On the Importance of Collating MSS
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When I started working on Family 35, I was able to identify the basic profile for a book with only 3 or 4 family representatives, using Scrivener's collations. Of course the adding of evidence obliged some corrections, but really very few (and usually involving a single letter).

The edition of my Greek Text of 1 Corinthians, both with full apparatus and f^{35} variants, that has been posted for some time now, was based on eighteen f^{35} representatives, that I had collated in full. I have now collated an added sixteen, and they illustrate the importance of collating MSS within a family, even if the archetypal form is not affected. To see what I mean, I will list and discuss the six variants that muster at least 25% of the vote, of the 34 MSS collated. **However**, I only show the sixteen now added, so as to highlight what they teach us.

1:13   *umwn*—394, 604, 986, 1075, 1100, 1503, 1761, 2352, 2817
          hmwn—757, 824, 1072, 1864, 1865, 2080, 2431

3:2   *hdunasqe*—394, 1100, 1761, 1865, 2080
         edunasqe—604, 757, 824, 986, 1072, 1075, 1503, 1864, 2352, 2431, 2817

4:6   *mh*—394, 757, 824, 1072, 1100, 1503, 1761, 1864, 1865, 2817
        --- —604, 986, 1075, 2080, 2352, 2431

6:5   *diakrinai* —394, 604, 757, 824, 986, 1072, 1075, 1100, 1503, 1761, 1864, 1865, 2080, 2352, 2431, 2817
        anakrinai—none!

7:13   *htis* —394, 604, 986, 1075, 1100, 1761, 1865, 2080, 2817
        ei tis—757, 824, 1072, 1503, 1864, 2352, 2431

16:2   *euodoutai*—604, 757, 824, 986, 1072, 1075, 1100, 1503, 1761, 1864, 2352, 2431
        euodwtai —394, 1865, 2080, 2817

Just at a glance it appears that there is no pattern; no two sets are the same, and only 1:13 and 7:13 are close. Considering also the geographic distribution, it is evident that there were a number of rivulets within the main family stream. Such rivulets oblige us to see that the family had a transmissional history, a history that must have begun well before the 11th century. Of the individual MSS, only 1100 and 1761 are 'correct' for all six, and only 394 for five; of the rest, none falls below three.

I now invite attention to the difference in the 'rank' of variants that the collating of a significant number of MSS can produce. Before, based on eighteen collated MSS, 1:13, 3:2, 4:6 and 7:13 were all below 25% (only 1:13 and 4:6 were over 20%). There are two cases that are almost startling—3:2 and 6:5.

3:2 jumped from 17% to 41%! It is now the most serious split, in terms of percentage. As usual (for f^{35}), the difference is in just one letter, which in this case touches neither the meaning nor the identity of the word. The majority variant is an older Attic spelling of the same grammatical form. I hold that different spellings of the same word do not touch the identity of that word (the original wording has been preserved), and of course they do not touch the meaning.

6:5 is especially interesting in that not a single one of the sixteen added MSS reads the minority variant! In an early edition of my Greek Text (posted) I printed *anakrinai*, observing that I considered it to be the most difficult 'call' in the book. I was influenced by MS 2723, the best representative I had at the time (it is still the 2nd best for its content: Acts - Revelation). In the recent edition based on eighteen MSS, I corrected to *diakrinai*. The witness of the added sixteen MSS leaves no doubt as to the archetypal form.

To conclude, I submit that although the collating of MSS takes time, it is not a waste of time. They have much to teach us. And of course, the more representatives of a given family that are collated, the more certain we can be as to the archetypal form of that family. And the more MSS of whatever type that are

collated, the closer we will come to being able to trace the overall history of the transmission of the NT Text—I refer to a genealogy based on <u>readings</u>. May the tribe of collators increase!