

*Special Morphological Tagging Requirements
for Individual Greek Manuscripts*

Accordance Scholar's Session

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In doing morphological tagging of specific Greek manuscripts (as opposed to the tagging modern edited editions), several unique issues arise that are not normally a concern when doing morphological tagging. It is the purpose of this brief paper to address some of those unique characteristics as I have encountered them while morphologically tagging two Greek MSS in the past two years, Codices Bezae and Vaticanus, for OakTree Software's *Accordance* for Macintosh.

It is important to clarify exactly what goal is of electronic representation of an ancient manuscript as a module for Accordance software. The goal is not primarily to visually represent the MS *as it exists*, but to but visually *approximate it*.¹ The focus, then is not so much as to "look like" the MS but to "be like" the MS. The real power of Greek MSS in the Accordance collection is that they are morphologically tagged. They can by this means be evaluated and searched according to lexical grammatical information, and can quickly compared to other MSS in the collection. The primary goal for an electronically tagged ancient MS, then, is morphological searchability and comparison. The secondary goal is approximate visual representation through imitating column width and line length and writing style.

Exemplars. There were two criteria used to determine when I develop a MS for electronic searching: (1) the existence of a transcription of the MS, and (2) the availability of quality photographic images of the MS. The former serves as a "base text" to work from, and typically provides an educated decision by an early scholar working with the MS as to his view on word separation, and often provides modern versification for easier reference. This enables a much more time-efficient preparation of the electronic form than otherwise would have been the case. For Bezae, we used the standard transcription of F. H. Scrivener, *Bezae Codex Cantabrigiensis* (Cambridge, 1864).² For Vaticanus, Tischendorf's transcription served as base: Constantine Tischendorf, *Novum Testamentum Vaticanum* (Leipzig, 1867).³ Neither of these is flawless, and on a number of occasions comparison of the transcription with the photographic image indicated that the transcription was flawed. In such cases, the photographic image, of course, trumped the transcription for purposes of electronic

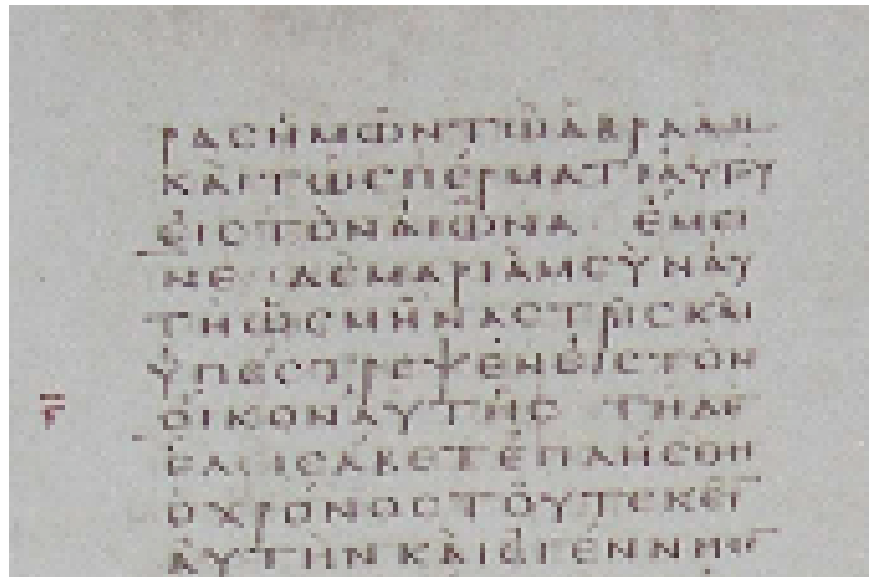
¹ The fluidity of Greek letters (is height and width) in the hands of a Greek scribe when he is attempting to get his lines to be the same length is particularly difficult to reproduce electronically. So, when a scribe has worked his magic of compression and extension, he can get a nice "fit." Electronic Greek fonts, even those as beautiful as the Sylvanus uncial font, are much more uniform. So line *lengths* will not be as similar.

² A reprint of this is still available through Wipf and Stock publishers. But be sure to get the "Pickwick" version; the alternate version they produced has several duplicated and several missing leaves.

³ A photocopy reprint of this is still available through Good Books of Springfield, IL.

preparation.

Uncial Greek Font Issues. Obviously, using a standardized font will only “approximate” what is found in a given manuscript, since each scribe has his unique penmanship style. Further, scribes tended to extend and compress and shrink their words to fit into their desired column-width requirements. Nevertheless, having a standardized uncial Greek font enables an easier visual comparison between manuscripts than otherwise would be possible. In Accordance, this is accomplished through the creation of our own unique uncial font, which OakTree calls *Sylvanus* font. For example: Consider Luke 1:55b-57a, as it appears in Vaticanus.



Now, as it appears in Sylvanus font with continuous script:

ΡΑΧΜΩΝΤΩΑΒΡΑΑΜ
ΚΑΙΤΩΣΠΕΡΜΑΤΙΑΥΤΟΥ
ΕΙΣΤΟΝΑΙΩΝΑ ΕΜΕΙ
ΝΕΝΔΕΜΑΡΙΑΜΣΥΝΑΥ
ΤΗΩΣΜΗΝΑΣΤΡΙΚΑΙ
ΥΠΕΣΤΡΕΨΕΝΕΙΣΤΟΝ
Σ ΟΙΚΟΝΑΥΤΗΣ ΤΗΔΕ
ΕΛΕΙΣΑΒΕΤΕΠΑΛΗΣΘΗ
ΟΧΡΟΝΟΣΤΟΥΤΕΚΕΙ
ΑΥΤΗΝΚΑΙΕΓΕΝΝΗΣΕ

The same, with word break option (non-continuous script) added:

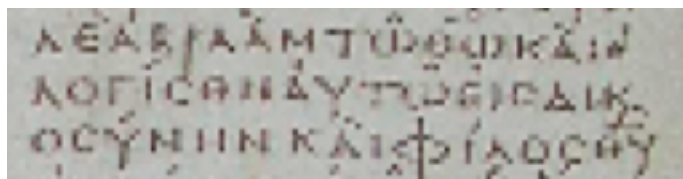
ΡΑΣ ΗΜΩΝ ΤΩ ΑΒΡΑΑΜ
 ΚΑΙ ΤΩ ΣΠΕΡΜΑΤΙ ΑΥΤΟΥ
 ΕΙΣ ΤΟΝ ΑΙΩΝΑ ΕΜΕΙ
 ΝΕΝ ΔΕ ΜΑΡΙΑΜ ΣΥΝ ΑΥ
 ΤΗ ΩΣ ΜΗΝΑΣ ΤΡΙΣ ΚΑΙ
 ΨΠΕΣΤΡΕΨΕΝ ΕΙΣ ΤΟΝ
 Σ ΟΙΚΟΝ ΑΥΤΗΣ ΤΗ ΔΕ
 ΕΛΕΙΣΑΒΕΤ ΕΠΑΗΣΘΗ
 Ο ΧΡΟΝΟΣ ΤΟΥ ΤΕΚΕΙ
 ΑΥΤΗΝ ΚΑΙ ΕΓΕΝΝΗΣΕ

The same, with modern versification added:

ΡΑΣ ΗΜΩΝ ΤΩ ΑΒΡΑΑΜ
 ΚΑΙ ΤΩ ΣΠΕΡΜΑΤΙ ΑΥΤΟΥ
 ΕΙΣ ΤΟΝ ΑΙΩΝΑ 56 ΕΜΕΙ
 ΝΕΝ ΔΕ ΜΑΡΙΑΜ ΣΥΝ ΑΥ
 ΤΗ ΩΣ ΜΗΝΑΣ ΤΡΙΣ ΚΑΙ
 ΨΠΕΣΤΡΕΨΕΝ ΕΙΣ ΤΟΝ
 Σ ΟΙΚΟΝ ΑΥΤΗΣ 57 ΤΗ ΔΕ
 ΕΛΕΙΣΑΒΕΤ ΕΠΑΗΣΘΗ
 Ο ΧΡΟΝΟΣ ΤΟΥ ΤΕΚΕΙ
 ΑΥΤΗΝ ΚΑΙ ΕΓΕΝΝΗΣΕ

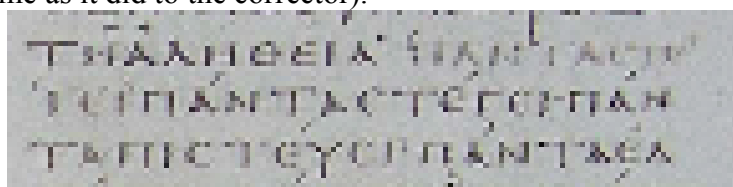
Ligatures. Dealing with specific manuscripts also introduces new phenomena for electronic representation, such as the presence of combined letters (or ligatures). These include, among others, the line-ending NU overstrike (κῑ // ΔΥΝΕΥΕΙ)⁴, the KAI ligature (κ), and the MOU ligature (μῑ). These are all represented as symbols in the Sylvanus character set. The KAI ligature can be found as a representative of the word KAI and also of the line-ending syllable KAI, such as is found in diKAIosunh in James 2:23b-24a:

⁴ The nu-overstrike is similar to the moveable-nu added at the end of a word with certain words that end with a vowel when there is a word with a vowel that follows without intervening punctuation. By contrast, the nu-overstrike is used at the end of any line when there would be a nu there (final or medial) that is dispensed with due to space requirements. Instead of the nu, a line (or overstrike) is placed over the previous letter.



ΔΕ ΑΒΡΑΑΜ ΤΩ ΘΩ ΚΑΙ Ε
 ΛΟΓΙΣΘΗ ΑΥΤΩ ΕΙΣ ΔΙΚ
 ΟΣΥΝΗΝ ΚΑΙ ΦΙΛΟΣ ΘΥ

Corrector insertions. The reading of MSS are complicated by the presence of other involvement beyond the original hand. These other “hands” often correct grammar, add or erase words or phrases, add diacritics, etc. They also complicate the appearance of the MS. Representing all of these strands can complicate the electronic form of the MS. Therefore the decision was made to follow the original hand as much as possible for the display and morphological tagging. Here is an example of some dittography that was erased by a subsequent hand in 1Cor 13:6-7. Since it was part of the original hand prior to the erasure, it is retained in GNT-VAT, even though it looks to be a clear case of dittography (to me as it did to the corrector).⁵



In GNT-VAT:

ΤΗ ΑΛΗΘΕΙΑ Ζ ΠΑΝΤΑ ΣΤΕ
 ΓΕΙ ΠΑΝΤΑ ΣΤΕΓΕΙ ΠΑΝ
 ΤΑ ΠΙΣΤΕΥΕΙ ΠΑΝΤΑ ΕΛ

Word breaks. In uncial MSS, the custom is to use continuous script, or writing continuously without word breaks. Seeing the MSS with this form helps to detect ambiguous readings, such as when word breaks may be placed in different locations. The option is available in Accordance 7.1 and beyond to display the text as continuous text or with words separated out.

But there also exists the common scribal practice of breaking up words at any point when they reached the end of a line, continuing the word onto the next line. This creates special challenges for morphological tagging. If both word portions are tagged with the same lemma and parsing, then computer calculations of that form and/or lemma are doubled. Therefore it was decided to place lemma and parsing information on the line which has the *longest portion* of the word (by letter count) or on the *first portion* of the word (if it is evenly divided). The remainder simply reads thus when selected: “(fragment of word)” as the tagging information. Consider Acts 18:8-9 in Vaticanus, where six

⁵There are some instances, mostly in Bezae, where there are letters or words squeezed into the text. When I was not sure if this was the original hand doing a “self-correct” I included the squeezed in text, but indicated that it was squeezed in by placing the added text within parentheses.

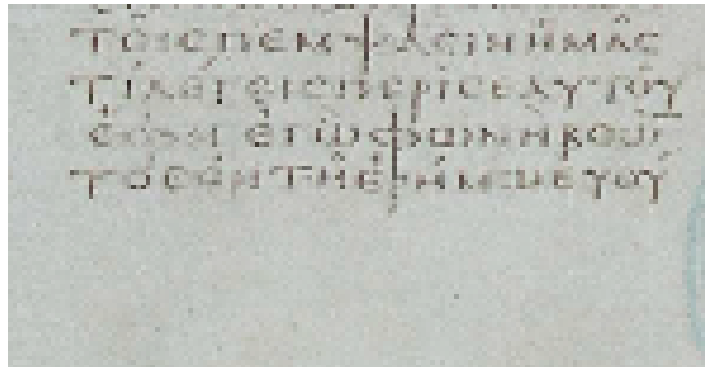
words are split:

ΚΡΕΙΣΠΟΣ ΔΕ ΑΡΧΙΣΥΝ
 ΑΓΩΓΟΣ ΕΠΙΣΤΕΥΣΕΝ ΤΩ
 ΚΩ ΣΥΝ ΟΛΩ ΤΩ ΟΙΚΩ ΑΥ
 ΤΟΥ ΚΑΙ ΠΟΛΛΟΙ ΤΩΝ ΚΟ
 ΡΙΝΘΙΩΝ ΑΚΟΥΟΝΤΕΣ Ε
 ΠΙΣΤΕΥΟΝ ΚΑΙ ΕΒΑΠΤΙ
 ΖΟΝΤΟ 9 ΕΙΠΕΝ ΔΕ Ο ΚΩ
 ΕΝ ΝΥΚΤΙ ΔΙ ΟΡΑΜΑΤΟΣ
 ΤΩ ΠΑΓΛΩ ΜΗ ΦΟΒΟΥ ΑΛ
 ΛΑ ΑΛΛΕΙ ΚΑΙ ΜΗ ΣΙΩΠΗ

Acts 18:8	Κρέισπος	NOUN masculine singular nominative properName	Crispus
ΚΡΕΙΣΠΟΣ	Κρίσπος	NOUN masculine singular nominative	Crispus
ΔΕ	δέ	CONJUNCTION coordinating	but, and, now
ΑΡΧΙΣΥΝ	ἀρχισυνάγωγος (ἀρχω, σύν, ἄγω)	NOUN masculine singular nominative	ruler of the synagogue
ΑΓΩΓΟΣ	χ		(fragment of word)
ΕΠΙΣΤΕΥΣΕΝ	πιστεύω (πειθω)	VERB third singular aorist active indicative	to believe
ΤΩ	ὁ	ARTICLE masculine singular dative	the, who, which
ΚΩ	κύριος—2	NOUN masculine singular dative sacrum	(n) lord, master, the Lord
ΣΥΝ	σύν	PREPOSITION dative	(+dat) with, besides
ΟΛΩ	ὅλος	ADJECTIVE masculine singular dative	whole, all
ΤΩ	ὁ	ARTICLE masculine singular dative	the, who, which
ΟΙΚΩ	οἶκος	NOUN masculine singular dative	house
ΑΥ	χ		(fragment of word)
ΤΟΥ	αὐτός	PRONOUN personal third masculine singular genitive	he, she, it; self, same; they (when pl)
ΚΑΙ	καί	CONJUNCTION coordinating	and, also, even, and yet, but
ΠΟΛΛΟΙ	πολύς	ADJECTIVE masculine plural nominative	much, many
ΤΩΝ	ὁ	ARTICLE masculine plural genitive	the, who, which
ΚΟ	χ		(fragment of word)
ΡΙΝΘΙΩΝ	Κορίνθιος	ADJECTIVE masculine plural genitive properName	Corinthian
ΑΚΟΥΟΝΤΕΣ	ἀκούω	VERB present active participle masculine plural nominative	to hear, to heed, to obey
Ε	χ		(fragment of word)
ΠΙΣΤΕΥΟΝ	πιστεύω (πειθω)	VERB third plural imperfect active indicative	to believe
ΚΑΙ	καί	CONJUNCTION coordinating	and, also, even, and yet, but
ΕΒΑΠΤΙ	βαπτίζω (βάπτω)	VERB third plural imperfect middle indicative	to baptize, wash, dip
ΖΟΝΤΟ	χ		(fragment of word)

Column and Page Breaks. Each MS gives its page presentation a different look, which presents interesting challenges for electronic representation. Bezae is a Greek/Latin MS with Greek in one column on one page with the Latin on facing pages. Vaticanus is a purely Greek MS of three narrower columns per page. Each MS has its own peculiar presentation. It was decided not to attempt to give exact visual representation of the page layout for a morph-tagged ancient MS (remember: we only

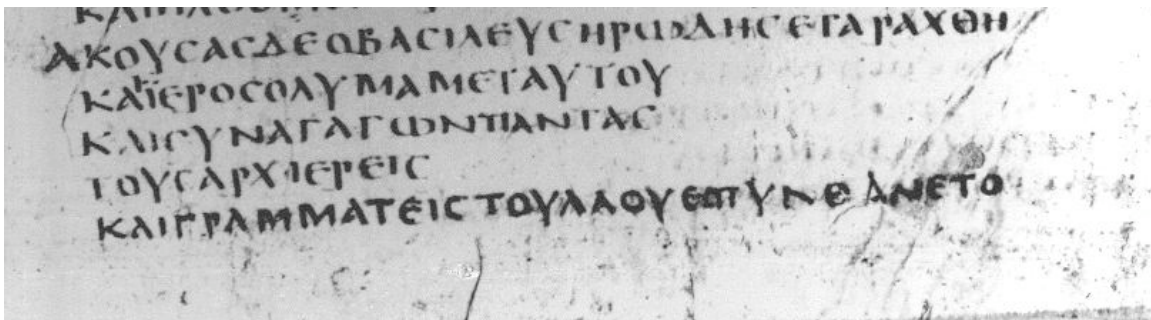
“approximate” the appearance of the MS). But awareness of column and page breaks are just as important to understanding scribal variations as are word breaks. Therefore they needed to be represented in the electronic form in some way. It was decided, therefore to represent column breaks by a continuous single dashed line across the screen (followed by a χ) to separate columns. A continuous double dashed line across the screen indicates a full page break. Below is an example of a column end in Vaticanus, from John 1:22-23, and below it how I have chosen to represent this column break electronically



ΤΟΙΣ ΠΕΜΨΑΣΙΝ ΗΜΑΣ
 ΤΙ ΛΕΓΕΙΣ ΠΕΡΙ ΣΕΑΥΤΟΥ
 ΕΦΕΙ ΕΓΩ ΦΩΝΗ ΒΟΩ
 ΤΟΣ ΕΝ ΤΗ ΕΡΗΜΩ ΕΥΘΥ
 -----Χ
 ΝΑΤΕ ΤΗΝ ΟΔΟΝ ΚΥ ΚΑ
 ΘΩΣ ΕΙΠΕΝ ΗΣΑΪΑΣ Ο ΠΡΟ

The text below the column break indicator is the text that is found at the top of the next column.

An example of a *page* break may be seen from this sample in Bezae from Matthew 2:3-4. The first is an image of the actual text of Bezae at the end of a page. The second is the electronic representation by the double dashed line.



ΑΚΟΥΣΑΣ ΔΕ Ο ΒΑΣΙΛΕΥΣ ΗΡΩΔΗΣ ΕΤΑΡΑΧΘΗ
ΚΑ(Ι) ἸΕΡΟΣΟΛΥΜΑ ΜΕΤ ΑΥΤΟΥ
ΚΑΙ ΣΥΝΑΓΑΓΩΝ ΠΑΝΤΑΣ
ΤΟΥΣ ΑΡΧΙΕΡΕΙΣ
ΚΑΙ ΓΡΑΜΜΑΤΕΙΣ ΤΟΥ ΛΑΟΥ ΕΠΥΝΘΑΝΕΤΟ

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Another issue is the fact that Bezae has missing leaves. When a leaf is missing, this is indicated by two sets of double lines. For example the leaf containing Matthew 3:7b-16a is missing from Bezae. That missing leaf is presented this way:

Ι: ἸΔΩΝ ΔΕ ΠΟΛΛΟΥΣ ΤΩΝ ΦΑΡΙΣΑΙΩΝ
ΚΑΙ ΣΑΔΔΟΥΚΑΙΩΝ ΕΡΧΟΜΕΝΟΥΣ
ΕΠΙ ΤΟ ΒΑΠΤΙΣΜΑ ΑΥΤΟΥ ΕΙΠΕΝ ΑΥΤΟΙΣ
ΓΕΝΝΗΜΑΤΑ ΕΧΙΔΝΩΝ ΤΙΣ ΥΠΕΔΕΙΞΕΝ ΥΜΕΙΝ ΦΥΓΕΙΝ

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. . . ΚΑΤΑΒΑΙΝΟΝΤΑ ΕΚ ΤΟΥ ΟΥΡΑΝΟΥ
ΩΣΕΙ ΠΕΡΙΣΤΕΡΑΝ ΚΑΙ ΕΡΧΟΜΕΝΟΝ ΕΙΣ ΑΥΤΟΝ

The double set of double-dashed lines indicates TWO page breaks, or a missing leaf.

Versification. The attempt was made to place verse markers at the same location they are found in modern Bibles to aid in computer-aided comparison. On occasion, it was not possible to place the verse number at the exact spot due to the overlap of lines. In such instances, a mark was placed into the text to indicate where the verse number belongs. Ancient reference systems, where possible, were indicated at the start of a line where they are found.

ΜΟΝΙΖΟΜΕΝΩΝ 34 ΚΑΙ Ι
 ΔΟΥ ΠΑΣΑ Η ΠΟΛΙΣ ΕΞΗΛ
 ΘΕΝ ΕΙΣ ὙΠΑΝΤΗΣΙΝ ΤΩ
 ΙΥ ΚΑΙ ἸΔΟΝΤΕΣ ΑΥΤῸ
 ΠΑΡΕΚΑΛΕΣΑΝ ἸΝΑ ΜΕ
 ΤΑΒΗ ΑΠΟ ΤΩΝ ΟΡΙΩΝ
Μαθθαιον 9:1 ΝΔ ΑΥΤΩΝ : ΚΑΙ ΕΜΒΑΣ ΕΙΣ
 ΠΛΟΙΟΝ ΔΙΕΠΕΡΑΣΕΝ Κ
 ΗΛΘΕΝ ΕΙΣ ΤΗΝ ἸΔΙΑΝ
 ΠΟΛΙΝ 2 ΚΑΙ ἸΔΟΥ ΠΡΟΣ
 ΕΦΕΡΟΝ ΑΥΤῶ ΠΑΡΑΛΥ

In the above example, the modern reference to Matthew 8:34 is located where it is found today. However, the reference to 9:1 is placed one word prior to where it begins in modern Bibles. The : colon mark is to indicate where the chapter actually begins in modern texts. The ancient referencing system ΝΔ (for “54”) is placed at the beginning of that line as it is in the Vaticanus MS.⁶

Spelling errors. No conscious attempt was made to “correct” the original scribe’s spelling or grammar. But this leads to some interesting challenges for tagging: Do you tag what they wrote or what they “heard”? There are often clear spelling errors in the text. These spelling errors are most often errors of hearing, since αι and ε sound alike, ει and ι sound alike, etc. When these occur, alternate taggings should be employed. The first tagging set will be for the “ad sensum” tag, that is, what the word likely represents in the lector’s *exemplar*. The form “as written” is also tagged where possible (if it actually is an existing form). In this case, the first tagging is what fits context and is most likely spoken by the lector; the second tagging is what was written by the scribe. Consider Matthew 2:8 in Codex Bezae:

ΚΑΙ ΠΕΜΨΑΣ ΑΥΤΟΥΣ ΕΙΣ ΒΕΘΛΕΕΜ' ΕΙΠΕΝ ΑΥΤΟΙΣ
 ΠΟΡΕΥΘΕΝΤΕΣ ΕΞΕΤΑΣΑΤΑΙ ΑΚΡΕΙΒΩΣ
 ΠΕΡΙ ΤΟΥ ΠΑΙΔΙΟΥ· ΟΤΑΝ ΔΕ ΕΥΡΗΤΕ
 ΕΠΑΓΓΕΙΛΑΤΑΙ ΜΟΙ
 ΟΠΩΣ ΚΑΓΩ ΕΛΘΩΝ ΠΡΟΣΚΥΝΗΣΩ ΑΥΤῶ

This describes a set of instructions given to the Magi by Herod the Great regarding the search for the Christ child in Bethlehem. ΕΞΕΤΑΣΑΤΑΙ and ΕΠΑΓΓΕΙΛΑΤΑΙ are written, however, instead of the imperative forms ἐξετάσατε and ἀπαγγείλατε. But these are clearly “hearing errors”, since the context requires two imperatives given to

⁶ Actually, it is at the beginning of that line but outside the margin. In Accordance, we have placed it for now at the beginning of the line.

the Magi, and the diphthong **αι** and the letter **ε** sounded the same in Koine Greek.⁷ So, in terms of morph-tagging, both the forms *heard* (imperatives, contextually) and the form *written* (middle indicatives) are given in the tagging.⁸ The latter is given as the second tagging, as a variant.

ΕΞΕΤΑΣΑΤΑΙ	ἐξετάζω (ἐκ, ἐτάζω)	VERB second plural aorist active imperative	to scrutinize
-	ἐξετάζω (ἐκ, ἐτάζω)	VERB third singular aorist middle indicative	to scrutinize

Comparing Manuscripts. With Accordance 7.1 and beyond, comparing MSS becomes a very quick and easy proposition. Two MSS can be displayed side by side. Two MSS can be compared by *lemma*, by *word*, or by *tagging* differences. Here is an example in Acts 12:5-6 in which Codex Vaticanus (left pane) is compared with the Nestle-Aland text by this feature:

<p>ΝΟC ΜΕΤΑ ΤΟ ΠΑCΧΑ <u>ΑΝΑ</u> <u>ΓΑΓΕΙΝ</u> ΑΥΤΟΝ ΤΩ ΛΑΩ Ο ΜΕΝ ΟΥΝ ΠΕΤΡΟC <u>ΕΤΗ</u> <u>ΡΕΙΤΟ</u> ΕΝ ΤΗ ΦΥΛΑΚΗ ΠΡΟCΕΥΧΗ ΔΕ ΗΝ ΕΚΤΕ <u>ΝΩC</u> ΓΕΙΝΟΜΕΝΗ ΥΠΟ ΤΗC ΕΚΚΛΗCΙΑC ΠΕΡΙ ΑΥΤΟΥ ΟΤΕ ΔΕ ΗΜΕΛΛΕΝ ΠΡΟCΑ ΓΑΓΕΙΝ ΑΥΤΟΝ Ο ΗΡΩΔΗC</p>	<p>τῇ φυλακῇ προσευχὴ δὲ ἦν ἐκτενώc γινομένη ὑπὸ τῆc ἐκκληcίας <u>πρὸc τὸν</u> <u>θεὸν</u> περὶ αὐτοῦ. <u>Πράξειc 12:6 ¶</u> Ὅτε δὲ ἤμελλεν προαγαγεῖν αὐτὸν ὁ Ἡρώδης, τῇ νυκτὶ ἐκείνῃ ἦν ὁ Πέτροc κοιμώμενοc <u>μεταξὺ</u> δύο στρατιωτῶν δεδεμένοc ἀλύcecιν δυσὶν φύλακέc τε πρὸ τῆc θύραc ἐτήρου τὴν φυλακὴν. <u>Πράξειc 12:7</u> καὶ ἰδοὺ ἄγγελοc <u>κυρίου</u></p>
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This is a “lemma” comparison. The underline indicates lemmas in one that are not found in the other. The strike through indicates variant lemmas at the same location. The vertical line indicates that the compared version has something inserted at this point. For example, we note two elements at this point: 1. The phrase found in the Nestle text in Acts 12:5 as *πρὸς τὸν θεὸν* is not found in Codex Vaticanus. 2. The infinitive *προαγαγεῖν* (to lead before) in Acts 12:6 in the Nestle text has the variant lemma *προσαγαγεῖν* (to lead toward).

Another example would be to compare Nestle with Bezae at Acts 19:9.

<p><u>Πράξειc 19:9</u> ὡc δὲ <u>τινεc</u> ἐcκληρύνοντο καὶ ἠπειθοῦν κακολογοῦντεc τὴν ὁδὸν ἐνώπιον τοῦ πλήθουc ἀποcταc <u>ἀπ’</u> αὐτῶν ἀφώριcεν τοὺc μαθητάc καθ’ ἡμέραν διαλεγόμενοc ἐν τῇ <u>σχολῇ</u> Τυράννου <u>Πράξειc 19:10</u> τοῦτο δὲ ἐγένετο ἐπὶ ἔτη δύο, ὥcτε πάνταc τοὺc κατοικοῦνταc τὴν Ἀcίαν ἀκοῦcαι τὸν λόγον τοῦ κυρίου, Ἰουδαίουc τε καὶ Ἑλληναc.</p>	<p>2 ΤΙΝΕC ΜΕΝ ΟΥΝ ΑΥΤῶΝ ΕCΚΛΗΡΥ ΝΟΝΤΟ ΚΑΙ ΗΠΙΘΟΥΝ ΚΑΚΟΛΟΓΟΥΝΤΕC ΤΗΝ ΟΔΟΝ ΕΝΩΠΙΟΝ ΤΟΥ ΠΑΘΟΥC <u>ΤΩΝ ΕΘΝῶ</u> <u>ΤΟΤΕ</u> ΑΠΟCΤΑC Ο ΠΑΓΛΟC ΑΠ ΑΥΤῶΝ ΑΦΩΡΙCΕΝ ΤΟΥC ΜΑΘΗΤΑC <u>ΤΟ ΚΑΘΗΜΕΡΑΝ</u> ΔΙΑΛΕΓΟΜΕΝΟC ΕΝ ΤΗ CΧΟΛΗ ΤΥΡΑΝΝΙΟΥ ΤΙΝΟC ΑΠΟ ΩΡΑC Ε’ ΕΩC ΔΕΚΑΤΗC</p>
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The insertion of several phrases, including the specific timeframe of Paul’s daily teaching in the Hall of Tyrannus, are readily apparent by the underlining. The strike-throughs

⁷ Similarly the diphthong *ει* and the vowel *ι* sounded alike, ending in variant spellings of κρῖνω as κρεῖνω, and similar variations.

⁸ In Bezae, this is often easily confirmed by looking at the facing page with the Latin text, which in this instance has the 2plural imperative form in Latin.

show variant lemma phrases. One last sample will serve, that is a comparison of two MSS, Vaticanus (left) with Beza (right) at Acts 20:1

ΠΡΑΞΕΙΣ 20:1 ΜΕΤΑ ΔΕ ΤΟ ΠΑΥΣΑΣΘΑΙ
 ΤΟΝ ΘΟΥΡΥΒΟΝ ΜΕΤΑΠΕΜ-
 ΨΑΜΕΝΟΣ Ὁ ΠΑΥΛΟΣ ΤΟΥΣ
 ΜΑΘΗΤΑΣ ΚΑΙ ΠΑΡΑΚΑΛΕ-
 ΣΑΣ ΑΠΟΣΠΑΣΑΜΕΝΟΣ ΕΞΗΛ-
 ΘΕΝ ΠΟΡΕΥΕΣΘΑΙ ΕΙΣ ΜΑ-
 ΚΕΔΟΝΙΑΝ

ΠΡΑΞΙΣ 20:1 ΜΕΤΑ ΔΕ ΤΟ ΠΑΥΣΑΣΘΑΙ ΤΟΝ ΘΟΥΡΥΒΟΝ
 ΠΡΟΣΚΑΛΕΣΑΜΕΝΟΣ ΠΑΥΛΟΣ ΤΟΥΣ ΜΑΘΗΤΑΣ
 ΚΑΙ ΠΑΡΑΚΑΛΕ ΣΑΣ
 ΑΠΟΣΠΑΣΑΜΕΝΟΣ ΕΞΗΛΘΕΝ ΕΙΣ ΜΑΚΕΔΟΝΙΑΝ
 2 ΔΙΕΛΘΩΝ ΔΕ ΠΑΝΤΑ ΤΑ ΜΕΡΗ ΕΚΕΙΝΗ
 ΚΑΙ ΧΡΗΣΕ ΑΥΤΟΥΣ ΛΟΓΩ ΠΟΛΛΩ
 ΗΛΘΕΝ ΕΙΣ ΤΗΝ ΕΛΛΑΔΑ

Here it becomes readily apparent that Vaticanus has μεταπεμψόμενος ὁ before Paul's name; while Bezae has προσκαλεσόμενος, but no article. Also, Vaticanus has πορεύεσθαι between ἐξήλθεν and Μακεδονίαν.

These examples show the great usefulness the “compare” feature is for examining the manuscripts that are specifically morphologically tagged, and thereby making textual criticism workable at a new and interesting level. But when there are complex differences, this can be rather overwhelming to assess. To alleviate this, Accordance 7.1 adds the ability to list the specific word differences between word MSS. For example, Acts 19:1ff have so many differences between the two MSS that just looking at the color-coded differences can be a bit much. But select the “show differences” feature and Accordance lists the specific differences, like this:

	GNT-VAT	GNT-BEZ
Acts 19:1	κ̃γ̃̄ εγενετο εν τω τον απολλω ειναι εν κοριν θω παυλον διελθοντα τα ανωτερικα μερη ελθει̃ εφεσον ευρειν	Θελοντος του παυλου κατα την ιδιαν βουλ ην πορευεσθαι ιεροσ ολυμα ειπεν αυτω το π̃ν̃α̃ υποστρεφειν εις την ασια̃ διελθων δε τα ανωτερικα μερη ερχεται εις εφ εσον ευρων
Acts 19:2	τε πνευ μα πιστευ σαντες ουδ ει πνευμα αγι̃ο̃ εστιν	-- π̃ν̃α̃ πιστευσαντες ουδε π̃ν̃α̃ αγιον λαμβανουσι̃ τινεσ
Acts 19:3	ει πεν τε εβα πισθητε ειπαν	ειπεν δε εβαπ τισθητε ελεγον
Acts 19:4	-- μετανοιασ λε γων ερχομενο̃ πιστευ σωσιν -- τον χ̃ρ̃υ̃	ο μετανοιασ λεγων ερχομενον πιστευσωσιν χ̃ρ̃υ̃ --
Acts 19:5	ι̃υ̃	τουτο ι̃η̃υ̃ χ̃ρ̃υ̃ εις αφεσιν αμαρτιων

A few final words. When one attempts to represent an ancient Greek MS today, it becomes all too easy, based on one's own familiarity with modern critical editions of the Greek NT, to expect *what you are looking at* to be *what you are familiar with*. However, what you expect to be there is not always there! Thus, in attempting to produce a "modern electronic form" of the text for sophisticated computer users of the 21st century, I too found myself subject to the same sorts of intrusive "scribal errors" as the scribes of old experienced! So, weak and bleary-eyed reader that I am, I have undoubtedly introduced many "modernisms" into the text of these MSS that will as yet need to be discovered and purged. In going back over Bezae in preparation of Vaticanus, I caught dozens of these mistakes. And so Vaticanus will remain a work in progress. As it stands it offers much for lemma and morphological analysis of the MS. But it will undoubtedly be improved in subsequent editions (as Bezae already has). And this will be greatly improved by the feedback of our careful users. As always, the final court of appeals is the MS itself. That is what I have attempted to represent, and that is what will correct me where I am wrong.