendiculum fratri vel scandalum</i>
L⁶²⁹	<i>iudicate magis ne ponatis offendiculum fratri vel scandalum</i>

TR	κρινατε	μαλλον	το	μη	τιθεναι	προσκομμα	τω	αδελφω	η	σκανδαλον
N²⁶	κρινατε	μαλλον	το	μη	τιθεναι	προσκομμα	τω	αδελφω	η	σκανδαλον
06	κριναται	μαλλον	το	μη	τιθεναι	προσκομμα	τω	αδελφω	η	σκανδαλον
010	κριναται	μαλλον	το	μη	τηθεναι	προσκομμα	τω	αδελφω	η	σκανδαλον
012	κρινατε	μαλλον	το	μη	τιθεναι	προσκομμα	τω	αδελφω	η	σκανδαλον
629	κρινατε	μαλλον	το	μη	τιθεναι	προσκομμα	τω	αδελφω	η	σκανδαλον

Romans 14:14a

Vul	Scio et confido	in Domino Iesu	quia nihil
gue	scio et confido	in Domino Iesu	quia nihil
L^{Fg}	scio et certus sum	in DNO IH[U]	quia nihil
d	scio et confido	in DNO IHU	quia nihil
f	scio et confido	in DNO IHU	quia nihil
g	scio et confido	in DNO IHU	quia nihil
L^{Fu}	scio et confido	in Domino Ihesu	quia nihil
L⁷⁰	scio et confido	in DNO IHU	quia nihil
L⁸³	scio et confido	in DNO IHU	quia nihil
L⁶²⁹	scio et confido	in DNO IHU	quia nihil ¹

TR	οἶδα καὶ πεπεισραὶ ἐν Κυρίῳ	Ἰησοῦ	ὅτι οὐδὲν
N²⁶	οἶδα καὶ πεπεισραὶ ἐν Κυρίῳ	Ἰησοῦ	ὅτι οὐδὲν
06	οἶδα καὶ πεπισρε ἐν Κῶ	Ἰϋ	ὅτι οὐδὲν
010	οἶδα καὶ πεπεισραὶ ἐν Κῶ	Ἰηϋ	ὅτι οὐδὲν
012	οἶδα καὶ πεπεισραὶ ἐν Κῶ	Ἰϋ	ὅτι οὐδὲν
629	οἶδα καὶ πεπεισραὶ ἐν Κῶ	Ἰηϋ	ὅτι οὐδὲν

¹ 629 certainly seems to read *nichil*, possibly a dialectical or phonetic aberration.

Romans 14:14b

Vul	commune	per	ipsum	nisi	ei	qui	existimat
gue	commune	per	se ipsum	nisi	ei	qui	existimat
L^{Fg}	commune	per	illum	nisi	ei	qui	putat
d	commune	per	ipsum	nisi		qui	existimat
f	commune	per	ipsum	nisi	ei	qui	aestimant
g	commune	per	ipsum	nisi	ei	qui	aestimant ¹
L^{Fu}	commune	per	ipsum	nisi	ei	qui	existimat
L⁷⁰	commune	per	ipsum	nisi	ei	qui	exhistimat
L⁸³	commune	per	ipsum	nisi	ei	qui	existimat
L⁶²⁹	commune	per	ipsum	nisi	ei	qui	existimat

TR	κοινων δι εαυτου	ει μη τω	λογιζομενω				
N²⁶	κοινων δι εαυτου	ει μη τω	λογιζομενω				
06	κοινων δι αυτου	ει μη τω	λογιζομενω				
010	κοινων δι αυτου	ει μη τω	λογειζομενω				
012	κοινων δι αυτου	ει μη τω	λογειζομενω				
629	κοινων δι αυτου	ει μη τω	λογιζομενω				

¹ g reads in full: *aestimnat^{vid} vel ei qui aestimat*

Romans 14:14c

Vul	<i>quid</i>	<i>commune esse illi</i>	<i>commune est.</i>
gue	<i>quid</i>	<i>commune [esse] illi</i>	<i>commune est</i>
L^{Fg}	<i>aliquid esse</i>	<i>commune illi</i>	<i>commune est</i>
d	<i>quid</i>	<i>commune esse illi</i>	<i>commune est</i>
f	<i>quid</i>	<i>commune esse illi</i>	<i>commune est</i>
g	<i>quid</i>	<i>commune esse illi</i>	<i>commune est</i>
L^{Fu}	<i>quid</i>	<i>commune esse illi</i>	<i>commune est</i>
L⁷⁰	<i>quid</i>	<i>communi esse illi</i>	<i>commune est</i>
L⁸³	<i>quid</i>	<i>commune esse illi</i>	<i>commune est</i>
L⁶²⁹	<i>quid</i>	<i>commune esse illi</i>	<i>commune est</i>

TR	<i>ΤΙ ΚΟΙΝΟΝ</i>	<i>ΕΙΝΑΙ ΕΚΕΙΝΩ ΚΟΙΝΟΝ</i>
N²⁶	<i>ΤΙ ΚΟΙΝΟΝ</i>	<i>ΕΙΝΑΙ ΕΚΕΙΝΩ ΚΟΙΝΟΝ</i>
06	<i>ΤΙ ΚΟΙΝΟΝ ΤΙ</i>	<i>ΕΙΝΑΙ ΕΚΕΙΝΩ ΚΟΙΝΟΝ</i>
010	<i>ΤΙ ΚΟΙΝΟΝ</i>	<i>ΕΙΝΑΙ ΕΚΕΙΝΩ ΚΟΙΝΟΝ</i>
012	<i>ΤΙ ΚΟΙΝΟΝ</i>	<i>ΕΙΝΑΙ ΕΚΕΙΝΩ ΚΟΙΝΟΝ</i>
629	<i>ΤΙ ΚΟΙΝΟΝ</i>	<i>ΕΙΝΑΙ ΕΚΕΙΝΩ ΚΟΙΝΟΝ</i>

END TEST SAMPLE NUMBER 1

BEGIN TEST SAMPLE NUMBER 2

TEXT: I Corinthians 6: 15 - 20

Manuscript gae not extant for this text and the last test sample; in its place manuscript "m" will be displayed. "m" is the famous *Speculum* or Beuron "PS-AU spe"; and Codex Sessorianus was Belsheim's MS of choice for his edition.

Also in this and the next section, I have resolved the Latin abbreviations as far as the Divine names and titles are concerned (whenever possible).

I Corinthians 6:15a

Vul		Nescitis	quoniam	corpora	vestra	membra	sunt Christi?
m		nescitis	quia	corpora	vestra	membra	Christi sunt
L^{Fg}		nescitis	quia	corpora	vestra	membra	sunt Christi
d		nescitis	quia	corpora	vestra	menbra	Christi sunt
f	an	nescitis	quia	corpora	vestra	membra	sunt Christi
g	an	nescitis	quia	corpora	vestra	membra	Christi sunt
L^{Fu}		nescitis	quia	corpora	vestra	membra	sunt Christi
L⁷⁰		nescitis	quoniam	corpora	vestra	membra	Christi sunt
L⁸³		nescitis	quoniam	corpora	vestra	membra	Christi sunt
L⁶²⁹		nescitis	quoniam	corpora	vestra	membra	Christi sunt

TR		ουκ οιδατε	οτι τα σωρατα	υρων μελη	Χριστου	εστιν
N²⁶		ουκ οιδατε	οτι τα σωρατα	υρων μελη	Χριστου	εστιν
06		ουκ οιδατε	οτι τα σωρατα	υρων μελη	Χϋ	εστιν
010	η	ουκ ουδατε	οτι τα σωρατα	υρον μελη	Χρϋ	
012	η	ουκ ουδαζ ¹	οτι τα σωρατα	υρων μελη	Χρϋ	εστιν
629		ουκ οιδαται	οτι τα σωρατα	υρων μελη	Χϋ	εστιν

¹ ουδαζ*] ουδατε^c

I Corinthians 6:15b

Vul	Tollens	ergo	membra	Christi	faciam	membra	meretricus?	Absit.
m	tollens	ergo	membra	Christi	faciam	membra	meretricus	absit
L^{Fg}	tollens	ergo	membra	Christi	faciam	membra	meretricus	absit
d	tollens	ergo	menbra	Christi	faciam	membra	meretricus	absit
f	tollens	ergo	membra	Christi	faciam	membra	meretricus	absit
g	.....				faciam	membra	meretricus	absit ¹
L^{Fu}	tollens	ergo	membra	Christi	faciam	membra	meretricus	absit
L⁷⁰	tollens	ergo	membra	Christi	faciam	membra	meretricus	absit
L⁸³	tollens	ergo	membra	Christi	faciam	membra	meretricus	absit
L⁶²⁹	tollen[s]	ergo	membra	Christi	faciam	menbra	meretricus	absit

TR	αρας ουν τα μελη του χριστου	ποιησω	πορνης	μελη	μη γενοιτο
N²⁶	αρας ουν τα μελη του Χριστου	ποιησω	πορνης	μελη	μη γενοιτο
06	αρας ουν τα μελη του Χϋ	ποιησω	μελη	πορνης	μη γενοιτο
010	η αρα ουν τα μελε του Χρϋ	ποιησω	μελη	πορνης	με γενοιτο
012	.....	ποιησω	μελη	πορνης	μη γενοιτο
629	αρα ουν τα μελη του Χϋ	ποιησω	πορνης	μελη	μη γενοιτο

¹ Via an error **g** adds after *absit*: *an tollens ergo^{vid} membra ΧΡΙ faciam membra [...]^{vid} absit*. The added interlined Greek is: η αρα ουν τα μελη του Χϋ ποιησω μελη πορνης* μη γενοιτο. An error most likely due to a homoioteleuton.

I Corinthians 6:16a

Vul	<i>An</i>	<i>nescitis</i>	<i>quoniam</i>	<i>qui adhaeret</i>	<i>meretrici</i>
m		<i>nescitis</i>	<i>quia</i>	<i>qui iungit se</i>	<i>meretrici</i>
L^{Fg}		<i>nescitis</i>	<i>quia</i>	<i>qui adheret</i>	<i>meretrici</i>
d	<i>aut</i>	<i>nescitis</i>	<i>quia</i>	<i>qui se iungit</i>	<i>meretrici</i>
f	<i>aut</i>	<i>nescitis</i>	<i>quia</i>	<i>qui adheret</i>	<i>meretrici</i>
g	<i>an</i> ¹	<i>nescitis</i>	<i>quoniam</i>	<i>qui adheret</i> ²	<i>meretrici</i> ^{vid}
L^{Fu}	<i>an</i>	<i>nescitis</i>	<i>quoniam</i>	<i>qui adheret</i>	<i>meretrici</i>
L⁷⁰	<i>an</i>	<i>nescit[</i>		<i>]ui adherit</i>	<i>meretrici</i>
L⁸³	<i>an</i>	<i>nescitis</i>	<i>quoniam</i>	<i>qui adheret</i> ³	<i>meretrici</i>
L⁶²⁹	<i>an</i>	<i>nescitis</i>	<i>quoniam</i>	<i>qui adheret</i>	<i>meretrici</i>

TR	<i>η</i>	<i>ουκ οιδατε οτι ο κολλωμενος τη πορνη</i>
N²⁶	<i>(η)</i>	<i>ουκ οιδατε οτι ο κολλωμενος τη πορνη</i>
06		<i>ουκ οιδατε οτι ο κολλωμενος τη πορνη</i>
010	<i>η</i>	<i>ουκ οιδατε οτι ο κολλωμενος τη πορνη</i>
012	<i>η</i>	<i>ουκ οιδατε οτι ο κολλωμενος τη πορνη</i>
629	<i>η</i>	<i>ουκ οιδας οτι ο κολλωμενος τη πορνη</i>

¹ **g** reads in full: *an vel aut*
² **g** reads in full: *adhaeret vel iungit*
³ *adheret*] adhaeret^c*

I Corinthians 6:16b

Vul	unum corpus efficitur?	Erunt enim
m	unum corpus est	erunt enim
L^{Fg}	unum corpus est	erunt enim
d	unum corpus est	erunt enim
f	unum corpus est	erunt enim
g	unum corpus est	erunt enim
L^{Fu}	unum corpus efficitur	erunt
L⁷⁰	unum cor[]ur	erunt enim
L⁸³	unum corpus efficitur	erunt enim
L⁶²⁹	unum corpus efficitur	erunt enim

TR	εν σωμα	εστιν εσονται γαρ
N²⁶	εν σωμα	εστιν εσονται γαρ
06	εν σωμα	εστιν εσονται γαρ
010	εν σωμα ¹	εστιν εσονται γαρ
012	εν σωμα	εστιν εσονται γαρ
629	εν σωμα	εστιν εσονται γαρ

¹ σωμα*] σωμα^c

I Corinthians 6:16c

Vul	<i>(inquit)</i>	<i>duo</i>	<i>in</i>	<i>carne</i>	<i>una.</i>
m		<i>duo</i>	<i>in</i>	<i>carne</i>	<i>una</i>
L^{Fg}	<i>inquit</i>	<i>duo</i>	<i>in</i>	<i>carne</i>	<i>una</i>
d	<i>inquit</i>	<i>duo</i>	<i>in</i>	<i>carne</i>	<i>una</i>
f	<i>inquit</i>	<i>duo</i>	<i>in</i>	<i>carne</i>	<i>una</i>
g	<i>inquit</i>	<i>duo</i>	<i>in</i>	<i>carne</i>	<i>una</i>
L^{Fu}	<i>inquit</i>	<i>duo</i>	<i>in</i>	<i>carne</i>	<i>una</i>
L⁷⁰	<i>inquit</i>	<i>duo</i>	<i>in</i>	<i>carne</i>	<i>u[</i>
L⁸³	<i>inquit</i>	<i>duo</i>	<i>in</i>	<i>carne</i>	<i>una</i>
L⁶²⁹	<i>inquit</i>	<i>duo</i>	<i>in</i>	<i>carne</i>	<i>una</i>

TR	φησιν οι δυο εις σαρκα ριαν
N²⁶	φησιν οι δυο εις σαρκα ριαν
06	φησιν οι δυο εις σαρκα ριαν
010	φησιν οι δυο εις σαρκα ρια
012	φησιν οι δυο εις σαρκα ριαν
629	φησιν οι δυο εις σαρκα ριαν

I Corinthians 6:17

Vul	Qui autem adhaeret	Domino,	unus spiritus est.
m	qui autem iungit se	Domino	unus spiritus est
L^{Fg}	qui autem adheret	Domino	unus spiritus est
d	qui autem iungit	Domino	unus spiritus est
f	qui autem adheret	Domino	unus spiritus est
g	qui autem adheret ¹	Domino	unus spiritus est
L^{Fu}	qui autem adheret	Domino	unus spiritus est
L⁷⁰	adheret	$\overline{\text{XPO}}$	unus spiritus est
L⁸³	qui autem adheret	Domino	unus spiritus est
L⁶²⁹	qui autem adheret	Domino	unus spiritus est

TR	ο δε κολλωμενος τω κυριω	εν πνευμα εστιν	
N²⁶	ο δε κολλωμενος τω κυριω	εν πνευμα εστιν	
06	ο δε κολλωμενος τω κ̅ω	εν πνευμα εστιν	
010	ο δε κολλωμενος τω κ̅ω	εν πνευμα εστιν	
012	ο δε κολλωμενος τω κ̅ω	εν πνευμα εστιν	
629	ο δε κολλωμενος τω κ̅ω	εν πνευμα εστι	

¹ g reads in full: *adheret vel iungit*

I Corinthians 6:18a

Vul	Fugite fornicationem.	Omne	peccatum,	quodcumque
m	fugite fornicationem	omne	peccatum	quodcumque
L^{Fg}	fugite fornicationem	omnem	peccatum	quē cumque
d	fugite fornicationem	omne	peccatum	quodcumque
f	fugite fornicationem	omne	peccatum	quodcumque
g	fugite fornicationem	omne	peccatum	quod cunq
L^{Fu}	fugite fornicationem	omne	peccatum	quodcumque
L⁷⁰	fugite fornicationem	omne	peccatum	quodcumque
L⁸³	fugite fornicationem	omne	peccatum	quodcumque
L⁶²⁹	fugite fornicationem	omne ^{vid}	et enim peccatum	quodcumque

TR	φευγετε την πορνειαν	παν	ααρτηρα	ο εαν
N²⁶	φευγετε την πορνειαν	παν	ααρτηρα	ο εαν
06	φευγετε την πορνιαν	παν	ααρτηρα	ο αν
010	φευγετε την πορνιαν	παν	ααρτηαρα	ο εαν
012	φευγετε την πορνιαν	παν	ααρτηαρα	ο εαν
629	φευγετε την πορνειαν	παν γαρ	ααρτηρα	ο εαν

I Corinthians 6:18b

Vul fecerit homo, extra corpus est: qui autem

m fecerit homo extra corpus est qui autem

L^{Fg} fecerit homo extra corpus est qui autem

d fecerit homo extra corpus est qui autem

f fecerit homo extra corpus est qui autem

g fecerit homo extra corpus est qui autem

L^{Fu} fecerit homo extra corpus est qui autem

L⁷⁰ fecerit homo extra corpus est qui autem

L⁸³ fecerit homo extra corpus est qui autem

L⁶²⁹ fecerit homo extra corpus est qui autem

TR	ποιηση	ανθρωπος εκτος του σωματος εστιν ο δε
N²⁶	ποιηση	ανθρωπος εκτος του σωματος εστιν ο δε
06	ποιηση	ανθρωπος εκτος του σωματος εστιν ο δε
010	ποιηση	ανθρωπος εκτος του σωματος εστιν ο δε
012	ποιηση	ανθρωπος εκτος του σωματος εστιν ο δε
629	ποιηση ο	ανθρωπος εκτος του σωματος εστιν ο δε

I Corinthians 6:18c

Vul	<i>fornicatur,</i>	<i>in</i>	<i>corpus</i>	<i>suum</i>	<i>peccat.</i>
m	<i>fornicatur</i>	<i>in</i>	<i>corpus</i>	<i>suum</i>	<i>peccat</i>
L^{Fg}	<i>fornicatur</i>	<i>in</i>	<i>corpus</i>	<i>proprium</i>	<i>peccat</i>
d	<i>fornicatur</i>	<i>in</i>	<i>corpus</i>	<i>suum</i>	<i>peccat</i>
f	<i>fornicatur</i>	<i>in</i>	<i>corpus</i>	<i>suum</i>	<i>peccat</i>
g	<i>fornicatur</i>	<i>in</i>	<i>suum</i>	<i>corpus</i>	<i>peccat</i>
L^{Fu}	<i>fornicatur</i>	<i>in</i>	<i>corpus</i>	<i>suum</i>	<i>peccat</i>
L⁷⁰	<i>fornicatur</i>	<i>in</i>	<i>corpus</i>	<i>suum</i>	<i>peccat</i>
L⁸³	<i>fornicatur</i>	<i>in</i>	<i>corpus</i>	<i>suum</i>	<i>peccat</i>
L⁶²⁹	<i>fornicatur</i>	<i>in</i>	<i>corpus</i>	<i>suum</i>	<i>peccat</i>

TR	πορνευων εις το ιδιον	σωρα αρτανει
N²⁶	πορνευων εις το ιδιον	σωρα αρτανει
06	πορνευων εις το ιδιον	σωρα αρτανει
010	πορνευων εις το ιδιον	σωρα αρταννει
012	πορνευων εις το ιδιον	σωρα αρτανει
629	πορνευων εις το σωρα το	ιδιον αρτανει

I Corinthians 6:19a

Vul	An	nescitis	quoniam	membra	vestra,	templum
m	aut	nescitis	quoniam	membra	vestra	templum
L^{Fg}	an	nescitis	quia	corpus	vestrum	templum
d	aut	nescitis	quia	corpus	vestrum	templum
f	an	necsitis	quia	corpus	vestrum	templum
g	an	necsitis	quia	corpus	vestrum	templum
L^{Fu}	an	necsitis	quoniam	membra	vestra	templum
L⁷⁰	an	necsitis	quoniam	membra	vestra	templum
L⁸³	an	necsitis	quoniam	membra	vestra	templum
L⁶²⁹	an	necsitis	quoniam	membra	vestra	templum

TR	η	ουκ	οιδατε	οτι	το	σωμα	υρων	ναος
N²⁶	η	ουκ	οιδατε	οτι	το	σωμα	υρων	ναος
06	η	ουκ	οιδατε	οτι	το	σωμα	υρων	ναος
010	η	ουκ	οιδατε	οτι	το	σωμα	υρων	ναος
012	η	ουκ	οιδατε	οτι	το	σωμα	υρων	ναος
629	η	ουκ	οιδατε	οτι	τα	μελη	υρων	ναος

I Corinthians 6:19b

Vul	sunt	Spiritus Sancti,	qui in vobis est,
m	est	Spiritus Sancti	qui in vobis est
L^{Fg}		in vobis	Spiritus Sancti est
d	quod	in vobis	Sancti Spiritus est
f	est qui	in vobis est	Spiritus Sancti
g	qui	in vobis	Sancti Spiritus est
L^{Fu}	est	Spiritus Sancti	qui in vobis est
L⁷⁰	est	Spiritus Sancti	qui in vobis est
L⁸³	est	Spiritus Sancti	qui in vobis est
L⁶²⁹	est	Spiritus Sancti	qui in vobis est

TR	του εν υμιν αγιου πνευματος εστιν
N²⁶	του εν υμιν αγιου πνευματος εστιν
06	του εν υμιν αγιου πνευματος ειστιν
010	του εν υμιν αγιου πνευματος εστιν
012	του εν υμιν αγιου πνευματος εστιν
629	εστιν πνευματος του αγιου του εν υμιν εστιν

I Corinthians 6:19c

Vul	quem	habetis	a	Deo,	et	non	estis	vestri?
m	quem	habetis	a	Deo	et	non	estis	vestri?
L^{Fg}	quem	habetis	a	Do ¹	et	non	estis	vestri
d	quem	habetis	a	Domino	et	non	estis	vestri
f	quem	betis	a	Domino	et	non	estis	vestri
g	quem ²	habetis	a	Domino	et	non	estis	vestri
L^{Fu}	quem	habetis	a	Domino	et	non	estis	vestri
L⁷⁰	quem	habetis	a	Domino	et	non	estis	vestri
L⁸³	quem	habetis	a	Domino	et	non	estis	vestri
L⁶²⁹	quem	habetis	a	Domino	et	non	estis	vestri

TR	ΟΥ	ΕΧΕΤΕ	ΑΠΟ	ΘΕΟΥ	ΚΑΙ	ΟΥΚ	ΕΣΤΕ	ΕΑΥΤΩΝ
N²⁶	ΟΥ	ΕΧΕΤΕ	ΑΠΟ	ΘΕΟΥ	ΚΑΙ	ΟΥΚ	ΕΣΤΕ	ΕΑΥΤΩΝ
06	ΟΥ	ΕΧΕΤΕ	ΑΠΟ	ΘΥ	ΚΑΙ	ΟΥΚ	ΕΣΤΕ	ΕΑΥΤΩΝ
010	ΟΥ	ΕΧΕΤΑΙ	ΑΠΟ	ΘΥ	ΚΑΙ	ΟΥΚ	ΕΣΤΑΙ	ΕΑΥΤΩΝ
012	ΟΥ	ΕΧΕΤΑΙ	ΑΠΟ	ΘΥ	ΚΑΙ	ΟΥΚ	ΕΣΤΑΙ	ΕΑΥΤΩΝ
629	ΟΥ	ΕΧΕΤΕ	ΑΠΟ	ΘΥ	ΚΑΙ	ΟΥΚ	ΕΣΤΕ	ΕΑΥΤΩΝ

¹ No abbreviation mark is seen in the transcription, probably reads *Domino*

² g reads in full: *quod vel quem*

I Corinthians 6:20a

Vul	Empti enim estis pretio magno.	Glorificate,
m	empti enim estis pretio ¹	glorificate
L^{Fg}	empti enim estis pretio ²	glorificate
d	empti enim estis praetio	glorificate
f	empti enim estis pretio	glorificate
g	empti estis enim pretio	glorificate
L^{Fu}	empti enim estis praetio magno	glorificate
L⁷⁰	empti enim estis pretio ^{vid} magno	glorificate
L⁸³	empti enim estis praetio ³ magno	glorificate
L⁶²⁹	empti enim estis pretio magno	glorificate

TR	ηγωρασθητε	γαρ	τιρης		δοξασατε
N²⁶	ηγωρασθητε	γαρ	τιρης		δοξασατε
06	ηγωρασθητε	γαρ	τειρης		δοξασατε
010	ηγωρασθηται	γαρ	τιρης		δοξασαται
012	ηγωρασθηται	γαρ	τιρης		δοξασαται
629	ηγωρασθηται	γαρ	τιρης	μεγαλης	δοξασατε

¹ In the transcription notes, it is stated that elsewhere the scribe of “m” adds *magno*

² On the margin is added *pratio*, I cannot determine if it is in original hand

³ *praetio**] *pretio*^c

I Corinthians 6:20b

Vul	et portate	Deum	in corpore vestro.
m	et tollite	Dominum ¹	in corpore vestro
L^{Fg}	ergo	Deum	in corpore vestro
d		Deum	in corpore vestro
f	et portate	Deum	in corpore vestro
g	et portate	Deum	in corpore vestro
L^{Fu}	et portate	Dominum	in corpore vestro
L⁷⁰	et portate	Deum	in corpore vestro
L⁸³	et portate	Deum	in corpore vestro
L⁶²⁹	et portate	Deum	in corpore vestro

TR δη τον θεον εν τω σωρατι υρων και εν τω πνευρατι υρων ατινα εστιν του θεου

N²⁶ δη τον θεον εν τω σωρατι υρων

06 δη τον θ̄ν εν τω σωρατι υρων

010 δη τον θ̄ν εν τω σωρατι υρων

012 δη τον θ̄ν εν τω σωρατι υρων

629 δη τον θ̄ν εν τω σωρατι υρων

¹ Per a note in the transcription, the scribe elsewhere writes *Deum*.

END TEST SAMPLE NUMBER 2

BEGIN TEST SAMPLE NUMBER 3

TEXT: I Timothy 2: 9-14

I Timothy 2:9a

Vul	<i>Similiter</i>		<i>et mulieres in habitu ornato,</i>
m	<i>similiter</i>		<i>et mulieres in habitu ordinato</i>
L^{Fg}	<i>similiter</i>	<i>autem</i>	<i>et mulieres in habitu ordinato</i>
d	<i>similiter</i>		<i>et mulieres in habitu ornatu</i>
f	<i>similiter</i>		<i>et mulieres in habitu ornato</i>
g	<i>similiter</i>		<i>et mulieres in habitu ornato</i>
L^{Fu}	<i>similiter</i>		<i>et mulieres in habitu ornato</i>
L⁷⁰	<i>similiter</i>		<i>et mulieres in habitu ornato</i>
L⁸³	<i>similiter</i>		<i>et mulieres in habitu ornato</i>
L⁶²⁹	<i>similiter</i>		<i>et mulieres in habitu ornato</i>

TR	ωσαυτως	και	τας γυναικας εν καταστολη κοσριω
N²⁶	ωσαυτως	(και)	τας γυναικας εν καταστολη κοσριω
06	ωσαυτως	και	τας γυναικας εν καταστολη κοσριως
010	οσαυτως	και	τας γυναικας εν καταστολη κοσρειως
012	ωσαυτως ¹	και	τας γυναικας εν καταστολη κοσρειως
629	ωσαυτως	και	τας γυναικας εν καταστολη κοσριω

¹ ωσαυτως*] οσαυτως^c

I Timothy 2:9b

Vul	cum	verecundia	et	sobrietate	ornantes	se,	et	non
m	cum	verecundia	et	castitate	ornantes	se		non
L^{Fg}	cum	verecundia	et	sobrietate	ornantes	se		non
d	cum	pudore	et	sobrietate	ornantes	se		non
f	cum	verecundia	et	sobrietate	ornantes	se		non
g	cum	pudore ¹	et	sobrietate	ornantes	se		non
L^{Fu}	cum	verecundia	et	sobrietate	ornantes	se		non
L⁷⁰	cum	verecundia	et	subrietate	ornantes	se ²		non
L⁸³	cum	verecundia	et	sobrietate	ornantes	se		non
L⁶²⁹	cum	verecundia	et	sobrietate	ornantes	se		non

TR	μετα	αιδους	και	σωφροσυνης	κοσπειν	εαυτας	μη
N²⁶	μετα	αιδους	και	σωφροσυνης	κοσπειν	εαυτας	μη
06	μετα	σωφροσυνης	και	αιδους	κοσριν	εαυτας	μη
010	μετα	αιδους	και	σωφροσυνης	κοσριν	εαυτας	μη
012	μετα	αιδους	και	σωφροσυνης	κοσπειν	εαυτας	μη
629	μετα	αιδους	και	σωφροσυνης	κοσπειν	εαυτας	μη

¹ g reads in full: *pudore vel verecundia*

² *se* was originally omitted, then added above the line in a correction

I Timothy 2:9c

Vul	<i>in tortis crinibus,</i>	<i>aut auro, aut margaritas, vel</i>	<i>veste pretiosa:</i>
m	<i>in tortis crinibus</i>	<i>aut auro aut margaritis aut</i>	<i>veste pretiosa</i>
L^{Fg}	<i>in tortis crinibus</i>	<i>aut auro vel margaritis aut</i>	<i>veste praetiosa</i>
d	<i>ornaturis capillorum</i>	<i>et auro aut margaritas aut</i>	<i>vestitu praetioso</i>
f	<i>in tortis crinibus</i>	<i>aut auro aut margaritis vel</i>	<i>veste pretiosa</i>
g	<i>in tortis crinibus</i>	<i>aut¹ auro aut margaritis aut</i>	<i>veste pretiosa</i>
L^{Fu}	<i>in tortis crinibus</i>	<i>aut auro aut margaritis vel</i>	<i>veste praetiosa</i>
L⁷⁰	<i>in tortis crinibus</i>	<i>aut auro aut margaritis vel</i>	<i>veste pretiosa</i>
L⁸³	<i>in tortis crinibus</i>	<i>aut auro aut margaritis vel</i>	<i>veste praetiosa</i>
L⁶²⁹	<i>in tortis crinibus</i>	<i>aut auro aut margaritis aut</i>	<i>veste pretiosa</i>

TR	εν πλεγμασιν η	χρυσω	η μαργαριταις	η ιρατισρω	πολυτελει
N²⁶	εν πλεγμασιν και	χρυσιω	η μαργαριταις	η ιρατισρω	πολυτελει
06	εν πλεγμασιν και	χρυσω	η μαργαριταις	η ειρατισρω	πολυτελει
010	εν πλεγμασιν και	χρυσειο ²	η μαργαριταις	η ιρατισρω	πολυτελει
012	εν πλεγμασιν και	χρυσειω	η μαργαριταις	η ιρατισρω	πολυτελει ³
629	εν πλεγμασιν η	χρυσω	η μαργαριταις	η ιρατισρω	πολυτελει

¹ **g** reads in full: *aut vel et*

² χρυσειο*] χρυσειω^c

³ **012** in margin adds διασπολυτες

I Timothy 2:10

Vul	<i>sed quod decet mulieres, promittentes pietatem</i>	<i>per opera bona.</i>
m	<i>sed quod decet mulieres promittentes castitatem</i>	<i>per opera bona</i>
L^{Fg}	<i>sed quod decet mulieres promittentes castitatem conversationem</i>	<i>per bonam</i>
d	<i>sed quod decet mulieres promittentes pietatem</i>	<i>per opera bona</i>
f	<i>sed quod decet mulieres promittentes pietatem</i>	<i>per opera bona</i>
g	<i>sed quod decet mulierer¹ promittentes pietatem²</i>	<i>per opera bona</i>
L^{Fu}	<i>sed quod decet mulieres promittentes pietatem conversationem</i>	<i>per bonam</i>
L⁷⁰	<i>sed quod decet mulieres promittentes pietatem conversationem</i>	<i>per bonam</i>
L⁸³	<i>sed quod decet mulieres promittentes pietatem</i>	<i>per opera bona</i>
L⁶²⁹	<i>sed quod decet mulieres promittentes pietatem</i>	<i>per bona opera</i>

TR	αλλ ο πρεπει γυναιξιν επαγγελομεναις	θεοσεβειαν	δι εργαων αγαθων
N²⁶	αλλ ο πρεπει γυναιξιν επαγγελομεναις	θεοσεβειαν	δι εργαων αγαθων
06	αλλ ο πρεπει γυναιξιν επαγγελομεναις	θεοσεβειαν	δι εργαων αγαθων
010	αλλ ο πρεπει γυναιξειν επαγγελομεναις	θε[ο ^c]σεβειαν	δι εργαων αγαθων
012	αλλ ο πρεπει γυναιξειν επαγγελομεναις	θεοσεβειαν	δι εργαων αγαθων
629	αλλ ο πρεπει γυναιξιν επαγγελομεναις	θεοσεβειαν	δι εργαων αγαθων

¹ g reads in full: *mulerer vel mulieres*^{vid}

² g reads in full: *dī pietatem vel castitatem*^{vid}

I Timothy 2:11

Vul	Mulier	in	silentio	discat	cum	omni	subjectione.
m	mulier	in	silentio	discat	in	omni	subjectione
L^{Fg}	mulier	cum	silentio	discat	cum	omni	subjectione
d	mulier	in	silentio	discat	cum	omni	obsequio
f	mulier	in	silentio	discat	cum	omni	subjectione
g	mulier	in	silentio	discat	in	omni	subjectione
L^{Fu}	mulier	in	silentio	discat	cum	omni	subjectione
L⁷⁰	mulier	in	silencio	discat	cum	omni	subjeccione
L⁸³	mulier	in	silentio	discat	cum	omni	subjectione
L⁶²⁹	mulier	in	silencio ^{vid}	discat	cum	omni	subjectione

TR	γυνή	εν	ἡσυχία	μᾶθανέτω	ἐν	πᾶσιν	ὑποταγῇ
N²⁶	γυνή	εν	ἡσυχία	μᾶθανέτω	εν	πᾶσιν	ὑποταγῇ
06	γυνή	εν	ἡσυχία	μᾶθανέτω	εν	πᾶσιν	ὑποταγῇ
010	γυνή	εν	ἡσυχία	μᾶθαναιτῶ	εν	πᾶσε[-ῆς]	ὑποταγῇ
012	γυνή	εν	ἡσυχία	μᾶθαναιτῶ	εν	πᾶσιν	ὑποταγῇ
629	γυνή	εν	ἡσυχία	μᾶθανέτω	εν	πᾶσιν	ὑποταγῇ

I Timothy 2:12a

Vul	<i>Docere autem mulieri non permitto,</i>
m	<i>docere¹ autem mulieri non permitte</i>
L^{Fg}	<i>docere autem mulierei non permitto</i>
d	<i>docere autem mulierem non permitto</i>
f	<i>docere autem mulierei non permitto</i>
g	<i>docere autem mulierei non permitto</i>
L^{Fu}	<i>docere autem mulierem non permitto</i>
L⁷⁰	<i>docere autem mulierei non permitto</i>
L⁸³	<i>docere autem mulierei non permitto</i>
L⁶²⁹	<i>docere autem mulierei non permitto</i>

TR	<i>γυναικι δε διδασκειν ουκ επιτρεπω</i>
N²⁶	<i>διδασκειν δε γυναικι ουκ επιτρεπω</i>
06	<i>διδασκιν δε γυναικι ουκ επιτρεπω</i>
010	<i>διδασκειν δε γυναικαι ουκ επιτρεπω</i>
012	<i>διδασκειν δε γυναικι ουκ επιτρεπω</i>
629	<i>διδασκειν δε γυναικι ουκ επιτρεπω</i>

¹ A transcription note states that *machedoniam* instead of *docere* is read elsewhere in this manuscript.

I Timothy 2:12b

Vul	<i>neque dominari in virum: sed esse in silentio.</i>
m	<i>neque dominari in virum sed esse in silentio</i>
L^{Fg}	<i>neque dominari in virum suum sed esse in silentio</i>
d	<i>neque dominari supra virum sed esse in silentio</i>
f	<i>neque dominari in virum sed esse in silentio</i>
g	<i>neq, dominari in virum sed esse in silentio</i>
L^{Fu}	<i>neque dominari in virum sed esse in silentio</i>
L⁷⁰	<i>neque dominari in virum sed esse in silencio</i>
L⁸³	<i>neque dominari in virum sed esse in silentio</i>
L⁶²⁹	<i>neque dominari in virum sed esse in silentio</i>

TR	ουδε αυθεντειν ανδρος αλλ ειναι εν ησυχια
N²⁶	ουδε αυθεντειν ανδρος αλλ ειναι εν ησυχια
06	ουδε αυθεντειν ανδρος αλλ ειναι εν ησυχια
010	ουδε λυθεντειν ανδρας αλλ ειναι εν ε[η ^ο]σιχια
012	ουδε λυθεντειν ανδρας αλλ ειναι εν ησυχια
629	ουδε αυθεντειν ανδρος αλλ ειναι εν ησυχια

I Timothy 2:13

Vul Adam enim primus formatus est: deinde Heva.

m Adam enim primus formatus est deinde eva

L^{Fg} Adam enim primus formatus est deinde eva

d Adam enim primus formatus est deinde eva

f Adam enim primus formatus est deinde eva

g Adam enim formatus primus est deinde eva

L^{Fu} Adam enim primus formatus est deinde evva

L⁷⁰ Adam enim primus formatus est deinde eva

L⁸³ Adam enim primus formatus est deinde eva

L⁶²⁹ Adam enim primus formatus est deinde eva

TR αδαρ γαρ πρωτος επλασθη ειτα ευα

N²⁶ Αδαρ γαρ πρωτος επλασθη ειτα ευα

06 Αδαρ γαρ πρωτος επλασθη ειτα ευα

010 Αδαρ γαρ επλασθε[-η^c] πρωτος ειτα ευα

012 Αδαρ γαρ επλασθη πρωτος ειτα ευα

629 Αδαρ γαρ πρωτος επλασθη ειτα η ευα

I Timothy 2:14a

Vul	<i>et Adam non est seductus: mulier</i>
m	<i>et adam non est seductus sed mulier</i>
L^{Fg}	<i>et adam non est seductus mulier</i>
d	<i>et adam non est seductus sed mulier</i>
f	<i>et adam non est seductus mulier</i>
g	<i>et adam non est seductus mulier</i>
L^{Fu}	<i>et adam non est seductus mulier</i>
L⁷⁰	<i>et adam non est seductus mulier</i>
L⁸³	<i>et adam non est seductus mulier</i>
L⁶²⁹	<i>et adam non est seductus mulier</i>

TR	και αδαρ ουκ ηπατηθη η δε γυνη
N²⁶	και λδαρ ουκ ηπατηθη η δε γυνη
06	και αδαρ ουκ ηπατηθη η δε γυνη
010	και αδαρ ουκ ηπατηθη η δε γυνη
012	και αδαρ ουκ ηπατηθη η δε γυνη
629	και αδαρ ουκ ηπατηθη η δε γυνη

I Timothy 2:14b

Vul	<i>autem</i>	<i>seducta</i>	<i>in</i>	<i>praevaricatione</i>	<i>fuit.</i>
m		<i>seducta</i>	<i>in</i>	<i>praevaricationem</i>	<i>fuit</i>
L^{Fg}	<i>autem</i>	<i>seducta</i>	<i>in</i>	<i>praevaricationem</i>	<i>facta est</i>
d		<i>seducta</i>	<i>in</i>	<i>praevaricatione</i>	<i>fuit</i>
f	<i>autem</i>	<i>seducta</i>	<i>in</i>	<i>praevaricatione</i>	<i>fuit</i>
g	<i>autem</i>	<i>seducta</i>	<i>in</i>	<i>praevaricatione</i>	<i>facta est</i>
L^{Fu}	<i>autem</i>	<i>seducta</i>	<i>in</i>	<i>prevaricatione</i>	<i>fuit</i>
L⁷⁰	<i>autem</i>	<i>seducta</i>	<i>in</i>	<i>pravaricationem</i>	<i>fuit</i>
L⁸³	<i>autem</i>	<i>seducta</i>	<i>in</i>	<i>prevaricatione</i>	<i>fuit</i>
L⁶²⁹	<i>autem</i>	<i>seducta</i>	<i>in</i>	<i>praevaricatione</i>	<i>fuit</i>

TR	απατηθειςα	εν παραβασει γεγονεν
N²⁶	εξαπατηθειςα	εν παραβασει γεγονεν
06	εξαπατηθειςα	εν παραβασει γεγονεν
010	εξαπατε[η̅]θειςα	εν παραβασει γογονεν
012	εξαπατηθειςα	εν παραβασει γεγονεν
629	απατηθειςα	εν παραβασει γεγονε

Some Concluding Observations

We have just presented three sample test passages for comparison of a number of Latin manuscripts. Romans 14:9-14, I Corinthians 6:15-20 and I Timothy 2:9-14. We have thus a total of 18 verses. We have also printed the corresponding passages in the relevant Greek texts.

The first line of each of the test passages is the Clementine Vulgate text, below it are nine various Latin manuscripts, some of the Old Latin text-type, and some of the Vulgate text. The purpose for this presentation is for the editor to be better able to ascertain the text-types and values of certain Latin manuscripts which he uses in his work. The Institute in Beuron has not yet (circa 2008) produced any material beyond an introduction as concerns two of the test texts; they have completed work on the I Timothy section (by Hermann Josef Frede, in 1978). Thus, the material presented pertaining to the Romans and I Corinthians passages, is rather new information now made available for the first time.

Via this method some idea of the nature of the Latin manuscripts can be discerned. Admittedly we are only viewing a small portion of the Pauline epistles, and our conclusions are not all encompassing, to be all-inclusive would result in a presentation of thousands of pages. Consequently a small portion is viewed, which nevertheless generates some valid clues, our ship is thus steered in a starting direction.

There are, it is true, numerous monographs declaring that such-and-such a Latin manuscript contains such-and-such a text. Some of these monographs are contradictory amongst themselves. By producing my own test data, I arrive at my own conclusions and evaluations. This is the best method for genuine production of a trustworthy nature, as source texts are utilized and overused conjectures are nullified via fresh examination. I mean if we are serious, then we should not depend entirely upon the hypotheses of others. We should do our own original research.

Via what I have produced in the above test passages, I now have a better grasp of the types of Latin manuscripts I work with, this is comforting.

Ever since circa 1949, with the publication of *Verzeichnis der Sigel für Handschriften und Kirchenschriftsteller*, by Bonifatius Fischer, the Institute of Old Latin studies in Beuron (Germany) has been slowly producing fascicles of various books of the Latin Bible. They have identified many Old Latin manuscripts, and have collated many in numerous books of the Bible.

Typically Old Latin scholars dealt with three basic types or groups of OL (Old Latin) manuscripts: the African, the European, and OL texts mixed with Vulgate or other intrusions. Under these three main groups one can form several sub-groups, such as "Insular Texts" subsumed under "Mixed Texts". The Institute in Beuron, *for the Pauline epistles*, has the following families enumerated [this is a partial list]:

X	siglum for Tertullian type MSS
K	siglum for Cyprian type MSS
D	siglum for Claromontanus type MSS
I	siglum for Ambrosiaster type MSS
N	siglum for the Frankish oriented MSS
J	siglum for a mixed text of Vg and I readings
M	siglum for regional texts of Milan
A	siglum for Freisinger MS (64) and Augustine
τ	siglum for regional Spanish MSS
ϕ	siglum for Alcuin type MSS
Σ	siglum for Toletanus type MSS
Δ	siglum for Cardena type MSS
ϑ	siglum for Theodulf type MSS
Λ	siglum for Valerancia type MSS
Π	siglum for "spätere cassinesische" type MSS

The above classifications are for the *Pauline Epistles*, there are more, such as Ps-Cy (Pseudo-Cyprian) and sigla for Gothic influenced MSS. One needs to consider that they have more sigla when we include the Gospels, Revelation, Acts and the Old Testament! Perhaps I do not like change, but the older system of three main divisions seems adequate to me. I mean, why divide the African text into X, K and even some A and V? I am not sure the Beuron classification system is better, but it will probably become the *de facto*

standard. Until it does I prefer my simpler system, derived from Westcott, Hort, Souter and Burkitt.

Now we shall observe some ramifications derived from the three test samples presented above.

(1) Most of the Latin MSS examined impressed me with their attempt to be literal. Most seem to truly follow their Greek exemplar(s). However, some are simply copies of Latin exemplars. This effort to be literal allows us to better perceive the underlying Greek text. This is of course a benefit of literal translations. The Vulgate is much more Latin based, less Greek related.

(2) Overall agreement was impressive, though perhaps not as uniform as the Greek manuscript tradition.

(3) The following percentages illustrate the agreements with the 1592 Clementine Vulgate text, which text stands at the head of each test page. It is generally assumed that those MSS which agree more so with the Vulgate, have less OL readings. Those which depart greatly from the Vulgate often represent a purer and earlier OL text. "m" and L^{Fg} seem to be very valuable OL witnesses. They also illustrate the varied OL internal textual fluctuations!

L⁸³	- - - - highest	agreement - - - - 87%
L⁶²⁹	- - - - high	agreement - - - - 82%
L^{Fu}	- - - - high	agreement - - - - 71%
gue	- - - - high	agreement - - - - 69%
L⁷⁰	- - - - high	agreement - - - - 66%
f	- - - - high	agreement - - - - 61%
d	- - - - low	agreement - - - - 47%
g	- - - - low	agreement - - - - 45%
m	- - - - low	agreement - - - - 25%
L^{Fg}	- - - - lowest	agreement - - - - 24%

(4) Two MSS, L⁸³ and L⁷⁰ are housed in the same monastery, St. Gallen. Though L⁷⁰ has a high Vulgate agreement, it is a mixed text, indicating a mixture of Vulgate and Old Latin texts. Actually via some of the morphology (-ss-, for example on page 38) we can ascribe it to an Insular type. At this monastery they obviously used and possessed a variety of exemplars. L⁸³ was most likely not produced at St. Gallen, nor should it be classed as an OL type Latin MS. It is related to the Alcuin Bibles, and palaeographically is distinct from the Insular types.

(5) "gue" I suspected to be more OL [via Metzger], yet it is a mixed text, and has some OL readings in it. Probably it was influenced via the Gothic.

(6) L⁶²⁹ is very strongly Vulgate, and its Greek counterpart is often made to conform to the Latin. In the manuscript the Latin is on the left, and the Greek on the right, the Latin script seems to have a more important status. MS 629 also showed several distinctive agreements with the α .

(7) On the nature of codices 06, 010 and 012 with their Latin texts.

It is well known that these MSS have had little effect on the Latin or Old Latin manuscript tradition. Their influence is quite limited; Frede has found an additional Latin MS with some agreements with these three MSS, that being the Budapest (89) manuscript. In the above test samples, it seems apparent to me that each of the Latin MSS: *g*, *d* and *f* are based upon a similar Latin exemplar/version. It is often stated that *g*, *d* and *f* are translations of the parallel or interlined Greek text. They are influenced by their Greek texts, but they seem to me to be the primary texts in these three bilingual MSS. The Old Latin portions control the texts of both the Greek and Latin. *g* was probably produced at the Saint Gallen monastery, *d* and *f* possibly in Spain or Sardinia. *g* provides alternate readings to the OL, the alternatives are typically of the Vulgate. The three Greek texts, seem to have been adjusted/created to match the Latin, yet instances occur where they deviate. Frankly, I do not place much value upon their Greek testimony, though they do contain some early and valuable OL readings.

In closing, I now have a better understanding of some of the relationships which these particular MSS exhibit in these three test passages. Just from these few demonstrated passages, it seems clear to me that the Old Latin text began as literal translations of some Greek exemplar(s). Extended studies have revealed that Marcion-influenced MSS were involved, as were some Syriac MSS and certainly papyri from Egypt. As time passed these Latin manuscripts with their various attempts to render the Greek became mixed amongst themselves. Synonyms abounded, some were harmonized, some experienced intentional theological adjustments. As similar to Streeter's local text theory, the MSS began to divide into regional sets or families. Those in Ireland began as such, [probably an African type, modified in St. Lerins and carried to Ireland] and were then later influenced by the missionary, Augustine, and Jerome's (et al) revision. These early Insular MSS spread into central Europe. As time passed these central/northern European/Insular MSS collided with those from Gaul, Spain and Italy. Under some Gothic influence (via the Franks) we observe further evolutions.

In my mind, the actual western text-type is not rigidly set upon a *Greek* foundation. Yes, the OL began as very sincere translations based upon some Greek MS(S), but as time passed they became highly introverted and evolved on their own to produce distinct (or, *western*) readings which have little ancient Greek support.‡ The Old Latin MSS—the purer ones—however, can give us a good window into their ancient Greek exemplars, thus they are very useful in textual criticism. The origin of the western text-type, then, in my thinking; stems from the corruption of Old Latin manuscripts over time. It reflects a process not dependent upon some evolving Greek *Vorlagen*, but rather upon *evolving Latin recensional activity!* This western text is not as valuable as is the Greek Byzantine text-type or the revised Greek text seen in Egypt after circa A.D. 400.

‡ Several papyri do show some agreements with the later Greek/Latin bilinguals and Latin MSS. But these only testify that a few exceptions in the tradition retain some links to early Egyptian manuscript(s) of little consequence. Papyrus P⁴⁶ and Codex 03, do contain some readings seen in the “western” tradition, but these readings began in Egypt not in the west! Overall, these Egyptian MSS (P³⁸, P⁴⁸, P²⁵, et al; of the Gospels and Acts) themselves are survivors of some of the wild/loose productions seen in early (pre-A.D. 600) Egypt.