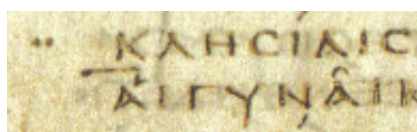


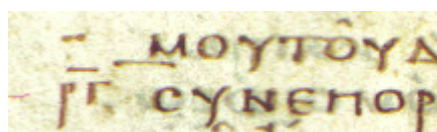
Images of Distigme-Obelos Symbols Marking where a Block of Text is Omitted in Some Manuscripts Contrasted with Shorter Paragraphos Bars in *Codex Vaticanus*:

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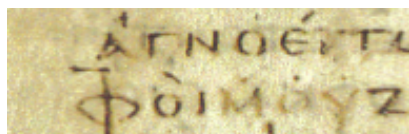
- A. Distigmai defined and the history of their discovery, cf. www.linguistsoftware.com/payneessays.htm
- B. The high incidence of original apricot-color ink distigmai next to significant textual variants
- C. Virtually all horizontal bars much longer than typical *paragraphoi* that extend toward an adjacent distigmai (distigme obelos) occur by widely recognized interpolations. See sample contrasting lengths below.



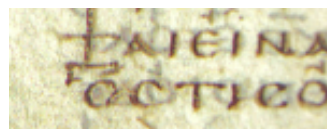
1 Cor. 14:33-34
distigme obelos



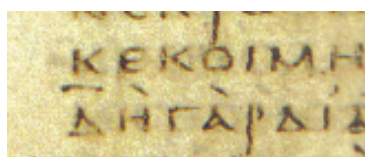
Luke 14:24-25
distigme obelos



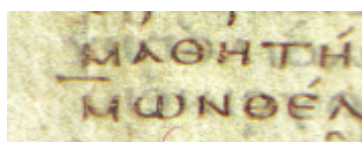
1 Cor. 14:38-39
paragraphos



Luke 14:26-27
paragraphos

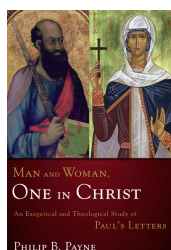


1 Cor. 15:20-21
paragraphos



Luke 14:27-28
paragraphos

- D. Statistical evidence that distigmai mark the location of textual variants
- E. Mirror-impression distigmai matching the original apricot color ink of *Codex Vaticanus B*
- F. Evidence for the originality of distigmai in dark brown ink matching reinforced text in *Codex Vaticanus B*
- G. Recommendation for designation of distigmai in critical editions: B"
- H. Examples of the importance of distigmai for textual criticism: those at the end of John 7:52 and 1 Cor 14:33
- I. Significant parallels between John 7:53-8:11 and 1 Cor 14:34-35
 - 1) In both cases the doubtful verses occur in different locations in the text, which typify different text types.
 - 2) In both cases there is a high concentration of textual variations in the doubtful verses.
 - 3) Several manuscripts besides Vaticanus give evidence of an original text without vv. 34-35 (as do many for John 7:53-8:11). They are absent from this paragraph that Bishop Victor of Capua must have ordered rewritten in the margin of *Codex Fuldensis*. They are absent after v. 33 in MS 88. They are apparently absent from the text used by Clement of Alexandria ca. A.D. 190-202 as evidenced by *Paedagogos* 3.11's reference to, "Woman and man ... embracing silence... [followed by] it is becoming for her to pray veiled" and *Stromata* 4.19's "man or woman can be conversant with anything whatever."
 - 4) In both cases the doubtful verses contain word usage atypical of that book's author.
 - 5) In both cases the doubtful verses interrupt the logical sequence of the passage.
 - 6) In both cases marginal symbols or notes indicate scribal awareness of a textual problem.
- J. Evidence that 1 Cor 14:34-35 is an Interpolation goes beyond that of John 7:53-8:11, e.g. the literal meaning of its triple prohibition of women speaking in church contradicts 1 Cor 11:2-16's permission to women to pray and prophesy when their heads are "covered" and 1 Cor 14:5, 24, 26, and 31's "all" may speak, etc.
- K. The key significance of this discovery: the high proportion of known textual variants in lines with distigmai compared to lines without distigmai provides a statistical basis for concluding that the majority of the variants available to the scribe of *Vaticanus* have survived in extant manuscripts.



More about 1 Cor 14:34-35 and the *Codex Vaticanus* distigmai is on pages 217-267 of **Man and Woman, One in Christ** available for \$17.75, signed by P. B. Payne at www.linguistsoftware.com/order/orders.htm listed alphabetically when you click on any blank Windows or Macintosh product description line