

Learning the CBGM by Design

Greek Paul Project Webinar
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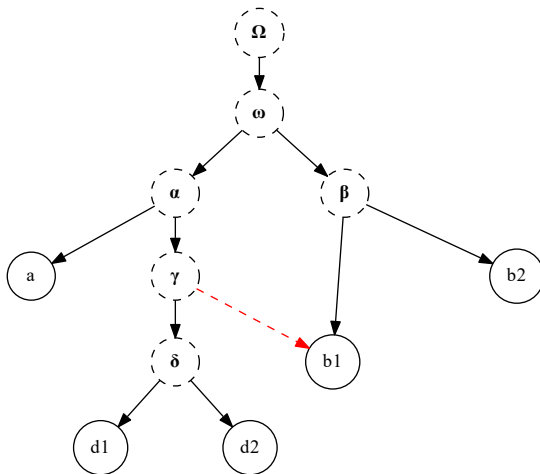
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- Developed over thirty years by Gerd Mink, culminating in the latest updates to the *Editio Critica Maior* (ECM)
- Important reading:
 - **Gerd Mink**, “Problems of a Highly Contaminated Tradition: The New Testament. Stemmata of Variants as a Source of a Genealogy for Witnesses,” in *Studies in Stemmata II*, ed. Pieter van Reenen, August den Hollander, and Margot van Mulken (Amsterdam: John Benjamins Publishing, 2004), 13–85
 - **Peter J. Gurry**, *A Critical Examination of the Coherence-Based Genealogical Method in New Testament Textual Criticism*, NTTSD 55 (Leiden: Brill, 2017)
 - **Tommy Wasserman and Peter J. Gurry**, *A New Approach to Textual Criticism: An Introduction to the Coherence-Based Genealogical Method*, RBS 80 (Atlanta, GA: SBL Press, 2017)
 - **Andrew Charles Edmondson**, “An Analysis of the Coherence-Based Genealogical Method Using Phylogenetics,” (PhD diss., University of Birmingham, 2019), <https://etheses.bham.ac.uk/id/eprint/9150/>



- *Not* a way to make computers do textual criticism, but a way for them to help us refine human judgments
- *Not* a new methodology for evaluating variant readings, but a “meta-approach” to be used on top of existing methods

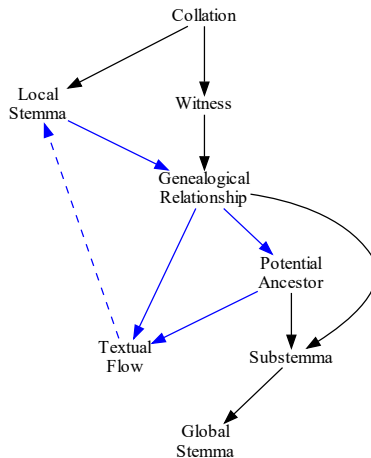
- Intended to solve *contamination*, or mixture across branches of the textual tradition





- Methodological assumptions:
 1. Scribes typically copied their exemplars with fidelity.
 2. If a scribe introduced a variant, then it came from some other reading.
 3. Scribes typically used fewer sources rather than many.
 4. Scribes typically used closely related sources rather than distant ones.

- “Iterative workflow” highlighted in blue



- To compare manuscripts' texts, we must first align them at independent *variation units*
- *Variant readings* occur at variation units

ΚΑΤΑ ΛΟΥΚΑΝ		10.1-4	
	1	2	3
οὐ ἤμελλεν αὐτοὺς ἔρχεσθαι.	2 ἔλεγεν	δὲ πρὸς αὐτούς, Ὁ μὲν	θηρισμὸς B K C 1071 uw
οὐ ἤμελλεν αὐτοὺς ἔρχεσθαι.	2 ἔλεγεν	δὲ πρὸς αὐτούς, Ὁ μὲν	θηρ- 75
οὐ ἤμελλεν αὐτοὺς <u>εἰσέρχεσθαι</u> .	2 ἔλεγεν	οὖν πρὸς αὐτούς, Ὁ μὲν	θηρισμὸς A
οὐ ἔμελλεν ἔρχεσθαι.	2 ἔλεγεν	δὲ πρὸς αὐτούς, Ὁ	θηρισμὸς D
οὐ ἔμελλεν αὐτοὺς ἔρχεσθαι.	2 ἔλεγεν	οὖν πρὸς αὐτούς, Ὁ μὲν	θηρισμὸς Y K S II 28 565 τ
οὐ ἔμελλεν αὐτοὺς ἔρχεσθαι.	2 ἔλεγεν	δὲ πρὸς αὐτούς, Ὁ μὲν	θηρισμὸς L 124 579
οὐ ἤμελλεν αὐτοὺς <u>εἰσέρχεσθαι</u> .	2 ἔλεγεν	δὲ πρὸς αὐτούς, Ὁ μὲν	θηρισμὸς Θ
οὐ ἔμελλεν αὐτοὺς <u>ἀπερχεσθαι</u> .	2 ἔλεγεν	οὖν πρὸς αὐτούς, Ὁ μὲν	θηρισμὸς Ω
οὐ ἔμελλεν αὐτοὺς <u>εἰσέρχεσθαι</u> .	2 εἶπεν	δὲ πρὸς αὐτούς, Ὁ μὲν	θηρισμὸς f ¹
οὐ ἤμελλεν αὐτοὺς <u>διέρχεσθαι</u> .	2 ἔλεγεν	δὲ πρὸς αὐτούς, Ὁ μὲν	θηρισμὸς f ¹³
οὐ ἤμελλεν αὐτοὺς ἔρχεσθαι.	2 ἔλεγεν	δὲ πρὸς αὐτούς, Ὁ μὲν	θηρισμὸς 33
οὐ ἤμελλεν αὐτοὺς <u>εἰσπορεύεσθαι</u> .	2 ἔλεγεν	δὲ πρὸς αὐτούς, Ὁ μὲν	θηρισμὸς 157
οὐ ἔμελλεν αὐτοὺς <u>πορεύεσθαι</u> .	2 ἔλεγεν	δὲ πρὸς αὐτούς, Ὁ μὲν	θηρισμὸς 700 [J 1242]
οὐ ἤμελλεν αὐτοὺς ἔρχεσθαι.	2 ἔλεγεν	οὖν πρὸς αὐτούς, Ὁ μὲν	θηρισμὸς 98 M N U W Γ Δ Λ Ψ 2
πολύς, οἱ δὲ ἐργάται ὀλίγοι· δεήθητε	4 οὖν	τοῦ κυρίου	τοῦ θρισμοῦ ὅπως B φ ⁷⁵ uwτ tell
πολύς, οἱ δὲ ἐργάται ὀλίγοι· δεήθητε	4 οὖν	τοῦ κυρίου	τοῦ θρισμοῦ ὅπως αν Y K M JJ
πολύς, οἱ δὲ ἐργάται ὀλίγοι· δεήθητε	4 οὖν	τοῦ θεοῦ	τοῦ θρισμοῦ ὅπως D* 75
πολύς, οἱ δὲ ἐργάται ὀλίγοι· δεήθητε	4 οὖν	τοῦ κυρίου	τοῦ θρισμοῦ ὅπως D ^c
πολύς, οἱ δὲ ἐργάται ὀλίγοι· δεήθητε	4 οὖν	τοῦ κυρίου	τοῦ θρισμοῦ ὅπως H
πολύς, οἱ δὲ ἐργάται ὀλίγοι· δεήθητε	4 οὖν	τοῦ κυρίου	τοῦ θρισμοῦ ὅπως 33
πολύς, οἱ δὲ ἐργάται ὀλίγοι· δεήθητε	4 οὖν	τοῦ κυρίου	τοῦ θρισμοῦ ὅπως 579

(Source: **Swanson**, *New Testament Greek Manuscripts*, Luke, 183)

- Variation units serve as our points of comparison between witnesses in the CBGM
- Think of them as the columns of a table and the witnesses as rows

	3Jo 1:1/2	3Jo 1:1/6	3Jo 1:1/8	...	3Jo 1:15/23
GA 69	a	afl	a	...	a
GA 1739	a	a	b	...	a
GA 2243	b	a	a	...	a

- This is readily encoded in TEI XML format

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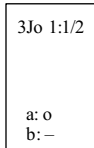
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27               <rdg n="1-f1" type="defective" wit="P75">
28                 <w><gap/><unclear>λε</unclear>γ<unclear>ε</unclear></w>
29               </rdg>
30               <rdg n="2" wit="f1"><w>ελεγε</w></rdg>
31             </app>
32           </ab>
33         </div>
34       </div>
35     </body>
36   </text>
37 </TEI>

```

ἐλεγεν	B K C 1071 uw
ἐλεγεν	Φ ⁷⁵
ἐλεγεν	A
ἐλεγεν	D
ἐλεγεν	Y K S II 28 565 τ
ἐλεγεν	L 124 579
ἐλεγεν	Θ
ἐλεγεν	Ω
ἐλεγεν	f ¹
ἐλεγεν	f ¹³
ἐλεγεν	33
ἐλεγεν	157
ἐλεγεν	700 [↓1424
ἐλεγεν	98 M N U W Γ Δ Λ Ψ 2

```
<app n="B03K10V2U2">
  <rdg n="1" wit="f13"><w>ἐλεγεν</w></rdg>
  <rdg n="1-f1" type="defective" wit="P75">
    <w><gap/><unclear>λε</unclear>γ<unclear>εν</unclear></w>
  </rdg>
  <rdg n="2" wit="f1"><w>εὔπεν</w></rdg>
</app>
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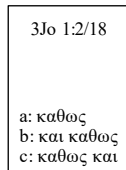
- The basic unit of comparison
- One for each variation unit
- A graphical representation of our judgments of readings
- Kurt Aland's "local genealogical" principle



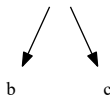
a



b



a



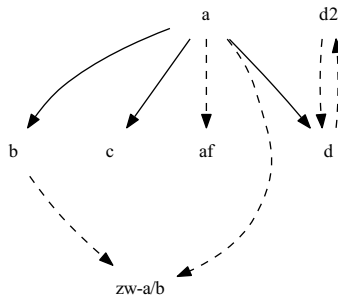
b

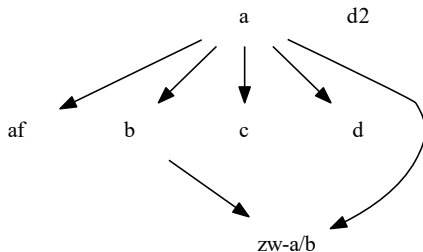
c

- Some are more complicated
 - defective* readings (e.g., misspellings, reconstructions)
 - orthographic* readings (e.g., regional differences)
 - split* attestations of the same reading (coincidental agreement)
 - ambiguous* readings (can be reconstructed as more than one reading)
- Some of these may be collapsed with other substantive readings

3Jo 1:4/22-26

a: εν αληθεια περιπατουντα
af: εν αληθεια περιπατουντο
b: εν τη αληθεια περιπατουντα
c: περιπατουντα εν αληθεια
d: τη αληθεια περιπατουντα
zw-a/b: εν [13-15]τουντα





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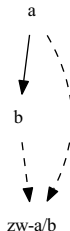
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  <node n="af" />
  <node n="b" />
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  <arc from="a" to="b" />
  <arc from="a" to="c" />
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  <arc from="a" to="zw-a/b" />
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- For the CBGM's purposes, a *witness* is a sequence of readings
- Typically, the *text* of a known manuscript, minus the material baggage (date, provenance, etc.)
 - “How texts relate” \neq “How manuscripts relate”

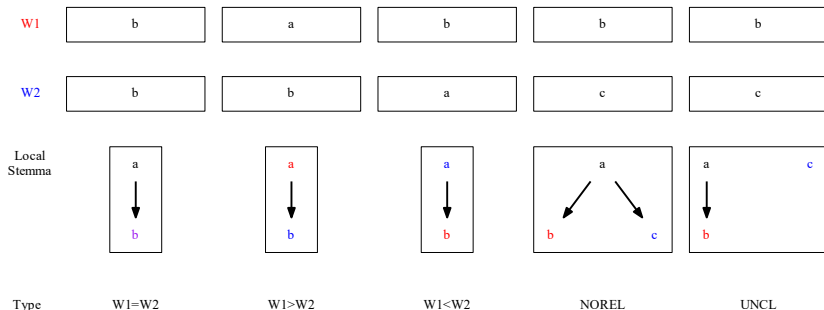
	3Jo 1:1/2	3Jo 1:1/6	3Jo 1:1/8	...	3Jo 1:15/23
GA 69	a	afl	a	...	a
GA 1739	a	a	b	...	a
GA 2243	b	a	a	...	a

- Versions and fathers can also be treated as witnesses
- But back-translation may be ambiguous, and patristic citations may be “lacunose”

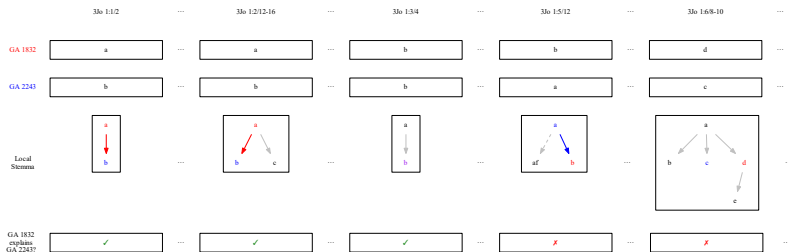
3Jo 1:1/2	
a:	o ... CosmIn. PsOec. S:H
b:	— 467. 2243. 2828
zw-a/b:	L:VT. K:SB. S:Ph



- The relationship of two witnesses is the overall pattern of *the relationships of their readings* at all variation units where both are extant



- We say that one reading *explains* another if
 - it is the same reading (explanation by agreement), or
 - there is an edge in the local stemma from it to the other reading

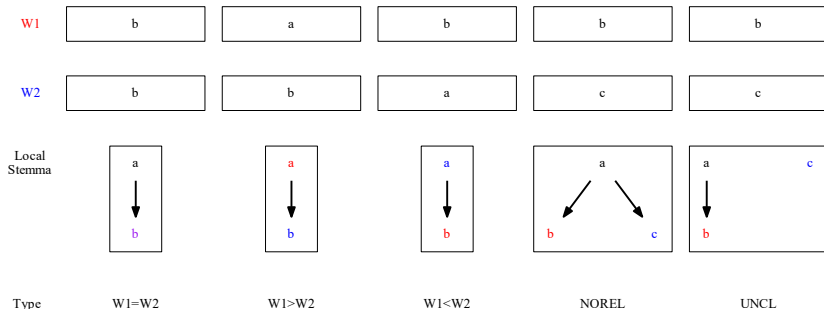


- Lacunae do not have to be explained, and they cannot explain readings
- The *cost* of a genealogical relationship is the number of explained readings that are not agreements (so the cost in the example above is 2)

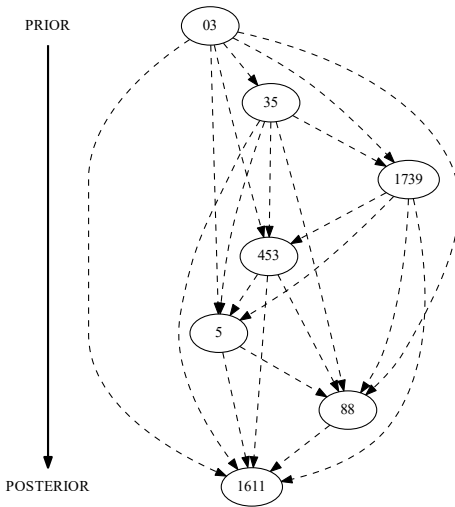
It is convenient to encode genealogical relationships with *bit-arrays*

agree = [1, 0, 0, 0, 0]
prior = [0, 1, 0, 0, 0]
posterior = [0, 0, 1, 0, 0]

norel = [0, 0, 0, 1, 0]
uncl = [0, 0, 0, 0, 1]
expl = [1, 0, 1, 0, 0]
cost = 1



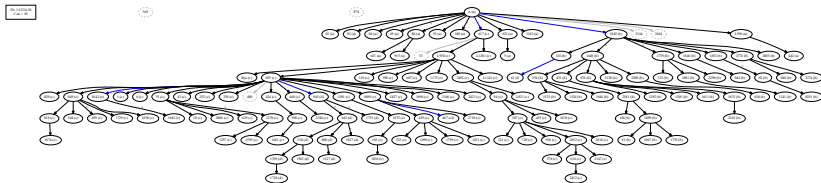
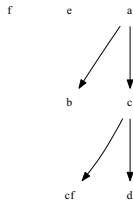
- Potential ancestor = “more prior than posterior readings”



- *Textual flow* is a tool for helping us revise our judgments in a local stemma
- *Not* a global stemma (our ultimate goal), but still important

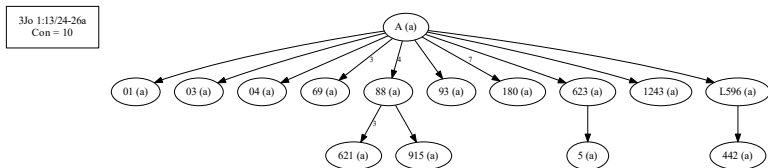
3Jo 1:13/24-26

a: σοι γραφειν
b: γραφειν σοι
c: σοι γραφαι
cf: σοι σοι γραφαι
d: γραφαι σοι
e: γραφαι
f: -



- How do we find a given witness's *textual flow ancestor*?
- We specify a *connectivity limit* κ (i.e., a radius of “close-enough” neighbors)
- Then, for each witness:
 1. List its potential ancestors, sorted from most agreement to least
 2. If one of the first κ has the same reading at this unit, then select it
 3. If not, then choose the first (non-lacunose) potential ancestor
- Core idea: use *general relationships* (between witnesses) to find *specific relationships* (between readings in a local stemma)

- Often, we just want to know the textual flow for witnesses with a specific reading

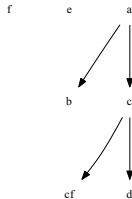


- (Numbers on edges represent the rank of the closest potential ancestor with the same reading, if it's not 1)

- We can use it to evaluate alternate hypotheses about the initial text (A)

3Jo 1:13/24-26

a: σοι γραφειν
b: γραφειν σοι
c: σοι γραψαι
cf: σοι σοι γραψαι
d: γραψαι σοι
e: γραψαι σοι
f: —

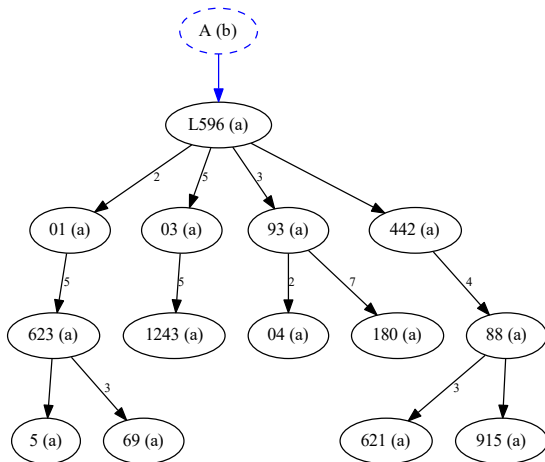


3Jo 1:13/24-26

a: σοι γραφειν
b: γραφειν σοι
c: σοι γραψαι
cf: σοι σοι γραψαι
d: γραψαι σοι
e: γραψαι
f: —



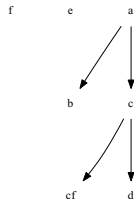
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Con = 10

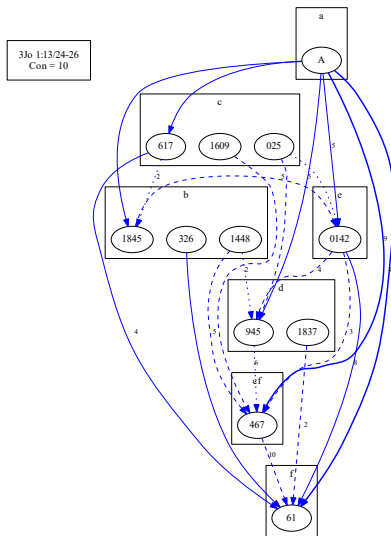


- Or, we can look only at the parts of textual flow where a reading gets changed to find the most likely sources of unexplained readings (*e* and *f*)

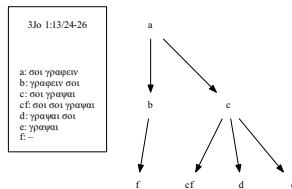
3Jo 1:13/24-26

a: σοι γραφειν
b: γραφειν σοι
c: σοι γραψαι
cf: σοι σοι γραψαι
d: γραψαι σοι
e: γραψαι
f: —



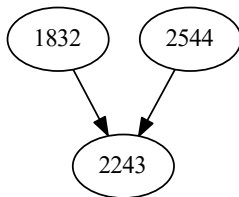


- Between coherence (a form of external evidence) and internal evidence, we can attempt to explain previous unexplained readings
- A necessary step for our ultimate goal of constructing a global stemma

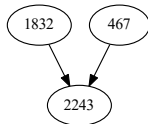
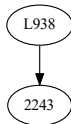
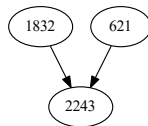
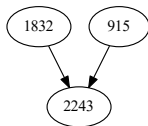
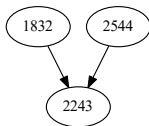


- The *substemma* of a witness is the portion of the global stemma consisting of the witness and its ancestors in the stemma
- Requirement: *every* extant reading in the witness must be explained by a reading in at least one of its ancestors

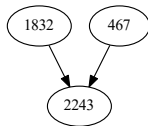
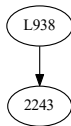
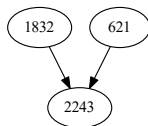
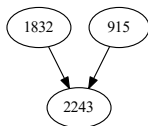
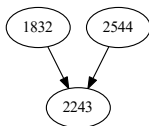
Explained by GA 1832	...	✗	✓	✓	✓	...
Explained by GA 2544	...	✓	✗	✗	✓	...
Explained by Either	...	✓	✓	✓	✓	...



- A witness may have multiple valid substemma (i.e., ones that explain all of its readings), but some are better than others
- Two of the CBGM's methodological assumptions are important here:
 3. Scribes typically used fewer sources rather than many.
 4. Scribes typically used closely related sources rather than distant ones.



- Based on assumption 3, we should prefer substemmata with fewer ancestors (“parsimony”)
- Based on assumption 4, we should prefer substemmata with ancestors that agree as often as possible with the witness
- A balancing act: the substemma {L938} is more parsimonious, but may not explain as many readings by agreement

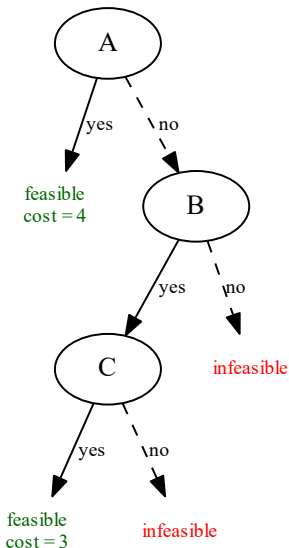


- A simple cost function for each ancestor is “the number of variation units where the ancestor explains the witness by descent and not agreement”

	Mo 1:1/2	...	Mo 1:2/12-16	...	Mo 1:3/4	...	Mo 1:5/12	...	Mo 1:6/8-10	...
GA 1832	<div>a</div>	...	<div>a</div>	...	<div>b</div>	...	<div>b</div>	...	<div>d</div>	...
GA 2243	<div>b</div>	...	<div>b</div>	...	<div>b</div>	...	<div>a</div>	...	<div>c</div>	...
Local Stemma	<div></div>	...	<div></div>	...	<div></div>	...	<div></div>	...	<div></div>	...
GA 1832 explains GA 2243?	<div>✓</div>	...	<div>✓</div>	...	<div>✓</div>	...	<div>✗</div>	...	<div>✗</div>	...
Cost	<div>1</div>	...	<div>1</div>	...	<div>0</div>	...	<div>0</div>	...	<div>0</div>	...

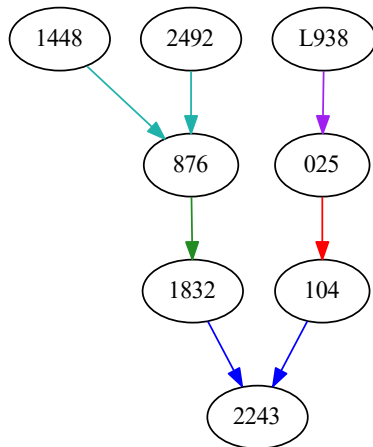
- Also called *sublemma optimization*
- For n potential ancestors, a *weighted set cover* problem with n sets (and $2^n - 1$ combinations to check!)

Sublemma	Variation Units Explained				Cost
{A}	✓	✓	✓	✓	4
{B}	✓	✓	✗	✗	1
{C}	✗	✓	✓	✓	2
{A, B}	✓	✓	✓	✓	4+1=5
{A, C}	✓	✓	✓	✓	4+2=6
{B, C}	✓	✓	✓	✓	1+2=3
{A, B, C}	✓	✓	✓	✓	1+2+4=7



- If a witness has many potential ancestors, then checking all $2^n - 1$ possible sublemmata by brute force is prohibitive
- The *branch-and-bound* heuristic (pictured left) finds all minimum-cost sublemmata quickly in practice
- Easily adapted to find all sublemmata within a given cost

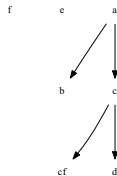
- Just as the local stemma relates readings, the *global stemma* relates witnesses
- Combination of all substemmata into a single graph



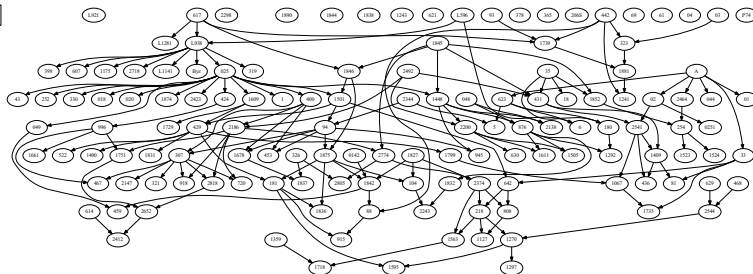
- But *every reading in every local stemma* except the initial one must be explained by another reading
- Otherwise...

3Jo 1:13/24-26

a: σοι γραφειν
b: γραφειν σοι
c: σοι γραφαι
cf: σοι σοι γραφαι
d: γραφαι σοι
e: γραφαι
f: -



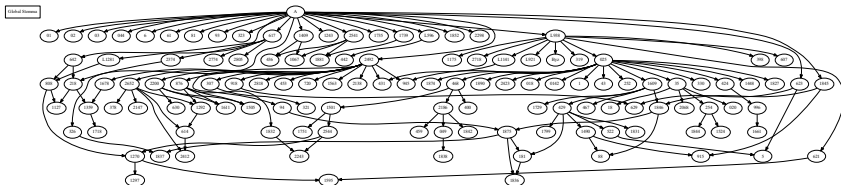
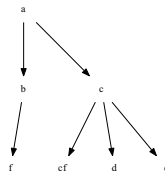
Global Stemma



- If we “complete” every local stemma (and ignore or manually account for super fragmentary witnesses) ...

3Jo 1:13/24-26

a: σοι γραφειν
b: γραφειν σοι
c: σοι γραφει
cf: σοι σοι γραφει
d: γραφει σοι
e: γραφει
f: -





- How is this different than a textual flow diagram?
 - A witness can have more than one ancestor
 - All readings in a witness must be explained by readings in its ancestor(s)
 - More computationally intensive, so takes a bit longer to produce

Field trip



- The open-cbGM library (my implementation of the CBGM, based on these principles) is freely available at <https://github.com/jjmccollum/open-cbGM>, and the standalone command-line utility is available at <https://github.com/jjmccollum/open-cbGM-standalone>
 - Supported on Windows, Mac, and Linux
- The INTF's official implementation (using a Docker container) is now also available (download and instructions at <http://ntvmr.uni-muenster.de/intfblog/-/blogs/download-the-cbGM-docker-container>)

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