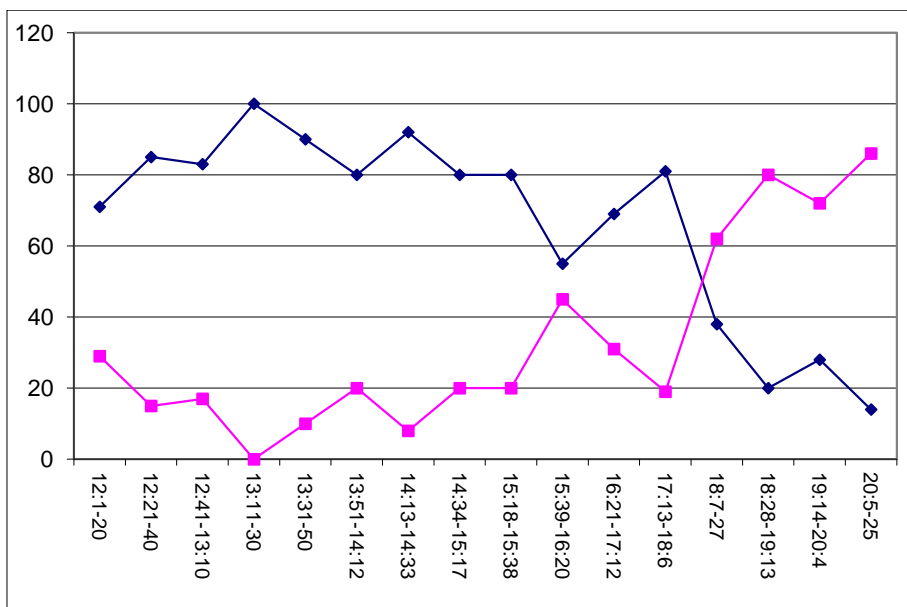


Examples of block mixing:

Block mixing indicates either extensive corrections in the exemplar or copying from different sources (e.g. because the exemplar was defective at certain positions).

L/019 in Mt:

L is Byzantine up to chapter 18. Later it is Alexandrian. This has already been noted by Bernhard Weiß (Das Matthäusevangelium und seine Lukas Parallelen, 1876, p. 64).



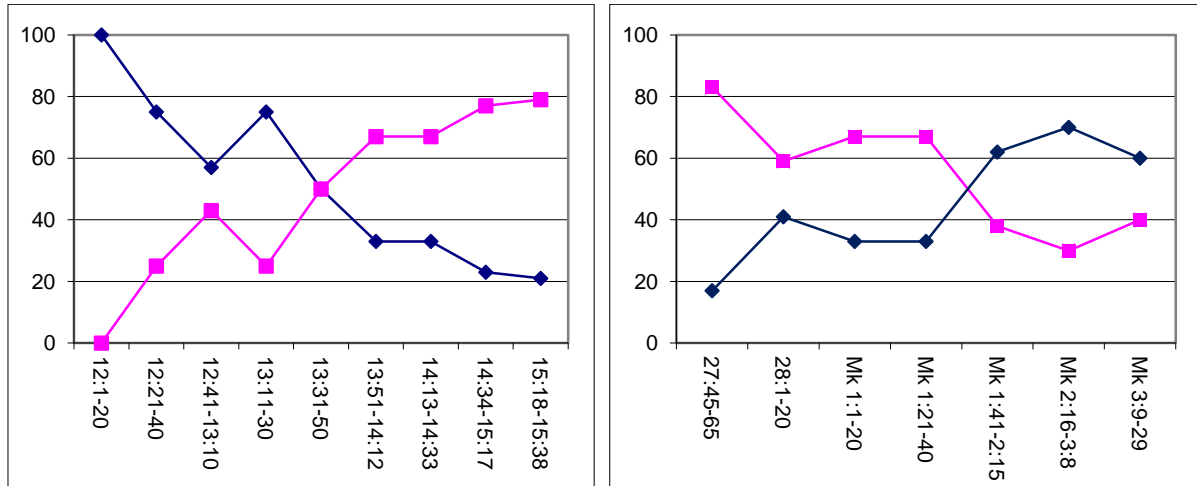
On the x-axis text-blocks of 20 verses are noted.

On the y-axis the number of Byz readings (blue) and the number of txt-readings (red) are noted (from NA).

Θ in Mt:

Θ is very Byzantine up to chapter 14. Later it is quite Alexandrian. (In both cases there is a "Caesarean" element, which is stronger in the first 20 chapters but weak in ch. 21-28.)

The texttype does not change exactly at the end of Mt, but somewhere at the beginning of Mk, around the end of chapter 1.



It is interesting that Θ, even though it is block-mixed, continues to show the "Caesarean" element throughout. Possibly an ancestor of Θ was originally an Alexandrian manuscript which has been corrected according to a Byzantine text, but for some reason only up to ch. 14. Later then it was edited to some Caesarean text throughout.

Other examples:

P66 in Jo:

has distinct Western properties from ch. 6 on to the end. Fee notes a strong Western element in ch. 6-7 and scattered Western readings throughout ch. 8-21.

O1 in Jo:

is Western from 1:1 to 8:38.

R/027 in Lk:

I checked the fragmentary palimpsest codex R/027 in IGNTP: R has roughly 30% txt readings (15/49). Waltz in his online TC-Encyclopedia gets 25% on a larger sample size. He finds it particularly good in ch. 13-16 with 60% (20/32) txt readings.

W in Lk:

W is Alexandrian from ch. 1-8, after that it is Byz.

Δ and 1342 in Mk:

are both better from ch. 5 on.

33:

This manuscript is mixed throughout with Byzantine readings. When noting only the most significant, translatable variants the manuscript is quite bad. The more minor variants one adds to the evaluation, the better it gets. This leads to the conclusion that the manuscript has an Alexandrian base text which had been cursorily corrected.

in Mt: 33 is mostly Byzantine in Mt 11-20. In Mt 1-10 and 21-28 it has a quite good text, comparable to 892.

372 in Mt:

My data are limited here to T&T and Legg, but they indicate that 372 is Alexandrian in the first 11 chapters and Byz in the rest.

565 in Lk:

is very good up to about 2:15, later it is Byz.

579 in Jo:

has a strong Byzantine block from about 6:52 - 9:4 (needs to be clarified more accurately).

700 in Mt:

is of reasonable quality in Mt 14-28, especially good from 14-22. Ch. 1-13 Byz.

700 in Lk:

is of reasonable quality in Lk 1-10, comparable to 892. Later it is Byz.

1241 in Jo:

appears to be fully Byzantine from ch. 16-21. It is somewhat better in 1-15 (62% Byz).

1342 in Lk:

1342 is much better in ch. 6-10 in Lk (ca. 6:35 - 11:15 from a cursory check in IGNTP), elsewhere in Lk it is Byz.