

A Textual Commentary on the Greek Gospels  
by  
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Noteworthy fragmentary  
parchment manuscripts  
noted in this commentary

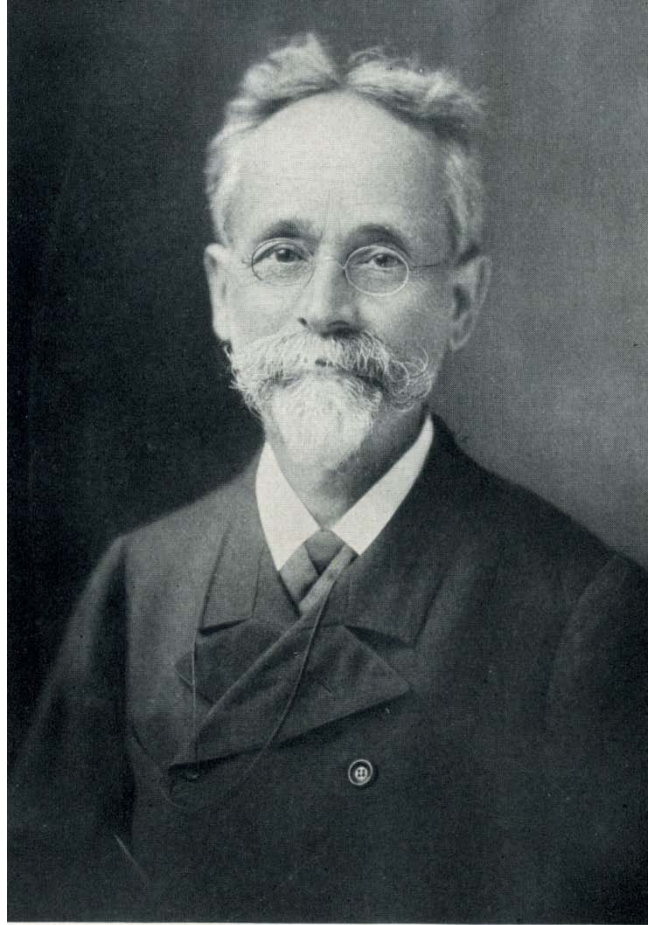
A number of fragments are cited in this commentary, which are relatively unknown. I have gathered some information about them and tried to evaluate the textual quality.

Due to the fragmentary nature of these manuscripts and the limited number of variants in this commentary, the assignment can only be very rough. Additionally I checked the occurrences in NA (and T&T) for comparison. The percentages should not be taken too seriously, they only show a tendency. A detailed study is needed for all of these.

As an appendix a short list about some interesting lectionaries has been added. Also the text of the New York fragments of T/029 is given in an appendix.

In progress ...

Dedicated to



*Caspar René Gregory.*

P / 024 and Q / 026 = "Guelferbytanus A + B"

P: 6<sup>th</sup> CE, Q: 5<sup>th</sup> CE, 2 columns

Both are palimpsests (upper part: Isidor of Sevilla), located in the Herzog August library Wolfenbuettel, Germany:

024: Codd. Weissenburg 64, fol. 90-97, 154-161, 178-185, 226-233, 242-244, 257-259, 272, 278-9, 298, 300-1

026: Codd. Weissenburg 64, fol. 194-201, 299, 302-304, 311

Contents:

P / 024

<u>Mt</u>	1:11-21	<u>Mk</u>	1:2-11	<u>Lk</u>	1:1-13	<u>Jo</u>	1:29-40
	3:13-4:19		3:5-17		2:9-20		2:13-25
	10:7-19		14:13-24		6:21-42		21:1-11
	10:42-11:11		14:48-61		7:32-8:2		
	13:40-50		15:12-37		8:31-50		
	14:15-15:3				9:26-36		
	15:29-39				10:36-11:4		
					12:34-45		
					14:14-25		
					15:13-16:22		
					18:13-39		
					20:21-21:3		
					22:3-16		
					23:20-33		
					23:45-24:1		
					24:14-37		

Q / 026

<u>Lk</u>	4:34-5:4	<u>Jo</u>	12:3-20
	6:10-26		14:3-22
	12:6-43		
	15:14-31		
	17:34-18:15		
	18:34-19:11		
	19:47-20:17		
	20:34-21:8		
	22:27-46		
	23:30-49		

The manuscripts have been transcribed by Tischendorf:  
Monumenta Sacra Inedita, vol. VI (1869), 249-338 (024)  
III (1860), 262-90 (026)

Nestle notes in his short description: "appears to be from Bobbio" without any explanation.

Gregory notes the following Scrivener evaluation:

1. P/024 with 216 places of variation:

- with B against A: 29 = 13%
- with A against B: 102 = 47%
- with AB against others (TR?): 50 = 23%
- with others (TR?) against AB: 21 = 10%
- special (singular?) readings: 14 = 6%

If one takes A plus others (TR?) = Byz, then P agrees with Byz roughly 74% and disagrees 26%.

2. Q/026 with 182 places of variation:

- with B against A: 38 = 21%
- with A against B: 75 = 41%
- with AB against others (TR?): 50 = 27%
- with others (TR?) against AB: 19 = 10%
- special (singular?) readings: 0 = 0%

If one takes A plus others (TR?) = Byz, then Q agrees with Byz roughly 71% and disagrees 29%.

The Aland assignment "Kat. V" = Byzantine is not exactly correct. The newer study "Text & Textwert" from Muenster assigns P 43% txt readings (against Byz) in Mt and 7% in Lk. It assigns Q 33% txt readings in Lk, but these numbers are based on 11, 17 and 12 readings only, which are just too few.

In this commentary P appears 63 times (Mt 8, Mk 14, Lk 39, Jo 2), reading 79% Byz, 17% txt against Byz and 4% special. This is comparable to C or 1071 in Lk.

Q appears 41 times (Lk 30, Jo 11), reading 64% Byz, 29% txt and 7% special. This is comparable to the quite good manuscripts 157 or 892 in Lk.

This assignment also roughly agrees with Scrivener's above. It means that P and Q probably have to be assigned "mixed" or "mixed Byzantine", with Q having a somewhat better text, but this deserves a more detailed study.

These manuscripts are very old, comparable to A and W. It is possible that we have a "proto-Byzantine" text here.

R/027 Codex Nitriensis:

von Soden: ε22

Gregory: 6<sup>th</sup> CE, Kurzgefasste Liste 7<sup>th</sup> CE

Parchment, palimpsest (top part Syriac Severus of Antioch)

Discovered 1847 in the Coptic monastery of the holy Mary Deipara in the Nitrian desert.

now in the British museum, Add. 17211

48 leaves,

contents: Lk ch. 1, 2, 4-23 with lacunae

2 columns, 25 rows, script comparable to N, P.

Literature:

- Editio princeps: Tischendorf, Monumenta Sacra Inedita, vol. 2, pages XIV-XXII and 1-92, Leipzig, 1857
- corrections to Tischendorf by Tregelles in Horne "An Introduction to the critical study and knowledge of the holy scriptures", 11<sup>th</sup> ed. London, 1863, p. 764ff..
- new leaves: William Wright gives a short description of the discovery in Journal of Sacred Literature, 4:8 (Jan. 1864) p. 466, Gregory, Textkritik III, Nachtrag, Leipzig 1909, gives the text on p. 1024-25
- Gregory, Textkritik I, p. 64-65, gives the basic data and the exact contents. He notes: "The text is good."
- R is cited in Tischendorf's Eighth edition 1869-1872
- Robert B. Waltz, online:  
<http://www.skypoint.com/members/waltzmn/ManuscriptsUncials.html#uR>

Contents:

1:1-13	8:25-9:1	22:42-56
1:69-2:4	9:12-43	22:71-23:11
2:16-27	10:3-16	23:38-51
4:38-5:5	11:5-27	
5:25-6:8	12:4-15	
6:18-36	12:40-52	
6:39	13:26-14:1	
6:49-7:22	14:12-15:1	
7:44	15:13-16:16	
7:46	17:21-18:10	
7:47	18:22-20:20	
7:50	20:33-47	
8:1-3	21:12-22:6	
8:5-15	22:8-15	

Robert B. Waltz presents the following [analysis](#):

A much more detailed assessment can be made by examining the apparatus of NA<sup>26</sup>. The table below classifies readings in the Nestle apparatus into six categories: Those where R agrees with the Majority text against B, those where R agrees with B against the Majority Text, those where R agrees with both  $\mathfrak{M}$  and B but where at least two important witnesses have a different reading, readings where R disagrees with both  $\mathfrak{M}$  and B, and those where the majority text is split but R either agrees or disagrees with B. The numbers given below are slightly approximate (due mostly to the readings where the apparatus only cites evidence for one reading), but these generally affect the third category, which is the least significant for our purposes.

	R with $\mathfrak{M}$ against B	R with B against $\mathfrak{M}$	R with $\mathfrak{M}$ and B	R against $\mathfrak{M}$ and B	R with B against <i>pm</i>	R with <i>pm</i> against B
Luke 1-3	13	3	13	1	2	0
Luke 4-6	32	8	16	3	4	0
Luke 7-9	51	13	29	2	6	2
Luke 10-12	25	6	20	3	0	3
Luke 13-15	12	20	9	8	2	0
Luke 16-18	33	13	11	4	1	0
Luke 19-21	56	13	19	6	0	2
Luke 22-24	28	6	9	4	1	1
<b>Totals</b>						
Readings: 513	250	82	126	31	16	8

Thus we see that, no matter where we look, about 20-25% of R's readings are non-Byzantine, everywhere, and that the manuscript is not Byzantine at all in about chapters 13-16. Although it is by no means a primary witness, R should not be completely ignored.

In percentages (agreements with B):

1-3	19%
4-6	20%
7-9	20%
10-12	19%
<u>13-15</u>	<u>63%</u>
16-18	28%
19-21	19%
22-24	18%

There appears to be some kind of blockmixing in chapters 13-15.

T/029:

5th CE, Paris, Rom and New York

Gregory: T<sup>a</sup>, von Soden: ε5 (=T), ε50 (=0113), ε99 (=0125), ε1002 (=0139)

Coptic-Sahidic Bilingue, written obviously by a Copt. Excellent text, as good as P75, B!

Lit:

- M.E. Amelineau "Notice des Manuscrits Coptes de la Bibliotheque Nationale", Paris 1895 (0113, 0125, 0139)
- P.J. Balestri "Sacrum Bibliorum Fragmenta Copto-Sahidica Musei Borgiani", Rom 1904 (029)
- Leo Depuydt "Catalogue of Coptic Manuscripts in the Pierpont Morgan Library", Leuven, 1993, no.22 (description only, the text is given in Swanson!).

extant:

Lk 6:18-26	0139	Paris	in Amelineau
Lk 18:2-9	0139	Paris	in Amelineau
Lk 18:10-16	029	New York	M 664A(4), 2 fol.
Lk 18:32-42	029	New York	M 664A(4), 2 fol.
Lk 18:42-19:8	0139	Paris	in Amelineau
Lk 21:33-35, 36-38	0139	Paris	in Amelineau
Lk 21:36, 22:1-3	0113	Paris	in Amelineau 401+406
Lk 22:20-23:20	029	Rom	in Balestri
Lk 24:25-27	0139	Paris	in Amelineau
Lk 24:29-31	0139	Paris	in Amelineau
Jo 1:24-32	0113	Paris	in Amelineau
Jo 3:10-17	0113	Paris	in Amelineau
Jo 4:52-5:7	0125	Paris	in Amelineau
Jo 6:28-67	029	Rom	in Balestri
Jo 7:6-8:31	029	Rom	in Balestri

Paris:

0139: 129<sup>7</sup> fol. 35 and 129<sup>8</sup> fol. 121, 122, 140 and 157

0113: 129<sup>9</sup> fol. 49, 65 and 129<sup>10</sup> fol. 209

0125: 129<sup>9</sup> fol. 76

Text:

T has an excellent text, comparable to B. It reads almost always txt. In Lk it reads never Byz. It reads Βηθαβαρᾶ in Jo 1:28 and in Jo 5:2 it reads

"Bethsaida". In Jo 7:8 it reads ἐγὼ οὕτω with all better manuscripts and Byz. In Jo 7:9 it reads αὐτοῖς with Byz.

The text of the New York fragments of T/029 has never been published. It is given in appendix 1 of this PDF file (see below).

### 047

extant: Gospels with lacunae

8<sup>th</sup> CE, Princeton University library (originally from Mt. Athos), "Cross Gospel"

Aland Cat. 5

Tischendorf: Ⲛ (Beth), von Soden: ε95

Gregory Textkritik I, p. 95

Byzantine text (Aland Cat. 5), but with some important special readings. It omits Mt 16:2-3 (acc. to Gregory) and Mk 15:28, compare Lk 23:35, Jo 4:1.

### 050

extant: Jo 1:1, 1:3-4, 2:17-3:8, 3:12-13, 3:20-22, 4:7-14, 20:10-13, 20:15-17

9<sup>th</sup> CE, Athens (2 l.), Athos (7 l.), Moscow (7 l.), Oxford (3 l.)

Commentary manuscript. Originally from Mt. Athos. The commentary is in minuscule. The fragments have been used as binding material for several volumes (Chrysostomus' homilies on Genesis; Zonara's Hermeneia; Greek Menologium).

Aland Cat. 3

Tischendorf/Scrivener: O + W<sup>e</sup>, 257<sup>e</sup>, von Soden: Σ<sup>i1</sup>

Gregory Textkritik I, p. 59, 78-79. He notes: "verse 20:15 is repeated twice and 20:17 trice". [?]

The Moscow leaves have been published by Tregelles in an appendix to his edition of Ξ. Compare also: B. Ehlers "Eine Katene zum Jo-Evangelium ..." ANTF 3 "Materialien", 1969, p. 96-133

In this commentary the manuscript appears 6 times: 4 times Byz and 2 txt. In NA it reads 7 times Byz, 7 times txt against Byz and 4 times special. It could be labeled "mixed", comparable to X or 33.

### 063 = 0117

extant: Lk 16-24, Jo 4-6

9<sup>th</sup> CE, Athos (14 l.), Moscow (6 l.), Paris (0117, 2 l.), probably originally from Athos.

Gregory: W<sup>k</sup> (0117), von Soden: ε64

Gregory Textkritik I, p. 81, III, p. 1048-1060 (with text)

0117: Henri Omont "Catalogue des manuscrits grecs, ..." Paris, 1897, p. 2, 99-102

Aland Cat. 5, probably correct, some special readings are noted in this commentary.

## 070

6<sup>th</sup> CE, Paris, London, Oxford, Vienna

Greek-Coptic bilingue

Aland Cat. 3

Tischendorf: T<sup>i</sup> (0124), T<sup>woi</sup>, T<sup>y</sup> (0110), von Soden: ε6

Probably the most scattered of the important fragments. Currently 44 leaves have been identified. Lk and Jo have been written by different scribes. Acc. to Schmitz (Muenster) ca. 50% Byzantine, many special readings and few readings with Byz against NA.

Gregory I, p. 69 (T<sup>i</sup>) + 75 (T<sup>woi</sup>), III, p. 1075 (0110). Amelineau notes that it comes from the "white monastery" Shenoudi. Gregory suggests that it originated from ΤΟΥΤΩΝ, Fayyum, where a writing school existed. It is not clear though on what basis he makes this claim. Amelineau?

- H. Ford "Appendix ad editionem Novi Testamenti Graeci e Codice manuscript Alexandrino a C.G. Woide descripti" Oxford, 1799, p. 52-62, 83
- Most of 0124 has been published by Amelineau.
- Vienna-fragments: C. Wessely "Studien zur Pal. und Pap." Vol. XI (56b, 57b, 58c) and XII (no. 139b, 140b) and now also: S. Porter "NT Greek Papyri and Parchments", Vienna 2008
- E. von Dobschütz Literarisches Centralblatt 1895, Sp. 1857-59 (he calculates that 070 omitted the PA and notes some corrections to Amelineau).
- For the latest reconstructions compare: F.J. Schmitz "Neue Fragmente zur Bilinguen Majuskelhandschrift 070", Berichte Hermann-Kust Stiftung (1979-81), p. 71-92.

The following Gregory numbers are now considered members of 070:

Oxford: 070 (9 leaves)

London: 0110, 0202 (3 leaves)

Paris: 0124 (24 leaves), 0193, 0194 (3 leaves)

Vienna: 0178, 0179, 0180, 0190, 0191 (5 leaves)

Lk:	place	n.o. leaves	Gregory	
3:19-30	Paris	1	0124	in Amelineau
8:13-19	London	1	0202	
8:55-9:9	London	1	0202	
9:12-17	Paris	1	0202	in Schmitz
10:21-30	Paris	1	0124	in Amelineau
10:30-39	Vienna	1	0190	in Wessely
10:41-11:6	Paris	1	0190	in Schmitz
11:24-42	Paris	2	0124	in Amelineau
12:5-14	Vienna	1	0191	in Wessely
12:15-13:32	Oxford	8	070	
16:4-12	Vienna	1	0178	in Wessely
21:30-22:2	Vienna	1	0179	in Wessely
22:54-65	Paris	1	0124	in Amelineau
23:4-24:26	Paris	8	0124	in Amelineau

Jo:				
3:23-26	Paris	1	0193	in Schmitz
5:22-31	Paris	1	0124	in Amelineau
5:38-39	Paris	1	0124	in Schmitz
7:3-12	Vienna	1	0180	in Wessely
8:13-22	London	1	0110	in Schmitz
8:33-42	Oxford	1	070	
8:42-9:39	Paris	6	0124	in Amelineau
11:50-56	Paris	1	0124	in Amelineau
12:33-34	Paris	1	0124	in Schmitz
12:46-13:4	Paris	1	0124	in Amelineau

From 71 readings in this commentary:

	Byz	txt against Byz	special
Lk	22%	55%	23%
Jo	25%	45%	30%
mean:	23%	52%	25%

Overall a quite good manuscript, with some Byz mixture.

### 073 = 084

extant: Mt 14:19-15:8

6<sup>th</sup> CE, Sinai and Leningrad (brought by Porfiri Uspenski from the east)

Aland Cat. 2

Tischendorf: Ⲛ<sup>7</sup> (073, Daleth) + T<sup>c</sup> (084), von Soden: ε7

Published by JR Harris "Biblical fragments from Mt. Sinai", London, 1890, no. 7, p. X, 16.

Gregory "Textkritik" I, p. 67 (084) + 95 (073)

In this commentary only 5 times noted (2 times txt, 1 time Byz, 2 times special, with 01, B and 01, C). In NA 16 readings are noted, but the analysis is inconclusive. The nearest neighbor is 01 (75% agreement), followed by Θ, f13 (50-56%), then B, f1 with 44%. In NA it reads 2 times Byz, 5 times txt against Byz and 9 times special, often supporting 01. Gregory: "the text is very good". Unfortunately too fragmentary to get clear results.

### 078

extant Mt 17:22-18:3, 18:11-19, 19:5-14

Lk 18:14-25, Jo 4:52-5:8, 20:17-26

6<sup>th</sup> CE, Leningrad, Palimpsest

Aland Cat. 3

Tischendorf: I<sup>4</sup>, von Soden: ε15, Scrivener: I<sup>3</sup>/I<sup>c</sup>

Edited in Tischendorf "Mon Sac I", p. XII-XIX, 5-10, 17f., 23f., 27f., 35f.

Gregory Textkritik, I, p. 53

In this commentary only 8 times (Byz/txt = 3/5).

In NA in Mt it reads 13 times Byz, only 2 times txt against Byz. In Lk 7 times Byz and once txt against Byz. In Jo it reads 13 times Byz and 7 times txt against Byz. From these limited data 078 appears thus best in Jo and almost Byz in Mt and Lk. Overall it reads 33 times Byz, 10 times txt against Byz and only 3 times special.

### 083 = 0112 = 0235

extant Mk 13:12-14, 16-19, 21-24, 26-28, 14:29-45, 15:27-16:8, + shorter ending + longer ending, Jo 1:25-41, 2:9-4:14, 4:34-50

6<sup>th</sup> or 7<sup>th</sup> CE, Leningrad and Sinai (0112+0235) (brought from Tischendorf)

Acc. to Scrivener Coptic letter shapes, "spaces left in the text answering the purpose of stops." It "has a harmony of the Gospels at the foot of the page."

Aland Cat. 2

Tischendorf/Scrivener: T<sup>b</sup> (083), Ⲛ<sup>12</sup> (0112, Daleth), von Soden: ε31

- Noted in Tischendorf "Notitia" 1860, p. 50 "secundum"

- J. Irigoin "L'Onciale greque de type copte" *Jahrbuch Österr. Byz. Gesellschaft* 8 (1959) 29-51. (compares letters)
- Gregory *Textkritik*, I, p. 67, 96
- JR Harris Appendix in A. Smith Lewis "Studia Sinaitica 1", 1894, p. 103-4, plate 7 (=0235)
- JR Harris "Biblical fragments from Mt. Sinai", London 1890, no. 12, p. XII-XIII, 48-52
- JR Harris "On the Alternative Ending of St. Mark's Gospel", *JBL* 12 (1893) 96-103 [improved transcription]

0112 + 0235 = Mk 14:29 - End (Sinai)

083 is extant for 25 variants in this commentary. It reads 17 times (68%) txt, 5 times "special" and only 3 times Byz. It agrees with B 15 times (60%), additionally with P75 4 times. Based on these limited data it appears to be a very good witness. A more detailed analysis in NA of 36 variants in Mk shows as nearest neighbor L and Ψ (64% agreement), followed by B. The same check of 43 variants in John gives as nearest neighbor also L (72% agreement), followed by P75, B and W. 083 is thus a very good Alexandrian manuscript.

#### 085:

extant Mt 20:3-32, 22:3-16

6<sup>th</sup> CE, came from Cairo to St. Petersburg, originally from an Egyptian monastery (Coptic letter shapes).

A facsimile has been added in the *Codex Vaticanus* print by Cozza-Luzi from 1889.

Aland Cat. 2

Tischendorf: T<sup>h</sup>, Scrivener: T<sup>g</sup>, von Soden: ε23

Gregory *Textkritik* I, p. 68, III, p. 1062 (with collation)

085 is extant for 11 variants in this commentary. It reads 7 times (64%) txt, 3 times "special" and only once Byz (Mt 20:19, where it agrees with B). Overall it agrees with B 9 times (82%)! Based on these limited data it would be a first rate Alexandrian. This is confirmed by checking NA with 38 variants: The nearest neighbor is L (74% agreement) followed by 01, B, D, Θ with 55% agreement. Similarly to 083 it appears to be a very good Alexandrian.

#### 086

extant Jo 1:23-26, 3:5-4:18, 4:23-35, 4:45-49

6<sup>th</sup> CE, London, Cairo (Jo 1), Greek-Copt. Bilingue, Palimpsest  
BL Or. 5707, CM 9239

Aland Cat. 3

Tischendorf: T<sup>W</sup>, von Soden: ε35

WE Crum and FG Kenyon JTS 1, 1899-1900, p. 415-33 (transcription)

Gregory Textkritik, I, p. 123

086 reads 3 times Byz and 5 times txt against Byz in this commentary. In NA it reads 14 times Byz and 11 times txt against Byz. The nearest neighbors are 33 (76% agreement) and L (70%).

### 087 =092b

extant: Mt 1:23-2:2, 19:3-8, 21:19-24

Mk 12:32-37, Jo 18:29-35

6<sup>th</sup> CE, Leningrad and Sinai (brought from Tischendorf and Porfiri Uspenski from the East)

Aland Cat. 2

Tischendorf/Scrivener: Θ<sup>c</sup> + 7<sup>11</sup> (part = 092b, Daleth),, von Soden: ε27

Noted in Tischendorf "Notitia" 1860, p. 50

Gregory Textkritik I, p. 88+96

JR Harris "Biblical fragments from Mt. Sinai", London 1890, no. 11, p. XII, 45-47 (two different manuscripts, 092a and 087=092b, considered by Harris as one manuscript).

I.A. Sparks "A New Uncial Fragment of St. Matthew" JBL 88 (1969) 201-2 (on the fragment bound into L852)

Very limited data. In this commentary it reads 4 times Byz and once special. In NA it reads 11 times Byz and never txt against Byz! This is significant. It is not clear on what basis Aland puts it in Cat. 2. Gregory also notes: "the text is good". Scrivener: "much like Cod. N".

### 091

extant: Jo 6:13-14, 6:22-24, 6:38-42, 6:44-45, 6:47-52, 6:54-62

6<sup>th</sup> CE, St. Petersburg

Aland Cat. 2

Tischendorf/Scrivener: Θ<sup>g</sup>, von Soden: ε30

Gregory Textkritik I, p. 89, III, p. 1063 (gives text of the first fragment)

Only three special readings are noted in this commentary. In NA only very few times noted. Too fragmentary to be of much help. Gregory: "the text is very good".

### 0102 = 0138

extant Mt 21:24 - 24:15 (0138)

Lk 3:23 - 4:8, 4:10-16, 4:18-19, 4:21-43, 21:4-18

7<sup>th</sup> CE, today in Paris.

Aland Cat. 2

Tischendorf: W<sup>i</sup> + b<sup>a</sup>, von Soden: ε42

Henri Omont "Catalogue des manuscrits grecs, ..." Paris, 1897, p. 1-2, 95-98, plate I-1.

Gregory Textkritik I, p. 80, III, p. 1080 (gives collation of Mt)

0102 is extant in Mt for 21 variants in this commentary. It reads 5 times (24%) txt, one time "special" and 15 times (71%) Byz. It agrees 5 times with B. In Luke it appears 5 times in this commentary and reads 4 times Byz and once special. In NA in Mt it reads 46 times Byz (87%) and only 7 times txt against Byz. In Lk it reads 26 times Byz and only once txt against Byz. It appears as an almost Byz manuscript, the Aland Cat. 2 is certainly wrong. Compare R. Peppermüller (ANTF 3 "Materialien", 1969, p. 144-76) who agrees with Gregory, who wrote: "mixed, with some good readings".

### 0105

extant: Jo 6:71-7:46

10<sup>th</sup> CE, Vienna (acc. to Gregory possibly from Eastern Asia-Minor or Armenia)

Aland Cat. 3 (tendency to 5)

Tischendorf: W<sup>n</sup>, von Soden: ε45

Gregory Textkritik I, p. 81, III, p. 1066-74 (gives complete text)

S. Porter "NT Greek Papyri and Parchments", Vienna 2008, p. 162-186

0105 appears 9 times in this commentary. It reads 8 times Byz and only once txt.

### 0106=0119

extant: Mt 12:17-19, 12:23-25, 13:32, 13:36-15:26

7<sup>th</sup> CE, St. Petersburg, Leipzig, Birmingham, Sinai (brought by Tischendorf from the east)

Aland Cat. 3

Tischendorf/Scrivener: Θ<sup>a</sup> + 7<sup>b</sup> (0119), von Soden: ε40

Noted in Tischendorf "Monumenta" 1846, p. 9-10, text: 1-10; II 1857, p. 321

Gregory Textkritik I, p. 87-88, 96

JR Harris "Biblical fragments from Mt. Sinai", London 1890, p. XI, 17-24

0106 appears 9 times in this commentary and reads always Byz. But Scrivener writes: "In regard to the text, it much resembles O1, B, and stands alone with them in 14:12 (αὐτόν)." Gregory writes: "as far as one can tell, the text is good".

This assignment is certainly wrong. A check in NA shows that it reads 46 times Byz, but only once txt against Byz, the above mentioned case of 14:12. 0106 is a Byzantine manuscript.

### 0107

extant: Mt 22:15-23:14

Mk 4:24-35, 5:14-23

7<sup>th</sup> CE, St. Petersburg (brought by Tischendorf from the east)

Aland Cat. 3

Tischendorf/Scrivener: Θ<sup>b</sup>, von Soden: ε41

Noted in Tischendorf "Notitia" 1860, p. 50 "tertium".

Gregory Textkritik I, p. 88

Scrivener writes: "torn piecemeal for binding and hard to decipher."

In this commentary it appears 7 times and it reads 6 times Byz and once special.

Gregory: "the text is not very good".

### 0115

extant: Lk 9:35-47, 10:12-22

9<sup>th</sup> or 10<sup>th</sup> CE (Scrivener: 8<sup>th</sup>), Paris

Aland Cat. 3

Tischendorf/Scrivener: W<sup>a</sup>, von Soden: ε57

Noted in Tischendorf "Monumenta" 1846, p. 51-6

Gregory Textkritik I, p. 76-77

In this commentary it appears 7 times and it reads 4 times Byz and 3 times special. In NA it reads 13 times Byz and only once txt against Byz.

### 0130

extant: Mk 1:31-2:16

Lk 1:20-31, 1:64-79, 2:24-48

9<sup>th</sup> CE, St. Gallen and Zürich, Greek-Latin Palimpsest

Aland Cat. 3 (tendency to 5)

Tischendorf/Scrivener: W<sup>c</sup>, von Soden: ε80

A. Dold "Neue Palimpsest Bruchstücke der griech. Bibel..." BZ 18 (1929) 241-70

Gregory Textkritik I, p. 77-78

Noted in Tischendorf "Monumenta" 1860, vol. 3, p. 291-98

Scrivener writes: "[leaves] which have been washed to make a palimpsest, and the writing erased in parts by a knife. [...] style closely resembles that of Cod. Δ, and its kindred FG of St. Paul's Epistles."

In this commentary it appears 13 times and reads 7 times Byz, 4 times txt and 2 times special. In NA it reads 32 times Byz and 6 times txt against Byz, so we have here a slightly mixed Byzantine manuscript.

### 0131

extant: Mk 7:3, 7:6-8, 7:30-8:16, 9:2, 9:7-9

9<sup>th</sup> CE, Cambridge, discovered by W. White 1857 in the binding of a volume of Gregori Nazianzeni from Athos. A provenance from Athos is the most probable.

Aland Cat. 3

Tischendorf/Scrivener: W<sup>d</sup>, von Soden: ε81

JR Harris "The Diatessaron of Tatian", 1890, p. 62-68, 2 plates

Scrivener "Adversaria" 1893, p. XI-XVI

Gregory Textkritik I, p. 78. He writes: "the text is peculiar, of a 'Western' coloring".

J. Duplacy "La provenance Athonite des manuscrits grecs ..." S & D 24, Festschrift KW Clark, 1967, p. 113-26

0131 appears 13 times in this commentary. It reads 4 times Byz, once txt and 8 times special! This is the character of this manuscript: A very free text. Note e.g. the reading at Mk 7:33. This is supported by an analysis in NA. Here 0131 reads 10 times Byz, 4 times txt against Byz and 9 times special.

### 0141

extant: Joh with lacunae, 349 sheets

10<sup>th</sup> CE, Paris Gr. 209

Aland Cat. 3

Tischendorf/Scrivener: 314<sup>e</sup>, von Soden: Σ<sup>i13</sup>

Gregory Textkritik I, p. 178 (Ev. 314)

Scrivener: "remarkable catena".

1 column, 31 lines, 28 x 20 cm

It is actually not a majuscule, but a minuscule commentary manuscript whose lemmata are written in majuscule. 0141 is noted as "K0141" in the IGNTP Byzantine text of John. The full text is available online from the IGNTP site.

It is quite good in the first 6 chapters of John, later being basically Byzantine. In ch. 1-6 in this commentary it reads 21 times Byz (57%), 16 times txt against Byz (43%) and 13 times special. It is comparable to X or 33 in John. This has been noted already by Gregory, who wrote: "mit X<sup>evv</sup> zu vergl."

In the later part of John (ch. 7-21) it is about 82% Byz and reads only 14 times txt (18%) in this commentary.

0162 = POxy 847

extant: Jo 2:11-22

3<sup>rd</sup> or 4<sup>th</sup> CE, New York, originally Oxyrhynchus

Aland Cat. 1

von Soden: ε023

Grenfell & Hunt "The Oxyrhynchus Papyri", Vol. 6, p. 4-5, plate 6.

It appears 6 times in this commentary and agrees always with P66, P75.

0177

extant: Lk 1:73-2:7

10<sup>th</sup> CE, Vienna

Aland Cat. 2

W. Till "Papyrussammlung ..." ZNW 39 (1940) 1-56

C. Wessely "Stud zur Pal und Pap" XI, 55b

S. Porter "NT Greek Papyri and Parchments", Vienna 2008, p. 117-123

In this commentary it appears 4 times and reads always txt. In NA it reads 2 times Byz, 5 times txt against Byz and twice special. Aland: "relatively many peculiarities".

Images are now online.

0181

extant: Lk 9:59-10:14

4<sup>th</sup> or 5<sup>th</sup> CE, Vienna

Aland Cat. 2

C. Wessely "Stud zur Pal und Pap" XII, 185

S. Porter "NT Greek Papyri and Parchments", Vienna 2008, p. 123-129

It appears 8 times in this commentary, reads 2 times Byz, 4 times txt against Byz and 2 times special. In NA it reads 3 times Byz and 6 times txt against Byz.

0187

extant: Mk 6:30-42

6<sup>th</sup> CE, Heidelberg (P.Heid. Inv. G 1354)

Aland Cat. 3

Adolf Deissmann, "Die Septuaginta-Papyri und andere altchristliche Texte der Heidelberger Papyrus-Sammlung", 1905, p. 80-84, + plates 58a and 59a.

Good text, very close to B. Aland Cat. 3 clearly wrong. In this commentary it appears 10 times. It reads 6 times txt and four times special, always with B. It never reads Byz. Unfortunately the parchment deteriorated considerably since

the publication of the ed. pr. The published online image shows less than was read by Deissmann.

The fragment comes from the Reinhard papyrus collection and was identified by Deissmann in a group of Coptic manuscripts from Egypt.

#### 0211

extant: Gospels complete

7<sup>th</sup> CE, Tbilisi

Aland Cat. 5

von Soden: ε051

Not regularly cited. In Aland's Teststellen it reads 189 times Byz and only 10 times txt against Byz.

#### 0233:

extant: all Gospels with lacunae

8<sup>th</sup> CE, Münster MS 1

Aland Cat. 3

0233 is extant in Mt for 48 variants in this commentary. It reads 8 times (24%) txt and 25 times (76%) Byz and 15 times special. It agrees 10 times with B. Of the 23 cases where it reads not Byz, it agrees 14 times with either Θ or f13. It could thus be termed "mixed, with a Caesarean touch".

#### 0242

extant: Mt 8:25-9:2, 13:32-38, 13:40-46

4<sup>th</sup> CE, Cairo

Aland Cat. 3

R. Roca-Puig "Un pergamino griego del evangeliode San Marco" Emerita 27 (1959) 59-73

Appears 7 times in this commentary: 3 times Byz and 4 times txt. In NA it reads 6 times Byz and 7 times txt (54%). A quite good "mixed" manuscript.

#### 0250:

extant: all Gospels with lacunae

8<sup>th</sup> CE, Cambridge, Codex Climaci rescriptus

Aland Cat. 3

0250 is noted 54 times in this commentary. It reads 10 times (22%) txt and 35 times Byz (78%) and has 9 special readings noted. It is a slightly mixed, Byzantine manuscript.

### 0274

extant: Mk 6:56-7:4, 7:6-9, 7:13-17, 7:19-23, 7:28-29, 7:34-35, 8:3-4, 8:8-11, 9:20-22, 9:26-41, 9:43-10:1, 10:17-22

5<sup>th</sup> CE, Cairo

Aland Cat. 2

- JM Plumley and CH Roberts "An Uncial text of St. Mark in Greek from Nubia" JTS 27 (1976) 34-45, with 2 plates
- WHC Frend and IA Muirhead "The Greek manuscripts from the cathedral of Q'asr Ibrim" Museon 89 (1976) 43-9
- GM Browne "The Sunnarti Mark" ZPE 66 (1986) 49-52

0274 is noted 11 times in this commentary. It reads never Byz (!), 8 times txt and 3 times special. It agrees all 11 times with 01 and 10 times with B. In NA it reads 22 times txt against Byz and 5 times special, never Byz! It agrees 27 times with 01 and 25 times with B. A first rate witness!

### 0281: Mt 6 - 27 with lacunae

8<sup>th</sup> CE, Sinai N.E. MΓ 29 (from the 1975 find)

no Aland Cat. given.

0281 is extant for 21 variants in this commentary. It reads 7 times txt and 6 times Byz, and has 8 "special" readings. It agrees 18 times with 01 and 12 times with B! It could thus be termed "late Alexandrian". The agreement with B is significant. Noteworthy new find! B. Aland (Berichte Hermann Kunst, 1985) writes: "the text is without doubt Alexandrian, with a few Singularities. When it deviates from the old text it often goes with old witnesses. ... a certain influence of the Byz text cannot be denied." [my translation from German]

### 0293=089=092a

extant: Mt 21:27-28, 21:31-32, 26:2-12

6<sup>th</sup> CE, St. Petersburg and Sinai, St. Cathr. (089 brought from Porfiri Uspenski from the east, 092a found by Harris.)

089 and 092a have been re-labeled by Muenster as 0293!

Aland Cat. 2

Tischendorf/Scrivener: Θ<sup>e</sup> (089) + 7<sup>11</sup> (092a), von Soden: ε28 + ε32<sup>Mt</sup>

JR Harris "Biblical fragments from Mt. Sinai", 1890, no. 11, p. XII, 45 (two different manuscripts, 092a and 087=092b, considered by Harris as one manuscript).

Gregory Textkritik I, p. 89 + 96

P. Ferreira ANTF 3 "Materialien", 1969, p. 134-143 (gives complete description and text)

Appears only two times in this commentary, but reads both times txt. In NA it appears 7 times and reads 6 times txt against Byz and once special with O1.

## Lectionaries:

### 1. Lectionaries earlier than the 8th CE:

- L1604 IV Greek/Sahidic fragment
- L1043 V fragments of all four Gospels, two columns
- L1276 VI Palimpsest, fragments of Matt. 10, John 20
- L1347 VI Psalter; has Magnificat and Benedictus,
- L1354 VI Greek/Hebrew fragment, Mark 3
- L355 VII portions of Luke
- L1348 VII Psalter; has Magnificat and Benedictus
- L1353 VII Greek/Coptic diglot, reportedly incomplete; lost. This is Tischendorf's T<sup>d</sup> (transcript in Balestri with T/029). L1353 appears to be a part of two lectionaries: L143 and L962(+0276).
- L1637 VII Palimpsest

### 2. Lectionaries noteworthy for their text:

NA cites L844 and L2211 as 2<sup>nd</sup> order witnesses. These are the only two, which are cited frequently in this commentary.

- L547 XIII belongs to f13?
- L844 IX 226 leaves, Uncial lectionary, selected readings (Jerusalem form). Sinai, St. Catherine/St. Petersburg
- L1043 V 4 leaves, not a traditional lectionary, but a collection of texts, collation in S. Porter "NT Papyri and Parchments", Vienna 2008, many agreements with 01, B.
- L1602 VIII 88 leaves, New York/Freiburg
- L2211 X 207 leaves, Uncial lectionary, Greek Arabic diglot. Selected lessons following the Jerusalem order. Sinai, St. Catherine

### Results:

The following manuscripts appear to be relevant for further investigation:  
(smaller font-size = small fragments)

029, 050, 070, 073, 078, 083, 085, 086,  
0131, 0141, 0162, 0177, 0181, 0187, 0233, 0242, 0274, 0281, 0293

First rate witnesses are: 029<sup>Lk Jo</sup>, 083<sup>Mk Jo</sup>, 085<sup>Mt</sup>, 0162<sup>Jo</sup>, 0187<sup>Mk</sup>, 0274<sup>Mk</sup>,  
0293<sup>Mt</sup>

Second rate witnesses are: 050<sup>Jo</sup>, 070<sup>Lk Jo</sup>, 073<sup>Mt</sup>, 086<sup>Jo</sup>, 0141<sup>Jo</sup>,  
0177<sup>Lk</sup>, 0181<sup>Lk</sup>, 0242<sup>Mt</sup>, 0281<sup>Mt</sup>

Third rate witnesses are: (024<sup>Go</sup>), 026<sup>Lk Jo</sup>, 078<sup>Mt Lk</sup>, 0131<sup>Mk</sup>, **0233<sup>all</sup>**

The cursive numbers are very small fragments, with only few noteworthy readings. Aland notes some other fragments with Cat. 2, but these are too small to allow for a detailed evaluation and they do not appear in this commentary:  
071<sup>Mt</sup>, 094<sup>Mt</sup>, 0101<sup>Jo</sup>, 0108<sup>Lk</sup>, 0114<sup>Jo</sup>, 0155<sup>Lk</sup>, 0184<sup>Mk</sup>, 0204<sup>Mt</sup>, 0234<sup>Mt,Jo</sup>, 0271<sup>Mt</sup>

Mt: 073, 085, 0242, 0281, 0293

Mk: 083, 0187, 0274

Lk: 029, 070, 0177, 0181

Jo 029, 050, 070, 083, 086, 0141, 0162

### Conclusion:

This study revealed some interesting fragments, for example, I have never heard before about 0274. Interesting! Also, every good witness for Mt is especially important (085, 0281, 0293), because this is the book with the lowest number of really good witnesses.

Appendix:  
T/029 New York fragments  
1. Luke 18:10-16

[10 Ἄνθρω]ποι] δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι, εἰς Φαρισαῖος καὶ ὁ ἕτερος τελώνης. 11 ὁ Φαρισαῖος σταθεὶς ταῦτα πρὸς ἐαυτὸν προσήυχето· ὁ θεός, εὐχαριστῶ σοι ὅτι οὐκ εἰμι ὡσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἄρπαγες, ἄδικοι, μοιχοί, ἢ καὶ ὡς οὗτος ὁ τελώνης·  
12 νηστεύω δις τοῦ σαββάτου, ἀποδεκατεύω πάντα ὅσα κτῶμαι. 13 ὁ δὲ τελώνης μακρόθεν ἔστως οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς ἐπάραι εἰς τὸν οὐρανόν,]

[ ΔΝΘΡΩ] ΠΟΙ]ΔΥΘΔΝΕ ΒΗC]ΔΝΕΙCΤΟ ΙΕΡΟ]ΝΠΡΟCΕΥΞΔC]ΘΔΙΕΙCΦΔ ΡΙC]ΔΙΟCΚΔΙΟ Ε]ΤΕΡΟCΤΕΛΩ ΝΗC· ΟΦΔΡΙCΔΙΟ]C CΤΔΘΕΙC ΤΔ]ΥΤΔΠΡΟCΕ ΔΥ]ΤΟΝΠΡΟC ΗΥΧ]ΕΤΟΟΘC Ε[ΥΧΔ]ΡΙCΤΩ CΟΙ[Ο]ΤΙΟΥΚΕΙ ΜΙΩCΠΕΡΟΙ ΛΟΙΠΟΙΤΩΝ ΔΝΩΝΔΡΠΑΓΕC ΔΔΙΚΟΙΜΟ[ΙΧ]ΟΙ ΗΚΔΙΩCΟ[Υ]ΤΟC ΟΤΕΛΩΝΗC ΝΗCΤΕΥΩΔΙC ΤΟΥCΔΒΒΔΤΟΥ ΔΠΕΔΕΚΔΤΕΥΩ ΠΔΝΤΔΟCΔΚΤΩ ΜΔΙ· ΟΔΕΤΕ ΛΩΝΗC ΜΔΚΡΟ ΘΕΝΕCΤΩC ΟΥΚΗΘΕΛΕΝ ΟΥΔΕΤΟΥCΟ

ἀποδεκατεύω could also be: ἀπεδεκατεύω

φθαλμοὺς ἐ  
πᾶραι εἰς τὸν  
οὐρανόν, ἀλλ'  
ἔτυπεν τὸ στή  
θος ἑαυτοῦ  
λέγων· ὁ θεός,  
ἰλάσθητί μοι  
τῷ ἁμαρτωλῷ.  
14 λέγω ὑμῖν, κα  
τέβη οὗτος  
δεδικαιωμέ  
νος εἰς τὸν  
οἶκον ἑαυτοῦ  
παρ' ἐκείνον·  
ὅτι πᾶς ὁ ὑψῶν  
ἑαυτὸν ταπει  
νωθήσεται,  
ὁ δὲ ταπεινῶν  
ἑαυτὸν ὑψω  
θήσεται. 15 Προσ  
έφερον δὲ αὐτῷ  
καὶ τὰ βρέφη  
ἵνα αὐτῶν  
ἄπτηται· ἰδόν  
τες δὲ οἱ μαθη  
ταὶ ἐπετίμων  
αὐτοῖς. 16 ὁ δὲ Ἰησοῦς  
προσεκάλεσατο

ΦΘΑΛΜΟΥΣ Ε  
ΠΑΡΔΙΕΙΣΤΟΝ  
ΟΥΡΑΝΟΝ· ΔΛΛ  
ΕΤΥΠΤΕΤΟΣΤΗ  
ΘΟΣ ΕΔΥΤΟΥ  
ΛΕΓΩΝ· ΟΘ̄  
ΙΛΔΣΘΗΤΙΜΟΙ  
ΤΩΔ ΜΔΡΤΩΛΩ  
ΛΕΓΩΜ[ΙΝΚΔ  
ΤΕΒΗΟΥΤ[ΟC  
ΔΕΔΙΚΔΙΩ[ΜΕ  
ΝΟΣ ΕΙΣΤΟΝ  
ΟΙΚΟΝ ΕΔΥΤΟΥ  
ΠΑΡΕΚΕΙΝΟΝ  
ΟΤΙ ΠΔΣ ΟΥΨΩ  
ΕΔΥΤΟΝΤΔΠΙ  
ΝΩΘΗCΕΤΔΙ  
ΟΔΕΤΔΠΙΝΩΝ  
ΕΔΥΤΟΝΥΨΩ  
ΘΗCΕΤΔΙ· ΠΡΟΣ  
ΕΦΕΡΟΝΔΕΔΥΤΩ  
ΚΔΙΤΔΒΡΕΦΗ  
ΙΝΔΔΥΤΩΝ·  
ΔΠΤΗΤΔΙΙΔΟΝ  
ΤΕCΔΕΟΙΜΔΘΗ  
ΤΔΙΕΠΕΤΙΜΩΝ  
ΔΥΤΟΙC ΟΔΕΙC  
ΠΡΟΣΚΔΛΕCΔΤΟ

αὐτὰ λέγων· ἄφετε τὰ παιδιά ἔρχεσθαι πρὸς με καὶ μὴ κωλύετε αὐτά,  
τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ.

2. Luke 18:32-42

[παραδοθήσεται γάρ]  
[τοῖς ἔθνεσιν καὶ ἔμπαι]  
χθήσεται καὶ  
ὕβρισθήσεται  
καὶ ἔμπτυσ  
θήσεται 33 καὶ  
μαστιγώσαν  
τες ἀποκτενοῦ  
σιν αὐτόν, καὶ  
τῇ ἡμέρᾳ τῇ  
τρίτῃ ἀναστή  
σεται. 34 καὶ αὐτοὶ  
οὐδὲν τούτων  
συνῆκαν καὶ  
ἦν τὸ ῥῆμα τοῦ  
το κεκρυμμέ  
νον ἀπ' αὐτῶν  
καὶ οὐκ ἐγίνω  
σκον τὰ λεγό  
μενα. 35 Ἐγέν  
ετο δὲ ἐν τῷ  
ἐγγίσειν εἰς  
Ἱεριχὼν αὐτὸν  
τυφλὸς τις ἐ  
κάθητο παρὰ  
τὴν ὁδὸν ἔπαι  
τῶν. 36 ἀκούσας  
δὲ ὄχλου δια  
πορευομένου  
ἐπυνθάνετο  
τί εἶη τοῦτο.

XΘHC]ETΔIKΔI  
YBPI]CΘHCETΔI  
KΔI]EMΠTYC  
ΘH]CETΔIKΔI  
MΔC]TIGWCΔN  
TE]CΔΠOKTENΟΥ  
C]INΔYTONKΔI  
TH]HMEPΔTH  
TPI]THΔNΔCTH  
C[Ε]TΔIKΔIDYTOI  
O[ΥΔ]ENTOYTYW  
CY[N]HKΔNKΔI  
HNT[O]PHMΔTOY  
TOKEKPYMME  
NONΔΠΔYTYW  
KΔIOYKEΓINW  
CKONTΔLEGO  
MENΔ EΓE  
NETOΔEENTW  
EΓΓIZEINEIC  
IEPEIXΩΔYTΩ  
TYΦΛOC TIC E  
KΔΘETOΠΔPΔ  
THNOΔONEΠΔI  
TYNΔKOYCΔC  
ΔEOXLOYΔID  
ΠOPEYOMENOY  
EΠYHΘΔNETO  
TIEIHTOYTO

37 ἀπήγγειλαν δὲ  
αὐτῷ ὅτι Ἰησοῦς ὁ  
Ναζωραῖος  
παρέρχεται.  
38 καὶ ἐβόησεν  
λέγων· Ἰησοῦ υἱὲ  
Δαυίδ, ἐλέη  
σὸν με. 39 καὶ οἱ  
προάγοντες  
ἐπετίμων αὐ  
τῷ ἵνα σιγήσῃ,  
αὐτὸς δὲ πολ  
λῷ μᾶλλον  
ἔκραζεν· υἱὲ  
Δαυίδ, ἐλέη  
σὸν με. 40 στα  
θεῖς δὲ **Ἰησοῦς** ἐκέ  
λευσεν αὐτὸν  
ἀχθῆναι πρὸς  
αὐτόν. ἐγγίσαν  
τος δὲ αὐτοῦ  
ἐπηρώτησεν  
αὐτόν· 41 τί σοι θέ  
λεις ποιήσω;  
ὁ δὲ εἶπεν· κύριε,  
ἵνα ἀναβλέψω.  
42 καὶ ὁ Ἰησοῦς εἶπεν  
αὐτῷ· ἀνάβλεψον·  
[ἢ πίστις σου σέσωκέν σε.]

ΔΠΗΓΓΕΙΛΔΝΔΕ  
ΔΥΤΩΟΤΙΪΤΟ  
ΝΔΖΩΡΔΙΟΣ  
ΠΑΡΕΡΧΕΤΔΙ  
ΚΔΙΕΒΟΗCΕΝ  
ΛΕΓΩΝΪΥΥΙΕ  
ΔΔΥΕΙΔΕΛΕΗ  
CΟΝΜΕ· ΚΔΙΟΙ  
ΠΡΟΔΓΟΝΤΕC  
ΕΠΕΤΙΜΩΝΔΥ  
ΤΩΙΝΔCΙΓΗCΗ  
ΔΥΤΟCΔΕΠΟΛ  
ΛΩΜΔΛΛΟΝ  
ΕΚΡΔΖΕΝΥΙΕ  
ΔΔΥΕΙΔΕΛΕΗ  
CΟΝΜΕCΤΔ  
ΘΕΙCΔΕΪΤΕΚΕ  
ΛΕΥCΕΝΔΥΤΟΝ  
ΔΧΘΗΝΔΙΠΡΟC  
ΔΥΤΟΝΕΓΓΙCΔΝ  
ΤΟCΔΕΔΥΤΟΥ  
ΕΠΗΡΩΤΗCΕΝ  
ΔΥΤΟΝΤΙCΟΙΘΕ  
ΛΕΙCΠΟΙΗCΩ  
ΟΔΕΕΙΠΕΝΚΕ  
ΙΝΔΔΝΔΒΛΕΨΩ  
ΚΔΙΟΪΤΕΙΠΕΝ  
ΔΥΤΩΔΝΔΒΛΕΨΟ