

Examples of poor knowledge of Greek writing.

1. **α**: The way on which the soft spirit as continuity of the line of **α** is strange. The connecting line also is not continuous, as would be expected, but the curve of the soft spirit is done in second movement and simply has been linked to elevated line of **α**.
2. Soft spirit in **αν, εν** and in continuity of **ν**. This case is extremely rare in manuscripts.
3. **π**. Uses two forms, one closed and one open. The open form is extremely irregular to the point to be similar with **κ** or **ε**. V. 1 **ἐπιστολῶν**, v. 2 **Καρποκρατιανῶν**, v. 3 **ἀπὸ**, v. 6 **ἀπορρίπτοντες**, v. 7 **ἀνδραποδώων**
4. **ε**: Always writes the soft spirit separately from the letter except of the words **ἐπιθείς** (v. 24), **ἐπιφέρει** (v. 50) and **ἐπικρύπτεσθαι** (v. 43) where **ε** is written as **α**, like the scribe had in mind to write **ἀποκρύπτεσθαι**.
5. **υ** with circumflex: This way is irregular. He should make a curve to the right, here is the reverse. Again, the line connecting the **υ** with curve or round (!) of the circumflex is discontinuous.
6. **καί**. In the verse 27 and 65 is written with a simple wavy line down without accent.
7. **ψ**. The horizontal line of the letter is a simple dot when it should be somewhat longer and straight. In the same way he writes the I for the proper names **Ἰάκωβος, Ἰησοῦς**, and this is irregular thing.
8. **ζ**. It is extremely simplified to the point that resembles the curved **τ**.
9. **η**. Following the **τ** is written downward as **ι**, instead to have one more line.
10. **ει**. The upper ending of **ι** and all of the complex formation is highly simplified.
11. **Κυρίου**. The abbreviation of the word normally consists of the letters **κυ** and not **κου**. see v. 16, 46. Also the scribe would normally abbreviate the words **θεοῦ** as **θ(εο)υ** in v. 41, **Ἰησοῦν, Ἰησοῦς** as **Ἰ(ησοῦ)ν, Ἰ(ησοῦ)ς** v. 52 and 54 and **Δαβίδ** as **Δα(βί)δ** v. 52.
12. **ος**. As ending syllable (v. 17) is written here as open **θ** and would close the circle with a further motion to end the letter in the wavy line of **σ**.
13. **το μι** (v. 30) It is not written correctly.
14. **σι**. The **ι** as continuity of majuscule (**Ϛ**) is strange. Also to write the minuscule **σ** the scribe writes first the circle and the **ι** with a link on the left which is attached to the circle. The standard would be to write the circle, then proceed to the horizontal line of **σ** and then descended on the **ι**. Alone the **σ** begins from up and closes the circle and makes the horizontal line in reversal movement.
15. **δ**. For the formation of **δ** the scribe writes first circle and then adds the line which is completely irregular.
16. **αι**. On v. 31 of the **δαι** and in verse 36 in **ταίς** is written as final similar to **καί**. This is not natural.

17. **θ**. Similar to **δ** he writes also the **θ**. Writes something like **ν** or **υ** and then adds the upper section.
18. **εται** or **νται**. The abbreviation **ται** is not disconnected, but the curve of **αι** seems to start from the bottom of **ε** or **ν**, goes up and the line of **τ** is added at last inside the curve. In reality, the curve is written from left to right and hangs down to the previous letter.
19. **·** The two dots occur when a word is divided at the end of the verse, but not always. Here the two dots are used when there is no such reason. The use of the two dots for the separation of a word is quite modern in the Greek manuscripts (rarely by the beginning of 17th cent. and then more frequent).