Adjudicating Family Splits

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I am concerned to identify the precise archetypal form or text of **Family 35** (**f^{35}**; Soden's **K^{r}**). The copyists who produced the extant representatives of the family were generally so conscientious that there is very little question. The twenty-six MSS I have collated for the General Epistles presumably represent at least 30% of the family members. Since they come from Sinai, Jerusalem, Patmos, Constantinople, Trikala, Mt. Athos (four monasteries—Dionysiu, Iviron, Lavras, Vatopediu), Rome, etc, there can be no reasonable doubt that I have a representative sample. Given my concern, I have felt the need of an instrument for adjudicating splits within a family. This paper proposes such an instrument. I will apply it to **f^{35}** in the General Epistles, but presumably it would work for any family (a reasonably homogenous group of MSS), covering a corpus of adequate size (so as to be able to rank the representatives).

I will borrow the scoring method used in Formula 1 racing, adjusting to my needs. The winner gets 10 points, 2nd place gets 8 points, 3rd place 6, and then a point less for each successive place down to the 8th (if I have it right). Anyway, you get the idea. I propose to rank my MSS according to the performance of each throughout the General Epistles. More precisely, I will rank their **exemplars**, my procedure for which is as follows: All singular readings should be discounted; if not introduced by the copyist it was done by the 'father' or 'grandfather'—an ancestor was free of all 'singulars', so they contribute nothing to the history of the transmission, are not relevant to the tracing of that transmission. All variants that were corrected to the presumed family profile should also be discounted—whoever did the correcting, it was done on the basis of a correct exemplar (correct at that point). So I only attribute 'x' and '/' to the exemplar (see the 'key' below)—of course some of these could be the work of the copyist as well, which would make the exemplar even better, but I have no way of knowing when that occurred. I consider an 'x' to be a more serious departure than a '/'.

This study is accompanied by the Greek Text of the General Epistles with a specialized apparatus—it contains only the variation within the family: "The General Epistles—**f^{35}** variants". With it anyone who so wishes can check my conclusions. A rough count, for the seven books, shows 192 variants involving a single letter or diphthong; perhaps 60 of these are mere spelling mistakes; many or most of the rest may be the result of dittography, but it is hard to tell; in any case the difference in meaning is usually slight. 48 variants involve one syllable, usually the omission of an article, or other monosyllabic word. 18 variants simply alter the word order. There are 16 cases of obvious homoioteleuton. There are 36 further cases of variation that involve more than a syllable, often the omission of a word. In short, there is really no serious variation anywhere in the family!

I now invite attention to the chart of "raw data" that follows (page 2). Since, for the purposes of ranking, a MS must be relevant for all seven books (in this exercise), 444 and 2303 do not qualify, so I will only rank 24 of the 26 MSS. The evidence presented in the specialized apparatus indicates that 432 and 604 share a variant alone eleven times, while 149 and 201 do so ten times, no other pair doing so more than twice. (There are further places where the two pairs are joined by one or two other MSS, so they clearly have a common source.) It thus appears that those two sets should be treated as representing a common exemplar. In the chart "Ranking the Exemplars" (page 3) I use 604 and 201 to represent their respective pairs; so now I will rank only 22 of the MSS. In all seven books there is only one really serious split, with a number of lesser ones. All the 'lesser' ones fall into two sub-sets, so there is clear dependency. So as not to prejudice the case, I do not include the one really serious split in the chart of raw data. Here is a key for interpreting the chart.

Key: s = singular reading (until all MSS have been collated, this is just an assumption);
c = corrected variant (variation of any kind corrected to the presumed archetype);
x = uncorrected variant ('variant' here means that it is attested by MSS outside the family);
/ = family is divided (a splinter group);
h = an obvious case of homoioteleuton (or –arcton), involving a line or more;
--- = no departures from the presumed profile.

The General Epistles—raw data

MS	James	1 Peter	2 Peter	1 John	2 John	3 John	Jude	TOTAL
18	---	1x,2/	1s	1x,2/	---	1s	---	2x,4/,2s
35	3c	3c	---	2c	---	---	1c,1s	9c,1s
141	1/,2s	1x,4/,2s	1c,1s	1/,3s,2h	---	---	---	1x,6/,1c,8s,2h
149	1x,5/,1c,7s	1x,8/,3s	5/,2s	4/,1c,3s	---	1/	1/,1c	2x,24/,3c,15s
201	5/,1s	7/	3/	2/	---	1/	1/	19/,1s
204	1x	1/	2/,2s	---	---	---	---	1x,3/,2s
328	1x,5/,2s	5/,4s	1x,2/,1s	3x,3/,1c,1s	---	---	1x,1s	6x,15/,1c,9s
386	2/	1/,1s	1/,2s	3/,3s,1h	---	---	---	7/,6s,1h
432	5/,3s,1h	10/,6s	1x,2/,1c,1s	1x,5/,1c,1s,1h	2s	1/	3s	2x,23/,2c,16s,2h
604	6/,1s	1x,11/,1s	3/,1c,2s	1x,6/,1s	1x	1/	---	5x,27/,1c,5s
664	4x,5/,21s	5x,9/,1c,25s	4/,1c,14s	6x,6/,14s,1h	1x,1s	3s	3s	16x,24/,2c,81s,1h
928	2/	3/	3/	1/,1c	---	---	---	9/,1c
1248	1x,1/,2c,3s,2h	1x,5/,2c,3s,1h	2x,1/,7s	4s,2h	1/,1s	1/,2s,1h	2s,2h	4x,9/,4c,22s,8h
1249	3/	1x,5/,2s	4/	1x,3/	1c	---	---	2x,15/,1c,2s
1503	1s	3/,1c	1s	1s	1s	---	---	3/,1c,4s
1548	2/,2s	1x,6/,1c,2s	1/,2s	1/,1s	---	---	1s	1x,10/,1c,8s
1637	1/,1s	4/,1c,1s	1/	1c	---	---	---	6/,2c,2s
1855	1/,1s	1x,2/	2/	1/,1c	---	---	---	1x,6/,1c,1s
1876	3x,2/,3s	2x,3/,3s,1h	3/,1s	2x,1/,1c,3s	1/,2s	1/	3s	7x,11/,1c,15s,1h
1892	1x,2/,2c,3s	3x,4/,4s	1x,2/,1c	1/,1c,2s	1x	---	---	6x,9/,4c,9s
1897	2/,3s	1/,3s	2s	2s	---	---	1s	3/,11s
2303	3s	the remaining books are			lost [1]			[3s]
2466	1/,1s	1x,1/,1c,4s	1x,2s	3/,1s	---	1/	2s	2x,6/,1c,10s
2587	2/	3/	3/	1/	---	---	1c	9/,1c
2723	---	---	---	1h	---	---	---	1h
444[2]	not f35	not f35	not f35	marginal f35	---	---	1s	[1s]

[1] The exemplar was presumably of very high quality, perhaps better even than that of 1897, both of which were better than that of 1892. These three extant MSS, all held by the Orthodox Patriarchate in Jerusalem, represent three different exemplars, two of which were high quality **f^{35}**.

[2] MS 444 has a mixed text in the General Epistles. Throughout the Pauline Corpus it is high quality **f^{35}**, as it is in the last three books here.

Ranking the Exemplars

Rank	MS	Exemplar	**Weight**	Provenance	Date
1)	2723	---	**22**	Trikala	XI
2)	35	---	**21**	(Paris)[3]	XI
3)	1897	3/	**20**	Jerusalem	XII[4]
4)	1503	3/	**19**	Lavras	1317
5)	204	1x,3/	**18**	(Bologna)	XIII
6)	18	2x,4/	**17**	Constantinople	1364
7)	1637	6/	**16**	Lavras	1328
8)	386	7/	**15**	Vatican	XIV
9)	141	1x,6/	**14**	Vatican	XIII
10)	1855	1x,6/	**13**	Iviron	XIII
11)	2466	2x,6/	**12**	Patmos	1329
12)	2587	9/	**11**	Vatican	XI
13)	928	9/	**10**	Dionysiu	1304
14)	1548	1x,10/	**9**	Vatopediu	1359
15)	1248	4x,9/	**8**	Sinai	XIV
16)	1892	6x,9/	**7**	Jerusalem	XIV
17)	1249	2x,15/	**6**	Sinai	1324
18)	1876	7x,11/	**5**	Sinai	XV
19)	201[5]	19/	**4**	(London)	1357
20)	328	6x,15/	**3**	(Leiden)	XIII
21)	604	5x,27/	**2**	(Paris)	XIV
22)	664	16x,24/	**1**	(Zittau)	XV
			253		

[3] A place within parentheses gives the present location of the MS, not where it was produced (so one assumes). MSS located at the Vatican could have been produced there, presumably.

[4] MS 1897 looks to me to be just as old as 35, 2587 and 2723, so if they are 11th century, 1897 probably is too.

[5] MS 201 also stands for 149, and 604 stands for 432. If 201 and 149 go different directions on a split, for instance, I take 201's weight, 4, and assign it to 149 as well, but also add it to the total, before calculating the percentages. (The weight of these two sets is so low that they make little difference in the outcome.)

Here is a list of all splits involving at least five MSS—since the total is 24 MSS, anything less will be under 20%, quite apart from the ranking, and presumably out of the running. I have bracketed the two pairs, to show that each should only be counted as one MS—the last example, 3 John 10, thus becomes irrelevant. The list does not include differences in aspiration.

James 2:13 ελεον ‖ ελεος 328{432,604}664,928,1249,1548,1897,2587
James 2:14 εχει ‖ εχη 141,328,386,604,664,928,1249,1548,1855,1876,2587 (MS 2303 illegible)
1 Peter 1:23 αλλ ‖ αλλα {149,201}{432,604}1248,1503,1548,1637,1892
1 Peter 2:11 απεχεσθαι ‖ απεχεσθε {149,201}204,604c,1248,1503c,1548,1637c
1 Peter 2:24 απογενομενοι ‖ απογεννομενοι 328 ‖ απογενωμενοι 604 ‖ απογεννωμενοι 432,664,928,1249,1548,1855,2587
1 Peter 3:6 εγενηθητε ‖ εγεννηθητε 604,664,1637,1876,2587 ‖ εγενηθητα 2466 (apparently)
1 Peter 4:2 του ‖ --- {149,201}{432,604}1248,1503,1548,1637,1892
1 Peter 4:11 ως ‖ οις 1548 ‖ ης 141c{149,201}{432,604}1248,1503,1637,1982
1 Peter 5:7 μελει ‖ μελλει 141{432,604}1248,1249,1876,1892
1 Peter 5:8 καταπιειν ‖ καταπιη 328,604,664,928,1249,1855,1892c,2587c
2 Peter 2:14 πλεονεξιας ‖ πλεονεξιαν 664,928,1249,1855,1876,2587
2 Peter 3:3 γινωσκοντες ‖ γινωσκοντας 328,664,928,1249,1855,2587
1 John 1:6 περιπατουμεν ‖ περιπατωμεν {149,201}328{432,604}(664)928,1248,1249,1503,1548,1637,1855,1892,2587
1 John 4:20 μισει ‖ μιση 328,386,604,928,1249,1548,1855,2587
3 John 10 εκ ‖ --- {149,201}{432,604}2466

I will now rearrange the data to highlight the two sub-groups that dominate the scene.

328,	664,928,1249,		1855,		2587
	664,928,1249,		1855,1876,		2587
328,386,	604,	928,1249,1548,	1855,		2587
	432,	664,928,1249,1548,	1855,		2587
328,	604,664,928,1249,		1855,	1892c,	2587c
328	{432,604}664,928,1249,1548,			1897,	2587
141,328,386,	604,664,928,1249,1548,		1855,1876,		2587
	664,928,1249,		1855,1876,		2587
	664,928,1249,				2587[6]
	604,664,	1637,	1876,		2587

Here we have a basic core represented by 664, 928, 1249, 1855 and 2587; these are joined by 328, 604, 1548 and 1876 a significant number of times. There is only one variant above that shows all nine of these MSS, James 2:14—let's see how it fares when I apply my weighting instrument to it.

14 3 15 2 1 10 6 9 13 5 11 = 89 ÷ 255 = 34.9% [since 432 separates, add 2]
141,328,386,604,664,928,1249,1548,1855,1876,2587

All three of the Vatican MSS are here, three of the four Mt. Athos monasteries are here, and two of the three Sinai MSS are here; Jerusalem, Patmos, Constantinople and Trikala are all on the other side, plus representatives from Sinai and Mt. Athos. Please note that the difference in the variants could be a case of dittography, scarcely major. In the context the indicative is correct: James is stating a fact, the person doesn't have works. Putting it all together, I have no doubt that the archetype had εχει. If the strongest variant above is disqualified, then all the weaker ones go with it. (Removing 141 and 386, not of the sub-group, the percentage falls below 25%.)

Now for the second sub-group:

[6] This example is not in the list because it only involves four MSS.

{149,201}{432,604}1248, 1503,1548,1637, 1892
{149,201}{432,604}1248, 1503,1548,1637, 1892
141c{149,201}{432,604}1248, 1503, 1637, 1982
141 {432,604}1248,1249, 1876,1892

All these examples come from 1 Peter, and the first two are indeed identical. Let's see how they fare:

4 2 8 19 9 16 7 = 65 ÷ 253 = 25.7%
201,604,1248,1503,1548,1637,1892

This sub-group would appear to be weaker all around than the other one,[1] so need not detain us. Except that it comes into play with the most serious of the splits, at 1 John 1:6. Consider:

4 3 2 1 10 8 6 19 9 16 13 7 11 = 109 ÷ 253 = 43.1%
{149,201}328{432,604}(664)928,1248,1249,1503,1548,1637,1855,1892,2587

The roster here represents precisely the two sub-groups, no more and no less (604 and 1548 are in both groups), but it makes up 59.1% of the exemplars under consideration. However, since most of the better MSS are on the other side, its 'weight' is only 43.1%. Again, the grand point at issue could be a case of dittography. The verb 'say' is properly Subjunctive, being controlled by εαν, but the verbs 'have' and 'walk' are part of a statement and are properly Indicative—only if we are in fact walking in darkness do we become liars for claiming to be in fellowship. So περιπατουμεν is correct. My weighting instrument agrees.

So there you have it. I am cheerfully satisfied that my Greek Text of the General Epistles exhibits the precise archetypal form of **Family 35**. To what extent that form coincides with the Autograph is a question that I address elsewhere.

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[1] The high scorers here, 1503 and 1637, are both from Lavras and were copied by the same monk, with an eleven year interval; but he was copying different exemplars.