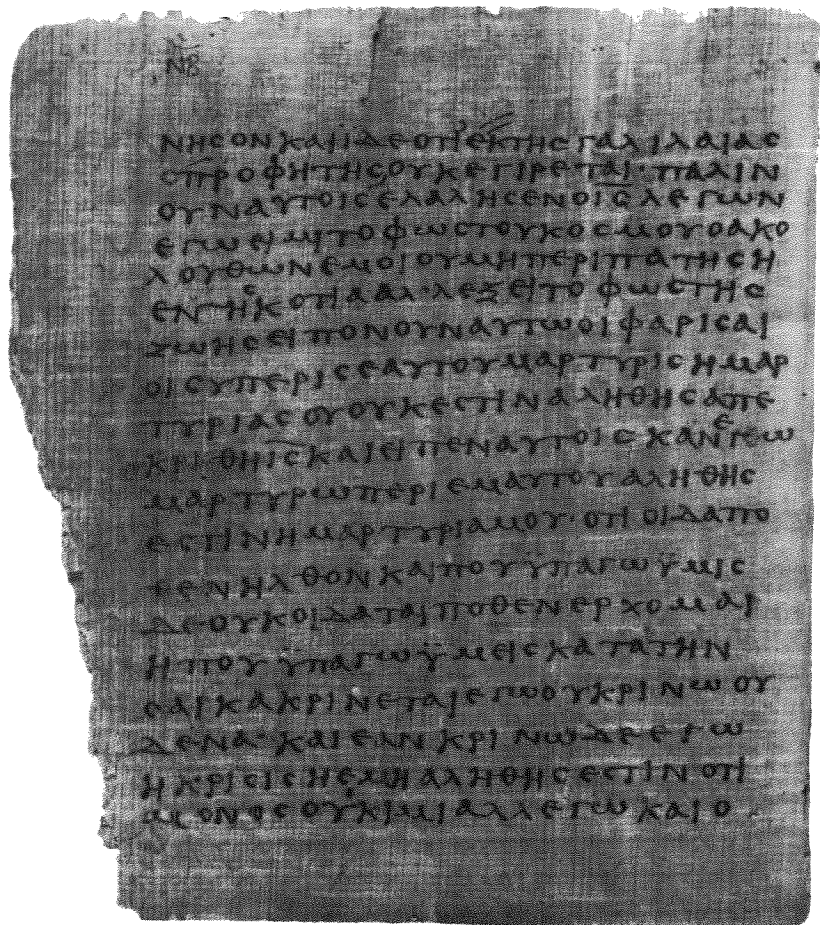


Le texte du Nouveau Testament  
au début du christianisme

The New Testament Text  
in Early Christianity



Proceedings of the Lille colloquium, July 2000  
Actes du colloque de Lille, juillet 2000

  
ÉDITIONS DU ZÈBRE

edited by  
édités par  
Christian-B. AMPHOUX  
J. Keith ELLIOTT

M. A. ROBINSON, 'In Search of the Alexandrian Archetype: Observations from a Byzantine-Priority Perspective' in: C.-B. AMPHOUX, J. K. ELLIOTT (ed.), *The New Testament Text in Early Christianity: Proceedings of the Lille colloquium, July 2000* (*Histoire du texte biblique* 6), Lausanne, Éditions du Zèbre, 2003, ISBN 2-940351-00-7, p. 45-67.

# IN SEARCH OF THE ALEXANDRIAN ARCHETYPE: OBSERVATIONS FROM A BYZANTINE-PRIORITY PERSPECTIVE

by

Maurice A. ROBINSON

(Southeastern Baptist Theological Seminary, Wake Forest)

## Introduction

*La critique des textes est une discipline historique.*

Jean Duplacy<sup>1</sup>

The most problematic barrier facing NT textual criticism in the 21<sup>st</sup> century is that which confronted scholars at the beginning of the modern critical era: the status of the NT text in all its divergent forms during the early transmissional stages of the second century<sup>2</sup>. The researcher is hindered by a lack of evidence regarding NT textual transmission in this era, whether one speaks in terms of extant papyri<sup>3</sup>,

---

<sup>1</sup> J. DUPLACY, 'Histoire des Manuscrits et Histoire du Texte du N. T.: Quelques Réflexions Méthodologiques', *NTS* 12 (1966) p. 125.

<sup>2</sup> Cf. L. VAGANAY, *An Introduction to New Testament Textual Criticism*, 2<sup>nd</sup> ed. rev. and updated by C.-B. AMPHOUX; English trans. J. HEIMERDINGER; English ed. amplified and updated by C.-B. AMPHOUX and J. HEIMERDINGER, Cambridge, University Press, 1992, p. 168 [hereafter VAGANAY - AMPHOUX]: 'There is a stumbling block that remains, that is the history of the text before AD 200. There are only indirect witnesses for this period: a few Patristic quotations, early variants preserved in the Greek or in some versions, ... versions of the Diatessaron which are of varying degrees of trustworthiness, and that is about all'.

<sup>3</sup> E.g., E. J. EPP, 'The Significance of the Papyri for determining the Nature of the New Testament Text in the Second Century: A Dynamic View of Textual Transmission', in E. J. EPP - G. D. FEE, *Studies in the Theory and Method of New Testament Textual Criticism* (*Studies and Documents* 45), Grand Rapids, Eerdmans, 1993, p. 274-297.

knowledge of letter-carrying<sup>4</sup>, early translations into other languages<sup>5</sup>, or even patristic quotations<sup>6</sup>. The limited resources which we currently possess, while thought by some to be adequate to the task, are in reality quite inadequate for either determining the original form of the text of any given NT book (autograph or canonical), or for explaining the transmissional history of the text from its point of origin through the multifarious geographical and theological routes and byways in which the nascent NT text traveled during its first century and a half of existence<sup>7</sup>. Apart from the discovery of significant new evidence, the best that one can presume will remain tied to speculative theory and accompanying hypotheses (of which many exist). That hypothesis which best accords with the known facts and which best can explain all extant data in light of its own speculations should generally be preferred, especially if that hypothesis requires the fewest intermediary steps or speculative possibilities (i. e., the principle of Ockham's Razor).

The present writer favors the theory of Byzantine-priority, and considers that a case can be made for the Byzantine Textform to represent the overarching form of the NT text from which all other forms can be presumed to have derived<sup>8</sup>. From this perspective it is

<sup>4</sup> E. J. EPP, 'New Testament Papyrus Manuscripts and Letter Carrying in Greco-Roman Times', in B. A. PEARSON et al., eds., *The Future of Early Christianity: Essays in Honor of Helmut Koester*, Minneapolis, Fortress, 1991, p. 35-56.

<sup>5</sup> See B. M. METZGER, *The Early Versions of the New Testament: Their Origin, Transmission, and Limitations*, Oxford, Clarendon, 1977.

<sup>6</sup> Cf. VAGANAY - AMPHOUX, p. 89: 'The history of the text during this period is as important as it is difficult to reconstruct. The ecclesiastical writers give very few clues. The historian finds himself like someone trying to do a jigsaw puzzle which has most of the pieces missing and some of the rest damaged. He has to settle for a rough outline, much of it guesswork'.

<sup>7</sup> One may equally question whether the limited data dating from the end of the second century until the time of the legitimization of Christianity under Constantine fares much better. The data which we possess even in that era derives from geographical locales beyond the region in which Greek was the primary language (from modern Southern Italy, through Greece and Turkey, down to Antioch on the Orontes). Such may well reflect only localized (Egypt, Palestine) or translational (Western Europe, North Africa) variations, which themselves may not accurately reflect the status of the text in the primary Greek-speaking region from which there is but silence until the mid-fourth century.

<sup>8</sup> See M. A. ROBINSON, 'The Case for Byzantine Priority', Appendix in M. A. ROBINSON - W. G. PIERPONT, eds., *The Greek New Testament according to the Byzantine Textform*, Southborough, Massachusetts, Chilton Book Publishing, 2001, p. A1-A62; IDEM, 'Investigating Text-Critical Dichotomy: A Critique of Modern Eclectic Praxis from a Byzantine-Priority Perspective', *Faith and Mission* 16 (1999), p. 16-31; IDEM, 'The Recensional Nature of the Alexandrian Text-Type: A Response to Selected Criticisms of the Byzantine-Priority Theory', *Faith and Mission* 11 (1993), p. 46-74 [issue published 1997]; IDEM, 'Two Passages in Mark: A Critical Test for the Byzantine-Priority Hypothesis', *Faith and Mission* 13 (1996), p. 66-111; M. A. ROBINSON - W. G. PIERPONT, eds., *The New Testament in the Original Greek according to the Byzantine/Majority Textform*, Atlanta, Original Word, 1991.

assumed that the remaining texttypes represent early deviations from that original Textform, with such deviation apparently originating within the era of the second century. A necessary corollary to this theory requires that a case be established on the basis of the extant NT evidence that the resultant texts and individual readings of other competing texttypes are themselves secondary to that found within the Byzantine Textform. This paper presents a limited amount of evidence suggesting the likelihood that the presumed archetype of what is commonly termed the Alexandrian texttype was a 'longer' text more typical of what could be found in either the Byzantine Textform or the 'western' or 'mixed' types of text found among many of the extant Egyptian papyri. In this regard, some concurrence may be found from eclectic defenders of a generally 'longer text' tradition<sup>9</sup> as well as from those who advocate the originality of a generally 'western' text<sup>10</sup>, yet without committing partisans of those positions to any essential agreement with the present writer's own hypothesis.

### The Alexandrian Texttype considered in relation to its Archetype

*Der Vorfahre eines Textzustandes wird dem  
Nachfahren außerordentlich ähnlich sein.*

Gerd Mink<sup>11</sup>

If the Alexandrian texttype is viewed as either a localized regional variant which happened to diverge from the original form of the text through some sort of corruptive 'process'<sup>12</sup> or as the product of

<sup>9</sup> E.g., J. K. ELLIOTT, 'Keeping up with Recent Studies XV: New Testament Textual Criticism', *ExpT* 99 (1987/8), p. 43, 'My own observation is that in general it is the *longer* text that is original'.

<sup>10</sup> E.g., VAGANAY - AMPHOUX, p. 93-94, where one is urged 'to consider the alternative ... that is the possibility of the priority of the 'Western' text'; also that 'the hypothesis of the priority of the 'Western' text ... is assumed to represent the text as it was before any recension'. Their concomitant rejection of the present writer's Byzantine-priority hypothesis (inaccurately termed 'the defence of the "textus receptus"') should not be ignored: 'From time to time there were some obscure pleas raised in its [the Byzantine Textform's] favour. Today, it seems that this notorious text is now dead, it is to be hoped for ever' (p. 152). The present writer obviously differs regarding this point.

<sup>11</sup> G. MINK, 'Eine umfassende Genealogie der neutestamentlichen Überlieferung', *NTS* 39 (1993), p. 491.

<sup>12</sup> See E. C. COLWELL, 'Method in Establishing the Nature of Text-Types of New Testament Manuscripts', in his *Studies in Methodology in Textual Criticism of the New Testament* (*New Testament Tools and Studies* 9), Grand Rapids, Eerdmans, 1968, p. 53: 'A text-type is a process, not the work of one hand' (emphasis original); IDEM, 'Hort Redivivus: A Plea and a Program', *ibid.*, p. 164: 'The story of the manuscript tradition of the New Testament is the story of progression from a relatively uncontrolled tradition to a rigorously controlled tradition' (emphasis

deliberate recensional activity<sup>13</sup>, traces of such alteration may be expected to leave their footprints scattered among its extant documents, whether these be Greek manuscripts or localized versional (primarily Coptic) witnesses<sup>14</sup>. The best traces of the Alexandrian archetype should be discernible within its witnesses when they are significantly united, since a reading found in but a single witness or even two or three may reflect an independent alteration made at a subsequent stage of corruption rather than what may have derived directly from the archetype<sup>15</sup>. Thus, singular readings of B,  $\aleph$ , or other Alexandrian witnesses should be excluded from archetype consideration, even when current critical editors might consider such to be primary (i. e., as the main text of NA<sup>27</sup> or UBS<sup>4</sup>)<sup>16</sup>. For the present study, those readings which possess a

---

original). See also Colwell's further discussion of 'process' in his 'Method in Grouping New Testament Manuscripts', *ibid.*, p. 15-20. Note that while the 'process' view can readily apply to the development of a localized regional texttype or subtype, that model fails at the point of explaining the rise and dominance of the Byzantine Textform; see on this point M. A. ROBINSON, 'Byzantine-Priority' (*supra*, n. 8), p. A55: 'This sort of process would produce texttypes and sub-types within a localized region, but not on its own any *convergence* into a single dominant Textform. ... Apart from formal control, a transmissional 'process' would result in various texts *diverging* continually from the parent. ... Such indeed is evidenced in the various regional texttypes and subtypes which exist in contrast to the uncontrolled parent Byzantine Textform'.

<sup>13</sup> See VAGANAY - AMPHOUX, p. 98, 107-109. Amphoux in particular suggests (p. 98) that the original Alexandrian recension 'would have been made ... by Pantaenus, the founder of the Alexandrian school, towards AD 175' and that 'this would be the origin of the text type of  $\mathfrak{P}^{75}$  and B'. The present writer makes no assumption regarding the originator of the Alexandrian text, but suggests an earlier date for such revision to have occurred, perhaps as early as the beginning of the second century, at a point shortly after the Gospels and (at least) the Pauline Epistles began to circulate in their respective collections within a canonical or quasi-canonical *corpus*. VAGANAY - AMPHOUX suggest (p. 98) that 'following AD 135, the recensions proliferated with a resultant textual diversity which reached a peak before the year 200' - a date coincidentally coeval with that suggested by Colwell as the point by which most if not all of the significant variants in the NT had arisen (E. C. COLWELL, 'Nature of Text-Types', *art. cit.*, p. 55: 'The overwhelming majority of readings were created before the year 200' [emphasis original]). VAGANAY - AMPHOUX then suggest (p. 107) that 'As early as AD 200,  $\mathfrak{P}^{66}$  attests certain of the readings of this [Alexandrian] recension, and several years later  $\mathfrak{P}^{75}$  also attests most of the ones in Luke and John', although they allow that the initial Alexandrian recension 'was later subjected to further alterations, sometimes being embellished, sometimes being pruned'.

<sup>14</sup> VAGANAY - AMPHOUX, p. 2, note that 'there is no hope of recognising all the errors which may have found their way into a text during a period for which no witnesses remain'; such, however, does not preclude the recognition of at least *some* of the errors which may have occurred within a given texttype during the transmissional process.

<sup>15</sup> For example, in *Mk* 16, 9-20, the Alexandrian archetype can likely be reconstructed apart from  $\aleph$  and B (which omit the passage) by the general consensus of the readings of C L W  $\Psi$  099 33 579 892 2427.

<sup>16</sup> J. C. O'NEILL, 'The Rules followed by the Editors of the Text found in the Codex Vaticanus', *NTS* 35 (1989), p. 218-228, suggests specific editorial activity as well as accidental



significant amount of 'Alexandrian' support will be considered to be determinative — at least in part — for establishing the original archetype reading which may have given rise to the prevailing Alexandrian reading in any given instance<sup>17</sup>.

The extant NT papyri — all of which derive from Egypt — tend to reflect a generally 'mixed' text rather than a predominantly 'Alexandrian' texttype form<sup>18</sup>. This is not unexpected, since it is reasonable to suppose that manuscripts produced within a local region, remote from the site of autographic origin, would tend to diverge from that autograph to some degree, particularly during the early centuries. The disparate texts found even among the Egyptian papyri certainly serve as examples of this phenomenon: the B  $\aleph$  type of text really received no real confirmation until the discovery of  $\mathfrak{P}^{75}$  in 1955. Previous to that time, the various papyri which had been discovered showed only texts of widely differing character, none of which was readily identifiable with a known texttype as classified from the researches of the preceding century. At best, one could declare that the early papyri discovered prior to  $\mathfrak{P}^{75}$  had a 'mixed' type of text, comprising elements otherwise typical of Alexandrian, 'Western', Caesarean, and even Byzantine forms of text. How these 'mixed' texts came to predominate in the early transmissional tradition in Egypt is not much of a mystery, given the 'uncontrolled popular text' syndrome known to have existed in the early centuries before the legitimization of Christianity under Constantine: texts to varying degrees were fluid<sup>19</sup>, with insertions, omissions, transpositions,

---

error and its attempted repair as underlying the recension that produced the original Alexandrian archetype and which led to the  $\mathfrak{P}^{75}$ /B type of text. Later errors and editorial alterations which followed the production of that archetype are not necessarily on the same level as the recension which apparently occurred somewhere in (at least) the second century; thus, readings singular to a given manuscript become those *least* likely to reflect the archetypal recension.

<sup>17</sup> Whether a reading appears as the main text of NA<sup>27</sup> or UBS<sup>4</sup> is irrelevant to the point at issue, although if the present assumption has merit regarding the secondary nature of the Alexandrian texttype at such points, consequently the presumed authority of the current critical texts is called into question at these locations.

<sup>18</sup> See K. ALAND – B. ALAND, *The Text of the New Testament: An Introduction to the Critical Editions and to the Theory and Practice of Modern Textual Criticism*, 2<sup>nd</sup> rev. & enl. ed., Grand Rapids, Eerdmans, 1989, p. 159-162 (Table 8); in particular those manuscripts comprising Categories II (Alexandrian/Byzantine mixture) and III (Independent).

<sup>19</sup> J. R. ROYSE, 'Scribal Tendencies in the Transmission of the Text of the New Testament', in B. D. EHRMAN – M. W. HOLMES, eds., *The Text of the New Testament in Contemporary Research. Essays on the Status Quaestionis. A Volume in Honor of Bruce M. Metzger (Studies and Documents 46)*, Grand Rapids, Eerdmans, 1995. Royse noted (p. 248) that, apart from  $\mathfrak{P}^{75}$ , which showed some degree of scribal care, 'the other substantial early papyri show just as clearly that as a rule early scribes did not exercise the care evidenced in later transcriptions'.

and substitutions being made according to the whim of the individual scribe<sup>20</sup>, even though in the main all such manuscripts generally reflected the overarching original text which itself had derived from the autograph (else the NT papyrus fragments would have become wholly unrecognizable as NT documents).

Whatever form the autograph text may have had, these popular and uncontrolled mixed texts would have differed from that autograph in their own particular ways, primarily through expansion and paraphrase in order to produce a more readable text. Scribal error also would prevail, however, and in this sense some good readings would similarly be altered so as to produce nonsense; other good readings would simply be lost through careless omission, while yet other good readings would be changed for no obvious reason<sup>21</sup>.

In this light, it would not be surprising had the Alexandrian archetype itself been prepared from one or more typical early second century exemplars which resembled the extant 'mixed' NT papyri that we currently possess from the Egyptian region, even though none of the extant documents is itself that actual Alexandrian archetype. If such a 'mixed text' archetype possessed corruptions typical of what we see in the current early 'mixed' papyri from Egypt, it would be no wonder if, when preparing a supposedly 'better' recensional edition, not only those readings which were considered erroneous would be repaired and improved, but that additional editorial revision similarly would occur.

One item which might be otherwise overlooked in such recensional activity would be those places where the archetype could *not* readily be repaired or restored due to accidental omission which resulted in a

<sup>20</sup> It is in this regard that the varying studies relating to scribal habits come into consideration. See for example the seminal study of E. C. COLWELL, 'Method in Evaluating Scribal Habits: A Study of  $\mathfrak{P}^{45}$ ,  $\mathfrak{P}^{66}$ ,  $\mathfrak{P}^{75}$ ', in his *Studies in Methodology* (*supra*, n. 12), p. 106-124; also J. R. ROYSE, 'The Treatment of Scribal Leaps in Metzger's *Textual Commentary*', *NTS* 29 (1983), p. 539-551; IDEM, *art. cit.* (n. 19), p. 239-252; IDEM, 'Scribal Habits in the Transmission of New Testament Texts', in W. D. O'FLAHERTY, ed., *The Critical Study of Sacred Texts*, Berkeley, Graduate Theological Union, 1979, p. 139-161; P. M. HEAD, 'Observations on Early Papyri of the Synoptic Gospels, especially on the 'Scribal Habits'', *Biblica* 71 (1990), p. 240-243; IDEM, 'Re-Inking the Pen: Evidence from P. Oxy. 657 ( $\mathfrak{P}^{13}$ ) concerning Unintentional Scribal Errors', *NTS* 43 (1997), p. 466-73; and M. A. ROBINSON, 'Scribal Habits among Manuscripts of the Apocalypse', PhD Dissertation, Fort Worth, Texas, Southwestern Baptist Theological Seminary, 1982.

<sup>21</sup> As P. M. HEAD, 'Observations', *art. cit.*, p. 247, n. 56, clearly notes, there remains 'a caution — scribal additions have been shown to occur, although with less frequency than omissions. In the final analysis, of course, each variant must be assessed on its own merits'.



'sensible' reading<sup>22</sup>. Indeed, such omissions would be among those errors which would be virtually impossible to detect, so long as the resultant reading made sense<sup>23</sup>. Even if an omission of a word or phrase produced nonsense, corrective attempts to remedy the difficulty still might not restore the original text, but might only create a text which would be reasonable and readable. Certainly comparison with several other exemplars would help cure this type of problem, but how often such comparison was made is problematic. One might wonder that transcriptional error would remain unremedied, particularly if cross-comparison of a copy against a different exemplar had taken place. Subsequent correction by means of a second or even third copy would seem to be a primary preventative against the vagaries of transcriptional omission. Nevertheless, such does not appear to have occurred as a matter of course among the early papyri. Among the pre-fourth century manuscripts, one finds clear evidence of correction from a second exemplar primarily in  $\mathfrak{P}^{66}$ , but this does not appear to have been the prevailing case with most ancient NT papyri<sup>24</sup>. Rather, in most cases the scribe appears to be his or her own διορθωτης, correcting as a rule at most the obvious errors which tended to produce nonsense. Even the scribe of  $\mathfrak{P}^{75}$  failed to correct a number of personally-created errors<sup>25</sup> through either a failure to notice such or failure to compare personal copying against an exemplar secondary to that from which the copy was made (the initial exemplar already would have had errors due to its own scribal activity). The present writer's collation research within the *pericope adulterae* (where the potential for cross-comparison and correction was extremely high due to the wide amount of textual variation) indicates that cross-comparison and correction did *not* occur in a quantity

<sup>22</sup> J. R. ROYSE, *art. cit.* (n. 19), p. 246, presents data which 'suggest strongly that the general tendency during the early period of textual transmission was to omit'.

<sup>23</sup> As noted by E. C. COLWELL - E. W. TUNE, 'Method in Establishing Quantitative Relationships between Text-Types of New Testament Manuscripts', in E. C. COLWELL *Studies in Methodology* (*supra*, n. 12), p. 62, 'the largest single cause of the singulars in our set of readings is the omission or the contraction of words'.

<sup>24</sup> E. C. COLWELL, 'Scribal Habits', *art. cit.* (*supra*, n. 20), p. 117-118, notes that neither  $\mathfrak{P}^{75}$  nor  $\mathfrak{P}^{45}$  appear to have been corrected by a second exemplar or other party, although  $\mathfrak{P}^{66}$  clearly evidences such. Cf. also on this head G. D. FEE, *Papyrus Bodmer II (P66): Its Textual Relationships and Scribal Characteristics* (*Studies and Documents* 34), Salt Lake City, University of Utah, 1968, p. 57-75; IDEM, 'The Corrections of Papyrus Bodmer II and Early Textual Transmission', *NovT* 7 (1964/5), p. 247-257.

<sup>25</sup> Cf. E. C. COLWELL, 'Scribal Habits', *art. cit.*, in regard to the errors found in  $\mathfrak{P}^{75}$ : itacisms, p. 110-111; nonsense readings, p. 111; homoioteleuton and dittography, p. 112; remote harmonization, p. 113; harmonization to the immediate context, p. 113; influence of similar forms, p. 115; single letter errors, p. 116. In each category, the scribes of  $\mathfrak{P}^{45}$ ,  $\mathfrak{P}^{66}$ , and  $\mathfrak{P}^{75}$  are cited separately in regard to their propensity toward such errors.

sufficient to alter the otherwise relatively independent streams of textual descent.<sup>26</sup> It thus would be no surprise to find that the early papyrus documents used as the basis of the Alexandrian archetype for each NT book were for the most part left uncorrected in regard to transcriptional error, particularly in cases where the resultant reading was sensible.

### The present focus: errors of omission caused primarily by homoioteleuton

*The kind of mistake which has most affected the text of the New Testament is accidental omission though homoioteleuton and the like.*

G. D. Kilpatrick<sup>27</sup>

One case of error which perhaps is easier to detect than others is accidental omission caused by skipping forward to an identical letter or combination of letters. Backward skips of course produce what all term 'dittography', while forward skips result in the more precise categories of 'haplography', 'homoioteleuton', and 'homoioarcton'. For the present study all such leaps forward which result in the loss of letters, syllables, words, or phrases will be termed 'homoioteleuton', even if such is not always technically correct<sup>28</sup>.

If the exemplar utilized as a base for the Alexandrian recension contained transmissional corruptions and errors which left sensible resultant readings, typical of what might be found in the 'uncontrolled popular manuscripts' of the second century, one should not be surprised to find various expansions, stylistic alterations, and otherwise sensible readings in the recensional product which did not originate with the revising editor, but which were already present in the preceding 'mixed text' exemplar<sup>29</sup>. This also would include in particular many cases of homoioteleuton,

<sup>26</sup> See M. A. ROBINSON, 'Preliminary Observations on the *Pericope Adulteræ* based on Complete Collations of All Available Continuous-text Manuscripts and over 100 Lectionaries', forthcoming in *Filologia Neotestamentaria*.

<sup>27</sup> G. D. KILPATRICK, 'The Greek New Testament Text of Today and the *Textus Receptus*', in H. ANDERSON - W. BARCLAY, eds., *The New Testament in Historical and Contemporary Perspective: Essays in Memory of G. H. C. Macgregor*, Oxford, Basil Blackwell, 1965, p. 195. Kilpatrick cites several examples which demonstrate 'how prevalent this kind of mistake is and how frequently the *Textus Receptus* and its allies preserve the original reading' (p. 196).

<sup>28</sup> Perhaps Kenyon's simple abbreviated 'hom.' would be preferable; however, even this remains questionable as a technical term since it fails to distinguish between simple haplography of repeated letters, syllables, words, or phrases and cases where identical forms of text are more widely separated.

<sup>29</sup> Cf. J. DUPLACY, *op. cit.*, p. 129: 'Leurs ressemblances supposaient une certaine communauté d'origine'.

omitting short words, phrases, syllables, and letters, as demonstrated within the early papyri found in Egypt during the later second and third centuries<sup>30</sup>.

In cases where several Alexandrian witnesses share an error which could be explained by homoioteleuton, a strong presumption exists that such an error was originally present in the archetype exemplar and was not merely coincidental to the scattered witnesses which contain it<sup>31</sup>. Of course, the more Alexandrian manuscripts which might witness to such a possible error, the stronger the case will appear to be. Lack of numeric support, however, does not necessarily imply the absence of the error in the archetype, since it is highly possible that in the course of time individual scribes were able to repair the damage and restore the missing portion of text either by comparison with another manuscript or from familiarity with a specific wording which would prompt the repair of a defective text.<sup>32</sup> Similarly, cases of possible error of this category with support from manuscripts representing divergent texttypes does not negate the hypothesis as applied to the Alexandrian archetype, but serves only to demonstrate that 'some types of errors are natural enough that they could have been made by more than one scribe at the same variant'<sup>33</sup>.

<sup>30</sup> See on this point in particular J. R. ROYSE, 'Scribal Leaps', *art. cit. (supra, n. 20)*; also IDEM, 'Scribal Habits', *art. cit. (supra, n. 20)*, p. 153-154; IDEM, 'Scribal Tendencies', *art. cit. (supra, n. 20)*, p. 242-244; also P. M. HEAD, 'Observations', *art. cit. (supra, n. 20)*, p. 247, who concludes 'in support of Royse's thesis, that in fact omission is the more common scribal habit' and that 'we should not prefer the shorter reading, but rather prefer the longer reading (other factors being equal)'.

<sup>31</sup> E. TOV, 'Criteria for Evaluating Textual Readings: The Limitations of Textual Rules', *HTR* 75 (1982), p. 441, correctly notes that cases of 'scribal haplography and *homoioteleuton/homoioarcton (parablepsis)* are not covered' by the supposed 'rule' of the shorter reading being preferred, and also adds in regard to shorter readings in general that 'it is often hard to distinguish between a scribal phenomenon and a content addition/omission'. Thus, while the examples listed herein might for the most part have derived from accidental omission as suggested, in some cases deliberate recensional alteration may perhaps be postulated with merit as an alternative explanation.

<sup>32</sup> Singular readings of various manuscripts remain excluded from the present study for reasons noted above, since these cannot demonstrate 'archetypal integrity' due to their singular nature.

<sup>33</sup> J. R. ROYSE, 'Scribal Leaps', *art. cit.*, p. 542. As Royse also notes on the same page, 'the possibility of a scribal leap exists at any time within the transmission of the text', and 'agreement in omission by various witnesses can be nothing more than coincidental agreement in error', which has a high likelihood of occurrence 'even in manuscripts of high quality'. Royse concludes from this that 'the frequency of errors caused by leaps was so high in at least some manuscripts that coincidental agreement is not only possible, but even certain', citing manuscripts  $\aleph$  and B in particular. He then states (p. 543) that 'given the evident frequency with which scribes even of manuscripts possessing the 'age and quality' of

The examples herein submitted are those which appear to reflect errors stemming from the presumed Alexandrian archetypal papyrus exemplar, which errors were present in that archetype manuscript *before* the recensional process began that led to the  $\Phi^{75}$ /B type of text. These errors remained uncorrected due to the resultant reading 'making sense' of a reasonable sort. Since such errors would be less likely to be corrected, their perpetuation in later representatives of that texttype is not surprising, even though not all manuscripts of that texttype might retain the primitive error of the archetype<sup>34</sup>. Note that no attempt has been made to list all possible cases where homoioteleuton may have affected the text of the Alexandrian archetype; the examples given are only several among literally hundreds which could have been adduced<sup>35</sup>.

The examples of error by homoioteleuton are separated into various categories which reflect those cited by Colwell<sup>36</sup>, Royse, Head, and others<sup>37</sup>. These current examples suggest that the Alexandrian archetype

---

$\Phi^{46}$ ,  $\aleph$ , and B, perpetrated such leaps, it would be an incredible coincidence if no two manuscripts ever agreed in making a leap at the same place independently' with 'the resulting omission ... [able to] survive in manuscripts of various ages and textual types'. It should be noted, however, that a high frequency of agreement in cases of possible homoioteleuton among manuscripts of the *same* texttype points more to an archetypal origin rather than to mere coincidence.

<sup>34</sup> As noted by J. R. ROYSE, 'Scribal Leaps', *art. cit.*, p. 542, 'where the chief evidence for omission is only a few Alexandrian manuscripts, this agreement may well be due simply to the fact that their common ancestor made the leap, which remained uncorrected in the transmission to the later manuscripts. ... When the few manuscripts involved are themselves early..., the hypothetical ancestor must naturally be very early indeed'. Yet, Royse notes that it is equally true that 'the resulting omission could survive in manuscripts of various ages and textual types', and may reflect some independent instances of the identical error occurring among those witnesses (p. 543).

<sup>35</sup> Although all of the examples presented in this paper were compiled independently, some of them can be found cited in J. R. ROYSE, 'Scribal Leaps', *art. cit.*, as well as one in VAGANAY - AMPHOUX, p. 54-55. This demonstrates that researchers reflecting widely differing perspectives can come to similar conclusions on this point, and this may indicate a basic validity to the hypothesis herein presented.

<sup>36</sup> E. C. COLWELL, 'Scribal Habits', *art. cit.* (*supra*, n. 20), p. 116, suggests that many transpositional variations appear to have arisen from homoioteleuton and attempted restoration: 'by a leap the scribe jumps over a word, copies the following word, looks back at his exemplar, catches his error, and writes in the omitted word out of order'. From this Colwell maintains that 'it may be assumed that most changes in word order are due to scribal error'. Since the cause and correction of transpositional rearrangement is more problematic, such cases are not a focus in the present paper, nor the other types of errors noted by Colwell, including what he terms 'the larger common error: the omission of short words' (p. 120).

<sup>37</sup> E. C. COLWELL, 'Scribal Habits', *art. cit.*, discusses leaps from the same to the same, the omission of short words (p. 112), and the tendency of different scribes to omit single letters, syllables, short words, or phrases (p. 116). J. R. ROYSE, 'Scribal Leaps', *art. cit.*, does not

reflects many differing categories of omission-length, and it is not necessarily possible to categorize the scribe(s) of that papyrus archetype as tending more toward one length of omission more than another<sup>38</sup>.

Certainly, the suggestion regarding accidental error, particularly by homoioteleuton, is but one factor which may have affected the transmissional development of the Alexandrian archetype reading. In many instances other factors may have affected the transmissional causes of any given example within a variant unit<sup>39</sup>. No attempt is made within this paper to offer a complete conspectus of the arguments which might be brought to bear upon each cited variant<sup>40</sup>; in a few cases further discussion is provided in a footnote, suggesting other proximate causes of variation beyond the accidental transcriptional factors which here function as the primary material under examination<sup>41</sup>.

### Possible cases of homoioteleuton in the Alexandrian archetype

*An argument based on a mechanical error, such as haplography, is always better than an argument based on a deliberate change in the text.*

David Noel Freedman<sup>42</sup>

In the following examples, it is suggested that the Alexandrian archetype was a papyrus manuscript which in the process of transmission had lost portions of text due primarily to scribal error, and in particular to homoioteleuton.<sup>43</sup> Some instances of omission may derive from errors

---

consider length of omission the primary factor, but that 'sameness or close similarity in any two portions of text would be sufficient to facilitate such a leap' (p. 545).

<sup>38</sup> J. R. ROYSE, 'Scribal Leaps', *art. cit.*, p. 551, n. 39, does suggest that 'leaps omitting entire words probably have a better chance of going unnoticed by the scribe himself or by later correctors or copyists'.

<sup>39</sup> As J. R. ROYSE, 'Scribal Leaps', *art. cit.*, p. 542, notes, 'the probability of omission by a leap in a given case may be considered higher or lower by various scholars when the full range of evidence and relevant issues is examined'.

<sup>40</sup> J. R. ROYSE, 'Scribal Leaps', *art. cit.*, p. 551, n. 32, correctly notes that 'The (prior) question is not which variant is authentic, but what transcriptional errors are possibilities to be considered'.

<sup>41</sup> As VAGANAY - AMPHOUX, p. 55, warn in regard to cases of haplography, homoioteleuton, or dittography, 'a hastily formed judgement about their cause could lead to wrong conclusions'.

<sup>42</sup> D. N. FREEDMAN, 'Caution: Bible Critic at Work', *Bible Review* 15:1 (1999), p. 43.

<sup>43</sup> It is recognized that the reading of the majority Byzantine Textform could be alleged in places to result from omission by homoioteleuton (e.g., in *Jude* 15, the Byzantine reading σκληρων ων [ℳ *rell* NA<sup>27</sup>] could have derived from the Alexandrian σκληρων λογων ων [ℳ C 33 81 323 630 1241 1505 1739 *al* vg<sup>ms</sup> sy sa] due to ων [ ] ων). However, it is transmissionally unlikely that an error of homoioteleuton would fail to be corrected within the dominant

made by previous scribes who were part of the same line of transmission in that region<sup>44</sup>. The overriding principle remains that errors of omission which produce sensible readings are those least likely to be corrected during the transmissional process<sup>45</sup>. In the examples provided, the reading of the Byzantine Textform (generally subsumed in NA<sup>27</sup> within the  $\mathfrak{M}$  siglum) is considered to be the base text from which the error of omission occurred; shorter readings which dominate among Alexandrian witnesses but which differ from  $\mathfrak{M}$  reflect (under the present theory) the Alexandrian archetype as it stood following the accidental omission but before recensional activity occurred relevant to that archetype<sup>46</sup>.

An illustrative example of the phenomenon appears in *Jude* 15, where NA<sup>27</sup> and  $\mathfrak{M}$  agree, but where each of the shorter readings appears to have arisen by homoioteleuton from either the majority reading or an assimilated variant thereof (suggested instances of homoioteleuton are indicated by an arc [ ]):

<i>Jude</i> 15	παντων των εργαων ασεβεις	αυτων ων ησεβησαν	$\mathfrak{M}$ A B 33 vg sy <sup>h</sup> bo NA <sup>27</sup>
	παντων των εργαων	αυτων ων ησεβησαν	C 1243 1846 pc vg <sup>ms</sup> (α [ ] α)
	παντων των εργαων	ων ησεβησαν	$\aleph$ 322 323 1241 1739 1881 2298 pc sy <sup>ph</sup> sa (ων [ ] ων)
	παντων	ων ησεβησαν	$\Psi^*$ (ων [ ] ων)
	παντων των εργαων των ασεβειων	αυτων ων ησεβησαν	$\Psi^c$
	παντων των ασεβειων	ων ησεβησαν	630 1505 1852 pc (ων [ ] ων, ων [ ] ων)

stream of transmission, especially when the scribes responsible for the preservation and perpetuation of that stream are considered to have preferred a smoother and fuller text. In the case of *Jude* 15, the Alexandrian revisers apparently opted for a smoother explanatory phrasing over against the more abrupt and syntactically harsher majority tradition.

<sup>44</sup> See in this regard L. Kalevi LOIMARANTA, 'The Gospel of Matthew: Is a Shorter Text Preferable to a Longer One? A Statistical Approach', in J. NEUSNER, ed., *Approaches to Ancient Judaism, Volume X*, Atlanta, Scholars Press, 1997, p. 171-187. LOIMARANTA specifically notes (p. 179) that 'The Alexandrian manuscripts  $\aleph$  and B, and with them the texts of W/H and UBS, are characterised by a great number of omissions of all lengths' and that 'The great majority of these omissions are obviously caused by scribes' negligence'.

<sup>45</sup> L. K. LOIMARANTA, *art. cit.*, p. 176, not only notes that 'homoioteleuton is an important cause of many omissions', but concludes that 'The canon lectio brevior potior is definitely erroneous' (p. 177, emphasis original).

<sup>46</sup> In many cases,  $\mathfrak{M}$  and NA<sup>27</sup> agree regarding the original form of the text, while a reading found in the apparatus reflects the Alexandrian archetype as occasioned by an accidental omission. In some cases the NA<sup>27</sup> reading is enclosed in brackets [ ] to indicate text-critical uncertainty concerning the original reading, even though the reading given in the text 'shows the preference of the editors' (NA<sup>27</sup>, p. 49\*). When such uncertainty is indicated, Alexandrian omission by homoioteleuton should have been a considered factor where applicable.



Another example is *1 Pet* 3,1, where NA<sup>27</sup> and  $\mathfrak{M}$  again agree: here the Alexandrian archetype and subsequent omission in its successors readily can be traced:

*1 Pet* 3,1    IWA KAI EITIVES    R P<sup>72</sup> S A P Ψ 33 vg Cl NA<sup>27</sup>  
                IWA EI KAITIVES    C K 69 945 1241 1739 *al* (this transposition reflects the  
   Alexandrian archetype)  
                IWA EI TIVES    P<sup>81vid</sup> B 614 630 *al r z* vg<sup>nss</sup> sy<sup>h</sup> cop Spec (L ∩ U)<sup>47</sup>

The examples which follow reflect various categories of homoioteleuton-based omission, ranging from a single letter lost by haplography to the omission of whole words, phrases, and longer passages.<sup>48</sup> This phenomenon is readily demonstrable throughout the NT.

*Loss of a single letter:*

*Lk* 17,24 αστραπη η αστραπτουσα    ⲙⲁⲃ  
 αστραπη αστραπτουσα    ⲡ<sup>75</sup> Ⲗ ⲗ Ⲡ ⲛ ⲟ ⲩ ⲉ ⲑ ⲥ ⲓ ⲫ<sup>1</sup> ⲫ<sup>13</sup> 579 892 1241 2542 *al*  
     ⲕⲁ<sup>27</sup> (η ϝ η)<sup>49</sup>

*I Thes* 5,2 οτι ημερα    ⲙⲁ ⲣⲱ 0278 1881  
 οτι ημερα    Ⲗ Ⲕ ⲃ ⲉ ⲑ Ⲓ Ⲣ 33 81 1739 2464 *pc* ⲕⲁ<sup>27</sup> (η ϝ η)

*Loss of a single syllable or short section within a word:*

*Lk* 6,3    ο εποίησεν Δαυιδ    οποτε επεινασεν     $\mathfrak{M} A \Theta f^{13}$   
ο εποίησεν Δαυιδ    οτε επεινασεν     $\mathfrak{P}^4 \aleph B C D L W \Delta \Psi f^1 579\ 892\ 1241$   
 $1424\ 2542\ al\ nA^{27}\ (\omicron \cap \omicron)^{50}$

*Lk* 15,9    συγκαλειται τας     $\mathfrak{M} A D W f^1 f^{13}$   
συγκαλει    τας     $\mathfrak{P}^{75} \aleph B K L N \Delta \Theta \Psi 579\ 892\ 1424\ al\ nA^{27}\ (\iota \tau \cap \iota \tau)^{51}$

*Lk* 24,40    ειπων επεδειξεν     $\mathfrak{M} A W \Theta \Psi f^{13}$   
ειπων    εδειξεν     $\mathfrak{P}^{75} \aleph B L N f^1 33\ 579\ 892\ 1241\ \ell-844\ al\ nA^{27}\ (\epsilon \cap \epsilon)^{52}$

<sup>47</sup> The remaining readings *iva kai olives* (81 1881) and *iva olives* (1505 *pc sy<sup>p</sup>*) reflect respectively a corruption of the base text and a likely corruption of the  $\Phi^{81vid}$  B resultant text.

<sup>48</sup> Minor variations which are not directly related to homoioteleuton or the Alexandrian archetype are generally omitted from the citations.

<sup>49</sup> In the phrase concluding the preceding verse, μη απελθητε μηδε διωξητε (read by both  $\mathfrak{M}$  and NA<sup>27</sup>), some of the same manuscripts cited for omission of η also appear to omit by what is apparently ‘phonetic homoioteleuton’:  $\mathfrak{D}^{75}$  B and  $f^{13}$  omit απελθητε μηδε, apparently by η ∩ ε.

<sup>50</sup> Although homoioteleuton is suggested, the NA<sup>27</sup> reading also harmonizes with the parallels *Mk* 2, 25 and *Mt* 12, 3 (not mentioned in the NA<sup>27</sup> apparatus when its main text is in view). This further indicates its secondary nature in *Lk*. Cf. also the NA<sup>27</sup> bracketed [οὐτες] at the end of this phrase in *Lk* (supported by  $\mathfrak{M}$  A C  $\Psi$   $f^{13}$ ): its omission in  $\mathfrak{P}^4$   $\mathfrak{B}$   $\mathfrak{D}$   $\mathfrak{L}$   $\mathfrak{W}$   $\Theta$   $f^1$  33 579 700 892 1241 2542 *pc* parallels *Mk* 2, 25 and *Mt* 12, 3, while the  $\mathfrak{M}$  reading remains non-harmonizing.

<sup>51</sup> Cf. *Lk* 15, 13, where *Dr/NA*<sup>27</sup> read συναγαγων, but *P*<sup>75</sup> pc read συναγων (γ η γ).

<sup>52</sup> Cf. *Lk* 15, 22, where  $\mathfrak{M}/\text{NA}^{27}$  read  $\epsilon\chi\epsilon\nu\epsilon\gamma\kappa\alpha\tau\epsilon$ , but  $\mathfrak{P}^{75}$  579 1241 read  $\epsilon\nu\epsilon\gamma\kappa\alpha\tau\epsilon$  ( $\epsilon \cap \epsilon$ ).

*Jn* 20, 18 απαγγελλουσα     $\mathfrak{M} \mathfrak{P}^{66c} \mathfrak{N}^2 \text{DL}\Theta f^1 f^{13}$   
 αγγελλουσα     $\mathfrak{P}^{66c} \mathfrak{N}^* \text{A B 078 0250 } pc \text{ a d e NA}^{27} (\alpha \Pi \alpha)$

*Loss of a single word of one or more syllables:*

*Mt* 5, 13 εξω και καταπατεισθαι     $\mathfrak{M} (\mathfrak{P}^{86c}) \text{DW}\Theta f^{13}$   
 εξω    καταπατεισθαι     $\mathfrak{P}^{86c} \mathfrak{N} \text{BC } f^1 33 892 pc (\kappa \Pi \kappa)$

*Mt* 5, 22 αυτου εικη ενοχος     $\mathfrak{M} \mathfrak{N}^2 \text{DLW}\Theta 0273 f^1 f^{13} 33 \text{ it sy cop Ir}^{lat} \text{Or}^{mss} \text{Cyp Cyr}$   
 αυτου    ενοχος     $\mathfrak{P}^{64} \mathfrak{N}^* \text{B 1424}^{mg} pc \text{ aur vg Or Jer}^{mss} \text{NA}^{27} (\epsilon \Pi \epsilon)^{53}$

*Mt* 11, 8 εν μαλακοις ιματιοις ημφιεσμενον     $\mathfrak{M} \text{CLW}\Theta 0233 f^1 f^{13} 33 \text{ b f h l sy cop}$   
 εν μαλακοις    ημφιεσμενον     $\mathfrak{N} \text{BDZ } pc \text{ lat NA}^{27} (\text{οις } \Pi \text{οις})^{54}$

*Mt* 11, 15 ο εχων ωτα ακουειν ακουετω     $\mathfrak{M} \mathfrak{N} \text{CLWZ}\Theta f^1 f^{13} 33 \text{ lat sy}^c \text{sy}^p \text{sy}^h \text{cop Justin}$   
 ο εχων ωτα    ακουετω     $\text{BD 700 } pc \text{ k sy}^s \text{NA}^{27} (\text{ακου } \Pi \text{ακου})^{55}$

*Mt* 11, 17 εθρηνησαμεν υμιν και     $\mathfrak{M} \text{CLW}\Theta f^{13} 33 \text{ it sy}$   
 εθρηνησαμεν    και     $\mathfrak{N} \text{BDZ } f^1 892 pc \text{ lat cop NA}^{27} (\nu \Pi \nu)^{56}$

*Mt* 18, 19 παλιν αμην λεγω υμιν     $\mathfrak{M} \text{B } (\Theta) 058 078 f^{13} 33 \text{ it sy}^s \text{sy}^c \text{sa mae bo}^{mss} [\text{NA}^{27}]$   
 παλιν    λεγω υμιν     $\mathfrak{N} \text{DL}\Gamma f^1 579 892 al \text{ lat sy}^p \text{bo } (\nu \Pi \nu)$

*Mt* 23, 3 ειπωσιν υμιν τηρειν     $\mathfrak{M} \text{W 0102 0107 } f^{13} 33 q \text{ sy}^p \text{sy}^h$   
 ειπωσιν υμιν     $\mathfrak{N} \text{BDLZ}\Theta 0281 f^1 892 pc \text{ lat sy}^s \text{sy}^c \text{cop Ir}^{lat} \text{NA}^{27}$   
 (ν Π ν)

*Mt* 28, 14 πεισομεν αυτον και     $\mathfrak{M} \text{ACDLW 0148 0234 } f^1 f^{13} \text{ lat sy}$   
 πεισομεν    και     $\mathfrak{N} \text{B}\Theta 33 \ell\text{-}844 \ell\text{-}2211 \text{ e } [\text{NA}^{27}] (\nu \Pi \nu)$

<sup>53</sup> Contrary to the usual explanation favoring the Alexandrian reading, it is far easier to postulate an independent omission by homoioteleuton in a very small handful of witnesses than to presume a deliberate recensional alteration intended to mollify the stringency of the command.

<sup>54</sup> The  $\text{NA}^{27}$  apparatus suggests that  $\mathfrak{M}$  harmonizes to *Lk* 7, 25; however, the differences which remain between the texts tend to preclude a single-word harmonization. Compare the divergences in  $\mathfrak{M}$  of each passage: *Mt* 11, 8, εξηλθατε; τα μαλακια φορουντες; οικους των βασιλε[ι]ων; *Lk* 7, 25, εξεληλυθατε; εν ιματισμω ενδοξω και τρυφη υπαρχοντες; βασιλεις. Note that  $\text{NA}^{27}$  in *Lk*, by reading εξηλθατε ( $\mathfrak{P}^{75vid} \mathfrak{N} \text{A B D L W } \Xi (f^1) f^{13} 33 565 579 [700 892, \text{-}\Theta\epsilon\tau\epsilon] 1241 1424 2542 al$ ), reflects *Alexandrian* harmonization to the Matthean parallel, yet εξεληλυθατε in *Lk* ( $\mathfrak{M} \Theta \Psi$ ) resists any trend toward harmonization.

<sup>55</sup> The fact that this particular omission occurs three times in Matthew suggests recensional activity rather than accident in the archetype. Cf. *Mt* 13, 9 and *Mt* 13, 43. Yet, apart from B, no other manuscript appears to read the omission in all three places. *Lk* 8, 8; 14, 35, read the  $\mathfrak{M}$  form without significant variation (*Mk* 4, 9 has ος εχει for ο εχων and *Mk* 4, 23 has ει τις εχει). Yet in *Mk* 7, 16 the entire phrase (beginning with ει τις εχει) is omitted by  $\mathfrak{N} \text{BL}\Delta^* 0274 28 2427 \text{ sa}^{mss} \text{bo}^{pt}$  while included by  $\mathfrak{M} \text{ADW}\Theta f^1 f^{13} 33 \text{ latt sy sa}^{mss} \text{bo}^{pt}$ . In *Mt* 25, 29, the phrase is not present in  $\mathfrak{M}$ , but has been inserted from lectionary usage by  $\text{C}^3 \text{H } 892^{mg} pc$  (added post *Mt* 25, 30 by  $\Gamma f^{13} pc$ ). Similar lectionary-based insertions occur in a few manuscripts following *Lk* 21, 4 ( $\Gamma f^{13} 892^{mg} al$ ) and *Lk* 12, 21 ( $\text{U } f^{13} 579 892^c al$ ). Not to be neglected are the seven occurrences in the Apocalypse (2, 7.11.17.29; 3, 6.13.22) with the unique form ο εχων ους ακουσατω τι το  $\pi\omega\alpha$  λεγει ταις εκκλησαις; also *Rev* 13, 9, ει τις εχει ους ακουσατω (cf. *Mk* 4, 23; 7, 16). These offer some impetus for the omission of ακουειν in the Matthean passages.

<sup>56</sup> Cf. the parallel *Lk* 7, 32, with many of the same witnesses omitting. The presence or absence of υμιν is consistent in either the  $\text{NA}^{27}$  or  $\mathfrak{M}$  texts, regardless of parallels.

- Mk* 1,4 και κηρυσσων  $\mathfrak{M} \mathfrak{N} \mathfrak{A} \mathfrak{L} \mathfrak{W} \Delta f^1 f^{13} 892 \text{ sy}^h \text{ sa? bo NA}^{27}$   
κηρυσσων  $\mathfrak{B} \mathfrak{D} \Theta 28 33 700 2427 \ell\text{-}2211 \text{ pc lat sy}^p \text{ bo}^{\text{ms}} (\kappa \cap \kappa)$
- Mk* 1,13 ην εκει εν τη ερημω  $\mathfrak{M} \mathfrak{W} \text{ sy}^p \text{ sy}^h$   
ην εν τη ερημω  $\mathfrak{N} \mathfrak{A} \mathfrak{B} \mathfrak{D} \mathfrak{L} \Theta 13 33 579 892 2427 \text{ pc lat cop Or Eus NA}^{27}$   
(ε ∩ ε)<sup>57</sup>
- Mk* 8,16 αλληλους λεγοντες οτι  $\mathfrak{M} \mathfrak{A} \mathfrak{C} \mathfrak{L} \Theta 0131 f^{13} 33 \text{ aur fl vg sy bo}$   
αλληλους οτι  $\mathfrak{P}^{45} \mathfrak{N} \mathfrak{B} \mathfrak{D} \mathfrak{W} f^1 28 565 700 2427 2542 \text{ pc it sa NA}^{27}$   
(ς ∩ ς)<sup>58</sup>
- Mk* 13,7 δει γαρ γενεσθαι  $\mathfrak{M} \mathfrak{N}^2 \mathfrak{A} \mathfrak{D} \mathfrak{L} \Theta f^1 f^{13} 33 \text{ latt sy}^s \text{ sy}^h \text{ sa}^{\text{ms}} \text{ bo}^{\text{ms}}$   
δει γενεσθαι  $\mathfrak{N}^* \mathfrak{B} \mathfrak{W} \Psi 2427 \text{ sy}^p \text{ sa}^{\text{ms}} \text{ bo NA}^{27} (\gamma \cap \gamma)^{59}$
- Mk* 15,39 οτι ουτως κραζας εξεπνευσεν  $\mathfrak{M} \mathfrak{A} \mathfrak{C} f^1 f^{13} 33 2427 \text{ lat sy}$   
οτι ουτως εξεπνευσεν  $\mathfrak{N} \mathfrak{B} \mathfrak{L} \Psi 892 \text{ pc sa (bo) NA}^{27} (\varsigma \cap \varsigma)^{60}$   
οτι κραζας εξεπνευσεν  $\mathfrak{W} \Theta 565 2542^s \ell\text{-}844 \text{ sy}^s$
- Lk* 2,38<sup>a</sup> και αυτη αυτη τη ωρα  $\mathfrak{M} \Theta f^1 f^{13} \text{ lat}$   
και αυτη τη ωρα  $\mathfrak{N} \mathfrak{A} \mathfrak{B} \mathfrak{D} \mathfrak{L} \mathfrak{W} \Delta \Xi \Psi 0130 33 579 \ell\text{-}844 \ell\text{-}2211 \text{ pc NA}^{27}$   
(αυτη ∩ αυτη)
- Lk* 2,38<sup>b</sup> λυτρωσιν εν Ιερουσαλημ  $\mathfrak{M} \mathfrak{A} \mathfrak{D} \mathfrak{L} \Theta \Psi 0130 f^{13} 33 \text{ sy}^h$   
λυτρωσιν Ιερουσαλημ  $\mathfrak{N} \mathfrak{B} \mathfrak{W} \Xi 1 565^* \text{ pc lat sy}^s \text{ sy}^p \text{ cop Ir}^{\text{lat}} \text{ NA}^{27} (\nu \cap \nu)$
- Lk* 2,40 εκραταιουτο πνι πληρουμενον  $\mathfrak{M} \mathfrak{A} \Theta \Psi f^1 f^{13} 33 \text{ aur f q (r}^1 \text{) sy}^p \text{ sy}^h \text{ bo}^{\text{ms}}$   
(Epiph)  
εκραταιουτο πληρουμενον  $\mathfrak{N} \mathfrak{B} \mathfrak{D} \mathfrak{L} \mathfrak{N} \mathfrak{W} \text{ pc lat sy}^s \text{ cop Or}^{\text{lat}} \text{ NA}^{27} (\pi \cap \pi)$
- Lk* 2,51 παντα τα ρηματα ταυτα  $\mathfrak{M} \mathfrak{N}^2 \mathfrak{C} \mathfrak{L} \Theta \Psi f^1 f^{13} 33 \text{ lat sy}^c \text{ sy}^h$   
παντα τα ρηματα  $\mathfrak{N}^* \mathfrak{B} \mathfrak{W} \text{ pc e sy}^s \text{ sy}^p \text{ NA}^{27} (\tau \alpha \cap \tau \alpha)$
- Lk* 6,2 τι ποιειτε αουκεξεστιν ποιειν τοις σαββασιν  $\mathfrak{M} (\mathfrak{N} \text{ ποιειται}) \mathfrak{A} \mathfrak{C} \Theta f^1 \text{ q}$   
τι ποιειτε αουκεξεστιν τοις σαββασιν  $\mathfrak{P}^4 \mathfrak{P}^{75\text{wid}} \text{ B } 700 \text{ pc lat sa bo}^{\text{pt}}$   
 $\text{NA}^{27} (\iota \nu \cap \iota \nu)^{61}$

<sup>57</sup> While the  $\mathfrak{M}$  reading could be alleged as conflation due to the minority ην εκει *solus* ( $\mathfrak{K} f^1 69 565 700 1424 2542 \text{ al sy}^s$ ), such would be unlikely given the overall late dates of the latter Greek manuscripts ( $\text{sy}^s$ , while early, apparently reflects an independent situation). The omission of εν τη ερημω may be stylistic, removing a redundancy (cf. *Mk* 1, 12, εις την ερημον).

<sup>58</sup>  $\text{NA}^{27}$  suggests assimilation to *Mt* 16, 7, but  $\mathfrak{M}$  is otherwise not parallel: *Mk* in  $\mathfrak{M}$  reads και διελογιζοντο προς αλληλους λεγοντες οτι αρτους ουκ εχομεν; *Mt* in  $\mathfrak{M}$  reads οι δε διελογιζοντο εν εαυτοις λεγοντες οτι αρτους ουκ ελαβομεν. Were harmonization indeed a factor in *Mk*, it becomes surprising that the remaining differences were left *unharmonized*.

<sup>59</sup> The  $\mathfrak{M}$  harmonization alleged in  $\text{NA}^{27}$  is impossible: *Lk* 21, 9 reads δει γαρ παντα γενεσθαι, while *Mt* 24, 6 in  $\mathfrak{M} \mathfrak{C} \mathfrak{W} 0102 f^{13} \text{ sy}^p \text{ sy}^h$  reads δει γαρ παντα γενεσθαι. Παντα or ταυτα were more likely to have been harmonized rather than the simple connective γαρ.

<sup>60</sup> Although some might allege  $\mathfrak{M}$  to be the result of conflation, the fact that one of the needed pre-conflationary elements exists primarily in later Caesarean witnesses tends to negate this possibility.

<sup>61</sup> The parallel alleged by  $\text{NA}^{27}$  to *Mt* 12, 2 is not convincing. In *Mt* the issue is a statement, while in *Lk* it appears as a question with a change from third person in *Mt* to second person in *Lk*. Of the two parallel phrases in  $\mathfrak{M}$ , *only* the words ουκ εξεστιν ποιειν agree. A claim for harmonization is not enhanced by urging a one-word parallel from two quite disparate sentences. Accidental omission by homoioteleuton is clearly the stronger case (the Markan parallel, *Mk* 2, 24, lacks all forms of ποιειν).

- Lk* 10,42 αφαιρεθησεται απ αυτης  $\mathfrak{M} \mathfrak{P}^3 \mathfrak{P}^{75} \mathfrak{K}^2 \text{ACW}\Theta \Psi f^1 f^{13} 33 \text{ lat}$   
 αφαιρεθησεται αυτης  $\mathfrak{K}^* \text{BDL} 579 \text{ pc it Cl Or NA}^{27} (\alpha \cap \alpha)$
- Lk* 11,34 οταν ουν ο οφθαλμος  $\mathfrak{M} \text{AC}\Theta \Psi f^1 f^{13} 33 \text{ sy}$   
 οταν ο οφθαλμος  $\mathfrak{P}^{45} \mathfrak{P}^{75} \mathfrak{K} \text{BLW} 070 1241 \text{ pc NA}^{27} (\text{o} \cap \text{o})^{62}$
- Lk* 19,15 ινα γνοι τις τι διεπρ.  $\mathfrak{M} \text{A}\Theta 047 f^1 f^{13} 33 \text{ lat sy}^p \text{ sy}^h$   
 ινα γνοι τι διεπρ.  $\mathfrak{K} \text{BDL}\Psi 579 \text{ e sy}^s \text{ NA}^{27} (\text{τι} \cap \text{τι})$   
 ινα γνοι τι επρ. 2542 (τι  $\cap$  τι)
- Lk* 22,18 εως ουτου  $\mathfrak{M} \text{ADW}^c \Theta \Psi f^{13}$   
 εως ου  $\mathfrak{K} \text{BC}^{\text{vid}} \text{L} f^1 579 892 2542 \text{ pc NA}^{27} (\text{o} \cap \text{o})$
- Lk* 23,8 ακουειν πολλα περι αυτου  $\mathfrak{M} \text{AW}\Psi \text{ lat sy}^p \text{ sy}^h$   
 ακουειν περι αυτου  $\mathfrak{P}^{75} \mathfrak{K} \text{BDKL}\Theta \Psi 070 f^1 579 1241 2542 \text{ al sy}^s \text{ sy}^c$   
 cop  $\text{NA}^{27} (\pi \cap \pi)$
- Lk* 24,12 οθουια κειμενα μονα και  $\mathfrak{M} \Theta \Psi 079 f^1 f^{13} 33 \text{ lat sy}^p \text{ sy}^h \text{ bo}^{\text{ms}}$   
 οθουια μονα και  $\mathfrak{P}^{75} \mathfrak{K}^c \text{BW} 070 \text{ sy}^s \text{ sy}^c \text{ cop NA}^{27} (\alpha \cap \alpha)^{63}$   
 οθουια κειμενα και  $\text{AK} 579 2542 \ell\text{-}844 \ell\text{-}2211 \text{ al vg}^{\text{ww}} \text{ sa}^{\text{ms}} (\alpha \cap \alpha)$   
 οθουια και  $\mathfrak{K}^* (\alpha \cap \alpha)$
- Jn* 6,36 ειπεν δε  $\mathfrak{M} \text{A} f^1 \text{ sy}^{\text{hmg}}$   
 ειπεν ουν  $\mathfrak{K} \text{DN}\Gamma \Theta \Psi f^{13} 33 1241 \ell\text{-}844 \ell\text{-}2211 \text{ al sy}^h \text{ sa}^{\text{mss}}$   
 ειπεν  $\mathfrak{P}^{75 \text{ vid}} \text{BLTW} 579 \text{ pc it sy}^s \text{ sy}^c \text{ sy}^p \text{ cop NA}^{27} (\nu \cap \nu)^{64}$
- Jn* 10,31 εβαστασαν ουν παλιν λιθους  $\mathfrak{M} \mathfrak{P}^{66} \text{A}\Psi f^1 f^{13} f \text{ sy}^h \text{ sa}^{\text{ms}}$   
 εβαστασαν ουν λιθους  $\text{D} \ell\text{-}844 \text{ pc it vg}^{\text{cl}} \text{ sa}^{\text{ms}} \text{ bo} (\nu \cap \nu)$   
 εβαστασαν λιθους  $\mathfrak{P}^{45} \Theta \text{ aur ff}^2 \text{ vg}^{\text{st, ww}} \text{ pbo} (\nu \cap \nu)$   
 εβαστασαν παλιν λιθους  $\mathfrak{K} \text{BLW} 33 \ell\text{-}2211 \text{ pc sy}^p \text{ sa}^{\text{mss}} \text{ ac ac}^2 \text{ NA}^{27} (\nu \cap \nu)$
- Jn* 19,7 κατα τον νομον ημων οφειλει  $\mathfrak{M} \mathfrak{P}^{60 \text{ vid}} \text{A}\Theta f^1 f^{13} 33 \text{ q sy cop}$   
 κατα τον νομον οφειλει  $\mathfrak{P}^{66 \text{ vid}} \mathfrak{K} \text{BD}^s \text{LNW}\Delta \Psi 579 \text{ pc lat bo}^{\text{ms}} \text{ Or NA}^{27}$   
 ( $\nu \cap \nu$ )
- Jn* 20,19 οι μαθηται συνηγμενοι δια  $\mathfrak{M} \mathfrak{K}^2 \Theta 0250 f^1 f^{13} \text{ it vg}^{\text{cl}} \text{ sy}^{\text{h**}} \text{ bo}$   
 οι μαθηται αυτου συνηγμενοι δια  $\text{LD}\Psi 33 \text{ al f sa}$   
 οι μαθηται δια  $\mathfrak{K}^* \text{ABDW} 078 \text{ pc lat sy}^s \text{ sy}^p \text{ ac}^2 \text{ pbo NA}^{27}$   
 ( $\iota \cap \iota$ )<sup>65</sup>
- Acts* 4,17<sup>66</sup> λαον απειλη απειλησωμεθα  $\mathfrak{M} (\text{E}) \Psi 33 \text{ sy}^h$   
 λαον απειλησωμεθα  $\mathfrak{P}^{74} \mathfrak{K} \text{ABD} 323 614 945 1739 \text{ pc lat NA}^{27}$
- Acts* 17,26 εξ ενος αιματος παν εθνος  $\mathfrak{M} \text{DE} \text{ gig sy Ir}^{\text{lat}}$   
 εξ ενος παν εθνος  $\mathfrak{P}^{74} \mathfrak{K} \text{AB} 33 81 323 1175 1739 \text{ pc vg cop Cl}$   
 $\text{NA}^{27} (-\text{os} \cap -\text{os})$

<sup>62</sup>  $\text{NA}^{27}$  suggests that  $\mathfrak{M}$  is due to harmonization. However, *Mt* 6, 22 does not suggest harmonistic accommodation: *Lk* has οφθαλμος σου οταν ουν while *Mt* reads οφθαλμος εαν ουν.

<sup>63</sup> The  $\text{NA}^{27}$  apparatus treats the presence or absence of μονα as a separate variant. In view of homoioteleuton, the evidence cited reflects a compilation from the separate units presented in  $\text{NA}^{27}$ .

<sup>64</sup>  $\text{NA}^{27}$  appears to derive by homoioteleuton from an archetype containing ουν. It is irrelevant whether ουν is a synonym substitution for an original δε or is itself original.

<sup>65</sup> While either reading could have been the source of the homoioteleuton, the longer reading appears to reflect the Alexandrian archetype.

<sup>66</sup> While  $\mathfrak{M}$  could be claimed as a dittography, this is unlikely in view of the apparent Alexandrian pattern of omission by homoioteleuton.

<i>Rom</i> 12, 15	χαίροντων και κλαίειν χαίροντων κλαίειν	$\mathfrak{M}$ A D <sup>2</sup> sy <sup>p</sup> Tert ( $\Psi$ in hom.) $\mathfrak{P}^{46}$ $\mathfrak{N}$ B D* F G 6 1505 1739 1881 <i>pc</i> latt sy <sup>h</sup> NA <sup>27</sup> (κ ∩ κ) <sup>67</sup>
<i>Rom</i> 13, 1	αι δε ουσαι εξουσαι υπο αι δε ουσαι υπο	$\mathfrak{M}$ D <sup>2</sup> $\Psi$ 33 sy $\mathfrak{N}$ A B D* F G 0285 <sup>vid</sup> 6 81 1506 1739 1881 <i>al</i> latt cop Ir <sup>lat</sup> Or NA <sup>27</sup> (αι ∩ αι, as well as a close similarity between ουσαι and -ουσαι).
<i>1 Cor</i> 11, 27	τον αρτον τουτον τον αρτον	$\mathfrak{M}$ I <sup>vid</sup> 1739 <sup>mg</sup> 1881 a vg <sup>cl</sup> bo Ambst $\mathfrak{P}^{46}$ $\mathfrak{N}$ A B C D F G $\Psi$ 33 1175 1505 1739* 2464 <i>pc</i> lat sy <sup>h</sup> sa Cl NA <sup>27</sup> (τον ∩ τον)
<i>1 Thes</i> 2, 15	τους ιδιους προφητας τους προφητας	$\mathfrak{M}$ D <sup>1</sup> $\Psi$ sy Marcion <sup>T</sup> $\mathfrak{N}$ A B D* F G I P 0208 0278 6 33 81 629 1739 1881 <i>pc</i> latt cop Or NA <sup>27</sup> (ους ∩ ους)
<i>1 Thes</i> 4, 10	τους αδελφους τους εν τους αδελφους εν	$\mathfrak{M}$ $\mathfrak{N}^2$ B D <sup>1</sup> H $\Psi$ 33 <sup>vid</sup> 1739 1881 vg <sup>ms</sup> [NA <sup>27</sup> ] $\mathfrak{N}^*$ A D* F G 629 lat (ους ∩ ους)
<i>1 Thes</i> 4, 11	ταις ιδιαις χερσιν ταις χερσιν	$\mathfrak{M}$ $\mathfrak{N}^*$ A D <sup>2</sup> 33 [NA <sup>27</sup> ] $\mathfrak{N}^2$ B D* F G $\Psi$ 0278 6 104 365 1175 1505 1739 1881 <i>pc</i> sy <sup>h</sup> (αις ∩ αις)
<i>1 Thes</i> 5, 27	τοις αγιοις αδελφοις τοις αδελφοις	$\mathfrak{M}$ $\mathfrak{N}^2$ A $\Psi$ 33 1739 1881 a vg sy bo $\mathfrak{N}^*$ B D F G 0278 <i>pc</i> it sa Ambst NA <sup>27</sup> (-οις α-∩-οις α-) <sup>68</sup>
<i>1 Pet</i> 4, 1	ο παθων εν σαρκι ο παθων σαρκι	$\mathfrak{M}$ K P 69 z vg <sup>ms</sup> $\mathfrak{P}^{72}$ $\mathfrak{N}$ A B C L $\Psi$ 0285 33 81 323 614 630 1241 <sup>s</sup> 1505 1739 NA <sup>27</sup> (ν ∩ ν) (negative apparatus) <sup>69</sup>
<i>Jude</i> 25	μονω σοφω $\overline{\theta\omega}$ μονω $\overline{\theta\omega}$	$\mathfrak{M}$ P $\mathfrak{P}^{72}$ $\mathfrak{N}$ A B C $\Psi$ 33 81 323 630 1241 1505 1739 <i>al</i> latt sy cop (ω ∩ ω) <sup>70</sup>

*Loss of portions of two consecutive words:*

<i>2 Tim</i> 2, 3	συ ουν κακοπαθησον συνκακοπαθησον συνκακοπαθησον	$\mathfrak{M}$ C <sup>3</sup> D <sup>1</sup> H <sup>c</sup> $\Psi$ 1881 <sup>c</sup> sy <sup>h</sup> $\mathfrak{N}$ A C* D* F G H* I P 33 81 104 365 1739 <i>pc</i> m sy <sup>hmg</sup> bo (NA <sup>27</sup> ) (υ ∩ υ) <sup>71</sup> 1881* <sup>vid</sup> (κ ∩ κ)
-------------------	--	--

<sup>67</sup> Cf. *Rom* 12, 17, where  $\mathfrak{M}$  and NA<sup>27</sup> read ενωπιον παντων, but where  $\mathfrak{P}^{46}$  A<sup>1</sup> D\* F G it Lcf Ambst read ενωπιον των (ν ∩ ν). Note that in both 12, 15 and 12, 17,  $\mathfrak{P}^{46}$  D\* F G and the Old Latin omit by homoioteleuton.

<sup>68</sup> Manuscript 33, though reading with  $\mathfrak{M}$ , omits πασιν immediately preceding this phrase by ν ∩ ν. See NA<sup>27</sup>, 'Variae Lectiones Minores', p. 742.

<sup>69</sup> This variant unit is presented as a 'negative apparatus' in NA<sup>27</sup> (see NA<sup>27</sup>, introduction, 50-51\*, 57\*-59\*). The NA<sup>27</sup> text reading therefore was calculated manually from the 'consistently-cited witnesses', eliminating those not extant for this passage. The witnesses listed should be correct, but further verification may be necessary.

<sup>70</sup> NA<sup>27</sup> suggests that the  $\mathfrak{M}$  reading harmonizes to *Rom* 16, 27; however, the texts in these passages differ substantially. The phrase in *Rom* is followed by δια το  $\chi\upsilon$  ω η δοξα εις τους αιωνας, while in *Jude* the phrase is followed by σωτηρι ημων and (in  $\mathfrak{M}$ ) δοξα και μεγαλωσυνη. It is far easier to presume a minority archetypal homoioteleuton than to presume an incomplete harmonization to a remote parallel.

<sup>71</sup> While NA<sup>27</sup> prints συγκ- instead of συνκ-, the manuscripts vary. One should compare the spelling in various ancient manuscripts, particularly regarding Egyptian orthography. Note that manuscript 1881\*<sup>vid</sup> reflects an extended case of homoioteleuton.





*Gal* 5,21 φθονοι φονοι μεθαι φθονοι μεθαι  $\mathfrak{M}^1 \text{ACDFG}\Psi$  0122 0278 1739 1881 lat (sy<sup>p</sup>) bo Cyp  
 $\mathfrak{P}^{46} \mathfrak{N}^1 \text{B}$  33 81 323 945<sup>pc</sup> vg<sup>mss</sup> sa Marcion<sup>E</sup> Ir<sup>lat</sup> Cl Ambst  
 NA<sup>27</sup> (-ονοι  $\cap$  -ονοι)<sup>76</sup>

*Loss of more than one word:*

*Mt* 22,35 πειραζων αυτον και λεγων διδασκαλε  $\mathfrak{M}^1 \text{D}\mathfrak{W}\Theta$  0102 0161<sup>vid</sup> f<sup>1</sup> f<sup>13</sup> it sy<sup>(s)</sup>  
 sy<sup>(c)</sup> sy<sup>h</sup> sa<sup>mss</sup> mae  
 πειραζων αυτον διδασκαλε  $\mathfrak{N}^1 \text{B}$  L 33 892<sup>pc</sup> lat sy<sup>p</sup> sa<sup>mss</sup> bo NA<sup>27</sup>  
 (v  $\cap$  v)  
*Mk* 1,14 το ευαγγελιον της βασιλειας του  $\overline{\theta\upsilon}$   $\mathfrak{M}^1 \text{ADW}$  lat sy<sup>p</sup> bo<sup>pt</sup>  
 το ευαγγελιον του  $\overline{\theta\upsilon}$   $\mathfrak{N}^1 \text{B}$  L  $\Theta$  f<sup>1</sup> f<sup>13</sup> 28\* 33 565 579 892  
 2427<sup>pc</sup> b c ff<sup>2</sup> t sy<sup>s</sup> sy<sup>h</sup> sa bo<sup>pt</sup> Or  
 NA<sup>27</sup> (τ  $\cap$  τ)<sup>77</sup>  
*Mk* 1,28 αυτου ευθυς εις  $\mathfrak{M}^1 \text{AD}$  lat sy<sup>p</sup> sy<sup>h</sup>  
 αυτου πανταχου εις  $\mathfrak{W}$  pc b e q bo<sup>pt</sup>  
 αυτου ευθυς πανταχου εις ( $\mathfrak{N}^2$  πανταχη) B C L f<sup>13</sup> 892 2427<sup>pc</sup> sa<sup>mss</sup> bo<sup>pt</sup> NA<sup>27</sup>  
 (Alexandrian conflation)  
 αυτου εις  $\mathfrak{N}^1 \Theta$  f<sup>1</sup> 28 33 565 700 1241 1424 2542 al c ff<sup>2</sup> r<sup>1</sup> sy<sup>s</sup>  
 bo<sup>mss</sup> (-ου -ε<sup>1</sup>  $\cap$ <sup>2</sup> ορε  $\cap$  ε)<sup>78</sup>  
*Mk* 1,40 παρακαλων αυτον και γονυπετων αυτον και λεγων  $\mathfrak{M}^1 \text{AC}$  0130 f<sup>13</sup> 33 (q)  
 παρακαλων αυτον και γονυπετων και λεγων  $\mathfrak{N}^2 \text{L}$   $\Theta$  f<sup>1</sup> 565 579 892  
 1241 2542<sup>pc</sup> (lat)  
 [NA<sup>27</sup>] (v  $\cap$  v)<sup>79</sup>  
 παρακαλων αυτον λεγων B 2427 sa<sup>mss</sup> (αυτον)  
 και  $\cap$ <sup>2,80</sup>

it would be remarkable if any harmonization had occurred as claimed. Also, in 2 *Tim* 3, 3,  $\mathfrak{N}$  omits αστοργοι due to -οι ασ-  $\cap$  -οι ασ-, and 431 sy<sup>p</sup> omit both αστοργοι and ασπονδοι due to -οι  $\cap$  -οι. The ease of such errors strongly suggests a similar homoioteleuton in *Rom* 1, 31 within the Alexandrian archetype.

<sup>76</sup> While catalogs of virtues or vices could easily be modified to accord with a scribe's preferences, most additions or omissions made by individual scribes are limited in transmissional scope and fail to perpetuate to any significant degree. Minority alterations at the texttype level reflect a wider degree of dispersion, and point to an archetypal origin of such, with the original text restored from beyond the error of the archetype. A minority accidental omission where homoioteleuton is a factor is far more compelling than the counter-assumption that the vast majority of scribes acquiesced in concert to sporadic major alterations within particular lists.

<sup>77</sup> While both 'the gospel of God' and 'the gospel of the kingdom of God' are otherwise foreign to *Mark*, the former expression is not found within the gospel tradition, but only in Paul (*Rom* 15,16; 1 *Thes* 2,2.8.9); *Mt* in contrast uses 'the gospel of the kingdom of God' three times, including the important *non*-identical parallel, *Mt* 4,23. *Mk* 1,15 further supports the longer reading in 1,14 by stating ηγγικεν η βασιλεια του  $\overline{\theta\upsilon}$ .

<sup>78</sup> The cause of the omission is dependent upon the reading from which it derived. If from the  $\mathfrak{M}$  text,  $\epsilon \cap \epsilon$  applies, but if (as more likely) the omission derived from what appears to be a conflated Alexandrian archetype, then -ου -ε<sup>1</sup>  $\cap$ <sup>2</sup> reflects a more likely cause of error among the Alexandrian witnesses.

<sup>79</sup> The situation is aggravated by the two occurrences of -ων αυτον και.

<sup>80</sup> Note that the reading of B 2427 is not direct homoioteleuton since the closing boundary word (here και) also disappears. This represents what perhaps should be termed 'inclusive homoioteleuton', a scribal leap which results in the omission of not only the intervening text

- Mk* 2,22 ο οινος ο νεος τους ασκους  $\mathfrak{M}^1$  A C<sup>2</sup> 33 f<sup>1</sup> e f sy<sup>h</sup>  
ο οινος τους ασκους  $\mathfrak{P}^{88}$   $\mathfrak{N}^1$  B C\* D L  $\Theta$  f<sup>13</sup> 28 565 579 700 892 2427 *al c*  
ff<sup>2</sup> q\* lat sy<sup>s</sup> sy<sup>p</sup> sa NA<sup>27</sup> (ος οος)
- Mk* 4,24 μετρηθησεται υμιν και προστεθησεται υμιν τοις ακουουσιν  
 $\mathfrak{M}^1$  A  $\Theta$  0107 0167 f<sup>1</sup>  
f<sup>13</sup> 33 q sy sa<sup>ms</sup> bo<sup>pt</sup>  
μετρηθησεται υμιν και προστεθησεται υμιν  $\mathfrak{N}^1$  B C L  $\Delta$  579 700 892  
2427 *pc* lat bo<sup>pt</sup> NA<sup>27</sup>  
(ιν οιν)  
μετρηθησεται υμιν D W 565 *pc* b e l vg<sup>ms</sup>  
sa<sup>ms</sup> (ιν οιν)  
μετρηθησεται υμιν τοις ακουουσιν  
579 (υμιν ο υμιν)
- Mk* 12,27 ζωντων υμεις ουν πολυ  $\mathfrak{M}^1$  A D  $\Theta$  f<sup>13</sup> 33 lat sy<sup>p</sup> sy<sup>h</sup>  
ζωντων πολυ  $\mathfrak{N}^1$  B C L W  $\Delta$   $\Psi$  892\* 2427 k cop NA<sup>27</sup> (ν οιν)
- Lk* 4,5 αναγαγων αυτον ο διαβολος εις ορος υψηλον  $\mathfrak{M}^1$  A  $\Theta$   $\Psi$  0102 33 it vg<sup>d</sup> (sy<sup>p</sup>)  
sy<sup>h</sup> bo<sup>ms</sup>  
αναγαγων αυτον  $\mathfrak{N}^1$  B L 1241 *pc* sa<sup>ms</sup> bo<sup>pt</sup> NA<sup>27</sup>  
(ον οον)<sup>81</sup>
- Lk* 10,38 Μαρθα υπεδεξατο αυτον εις τον οικον αυτης  $\mathfrak{M}^1$  A D W  $\Theta$   $\Psi$  070 f<sup>1</sup> f<sup>13</sup> lat  
sy bo Bas  
Μαρθα υπεδεξατο αυτον εις την οικιαν  $\mathfrak{P}^{36d}$   $\mathfrak{N}^1$  C\* L  $\Xi$  33 579 *pc*  
Μαρθα υπεδεξατο αυτον  $\mathfrak{P}^{45}$   $\mathfrak{P}^{75}$  B sa NA<sup>27</sup> (ν οιν)<sup>82</sup>
- Lk* 16,21 χορτασθηναι απο των ψιχιων των πιπτοντων  $\mathfrak{M}^1$   $\mathfrak{N}^2$  (D) W  $\Delta$   $\Theta$   $\Psi$  f<sup>13</sup> 33 lat  
sy<sup>p</sup> sy<sup>h</sup> sa<sup>ms</sup> bo<sup>pt</sup>  
χορτασθηναι απο των πιπτοντων  $\mathfrak{P}^{75}$   $\mathfrak{N}^1$  B L it sy<sup>s</sup> sy<sup>c</sup> sa<sup>ms</sup> bo<sup>pt</sup>  
Cl NA<sup>27</sup> (των ο των)<sup>83</sup>

but also the closing boundary word. J. R. ROYSE, 'Scribal Leaps', *art. cit.* (*supra*, n. 20), p. 545-548, complains severely about this type of omission being claimed as due to homoioteleuton (and in particular indicts Metzger for not adhering to the proper definition). Yet it remains the case that the leap from same to same, *plus* omitting the closing boundary word, *does* occur frequently within the manuscript tradition. It thus should be classed as a separate type of transcriptional error. Royse not only begs the question when he lumps this type of error among 'unexplained scribal lapses' (545), but he is clearly wrong to suggest that 'inclusive homoioteleuton', omitting the closing boundary word, is 'an impossible transcriptional error' (p. 546). Quite definitely, 'inclusive homoioteleuton' is reasonably common. Note that NA<sup>27</sup> suggests the omission in B 2427 sa<sup>ms</sup> to reflect harmonization to a parallel; however, the direct parallels do not lend themselves to such, but clearly support prostration by the leper: *Mt* 8, 2 reads προσκυνει αυτω, and *Lk* 5, 12 reads πεσων επι προσωπον.

<sup>81</sup> NA<sup>27</sup> suggests that  $\mathfrak{M}^1$  harmonizes to *Mt* 4, 8. However, this would be problematic since  $\mathfrak{M}^1$  would adopt five words from *Mt*, yet fail to include the particularly descriptive *λιαν* (inserted here only by f<sup>13</sup> and D). Byzantine harmonization is far less likely than Alexandrian archetypal omission by homoioteleuton.

<sup>82</sup> Here a smaller Alexandrian group deviates by homoioteleuton from a longer text in the Alexandrian archetype. The larger and stronger group of Alexandrian witnesses supports the longer reading; the text of  $\mathfrak{P}^{45}$   $\mathfrak{P}^{75}$  B is secondary to that archetype.

<sup>83</sup> Accidental omission in the Alexandrian archetype is more likely than the NA<sup>27</sup> suggested harmonization to *Mt* 15, 27, especially when other Alexandrian witnesses read with  $\mathfrak{M}^1$ .

- |                    |   |  |  |
|--------------------|---|--|--|
| <i>Lk</i> 17,4     | επτακις της ημερας επιστρεψη<br>επτακις επιστρεψη   |  | ℳ A W Θ f <sup>1</sup> f <sup>13</sup> lat sy <sup>p</sup> sy <sup>h</sup> sa bo <sup>pt</sup><br>ℵ B D L Ψ 892 1241 2542 pc it sy <sup>s</sup> sy <sup>c</sup> bo <sup>pt</sup> Cl<br>NA <sup>27</sup> (-s ∩ -s)  |
| <i>Lk</i> 17,9-10  | διαταχθεντα ου δοκω ουτως<br>διαταχθεντα ουτως  |  | ℳ A W Θ Ψ c s sy <sup>h</sup><br>℘ <sup>75</sup> ℵ <sup>1</sup> (ℵ <sup>*</sup> in hom.) B L f <sup>1</sup> 1241 2542 pc e<br>(cop) NA <sup>27</sup> (ou ∩ ou)   |
| <i>Lk</i> 19,5     | ο τς ειδεν αυτον και ειπεν προς αυτον<br>ο τς ειπεν προς αυτον  |  | ℳ A W f <sup>13</sup> 33 <sup>vid</sup> latt sy <sup>h</sup><br>ℵ B L T Θ f <sup>1</sup> 579 1241 2542 pc sy <sup>s</sup> sy <sup>p</sup><br>sy <sup>p</sup> cop (ει ∩ ει)   |
| <i>Lk</i> 24,42f   | μερος και απο μελισσιου κηριου και λαβων<br>μερος και λαβων   |  | ℳ Ψ f <sup>1</sup> 33 lat sy <sup>c</sup> sy <sup>p</sup> sy <sup>h**</sup> bo <sup>pt</sup><br>CyrJ Epiph<br>℘ <sup>75</sup> ℵ A B D L W 579 pc e sy <sup>s</sup> sa<br>bo <sup>pt</sup> Cl NA <sup>27</sup> (και ∩ και)  |
| <i>Lk</i> 24,46    | ουτως γεγραπται και ουτως εδει παθειν<br>ουτως γεγραπται παθειν   |  | ℳ A C <sup>2vid</sup> W Θ Ψ f <sup>1</sup> f <sup>13</sup> 33 aur f<br>g vg sy <sup>p</sup> sy <sup>h</sup> sa <sup>ms</sup><br>℘ <sup>75</sup> ℵ B C <sup>*</sup> D L pc it sa <sup>ms</sup> bo Ir <sup>lat</sup><br>(Cyp) NA <sup>27</sup> (ι ∩ ι)   |
| <i>Jn</i> 10,26    | των προβατων των εμων καθως ειπον υμιν<br>των προβατων των εμων   |  | ℳ ℘ <sup>66*</sup> A D Ψ f <sup>1</sup> f <sup>13</sup> it sy pbo<br>bo <sup>pt</sup><br>℘ <sup>66</sup> ℘ <sup>75</sup> ℵ B K L W Θ 33 1241<br>ℓ-844 pc aur c vg sa ac ac <sup>2</sup> bo <sup>pt</sup><br>NA <sup>27</sup> (ν ∩ ν)   |
| <i>Jn</i> 11,41    | λιθον ου ην ο τεθνηκως κειμενος ο δε τς<br>λιθον ου ην ο δε τς<br>λιθον ο δε τς   |  | ℳ C <sup>3</sup> f <sup>13</sup> 700 892 <sup>s</sup> 1424<br>A 0250 1 579 ℓ-844 al f sy <sup>h</sup> (ο ∩ ο)<br>℘ <sup>59</sup> ℘ <sup>66</sup> ℘ <sup>75</sup> ℵ B C <sup>*</sup> D K L W Γ Δ Θ<br>Ψ f <sup>1</sup> 1241 ℓ-2211 NA <sup>27</sup> (negative<br>apparatus) (ο ∩ ο) <sup>84</sup> |
| <i>Jn</i> 12,1     | οπου ην Λαζαρος ο τεθνηκως ον ηγειρεν<br>οπου ην Λαζαρος ον ηγειρεν   |  | ℳ ℘ <sup>66</sup> A D Θ Ψ 0217 <sup>vid</sup> 0250 f <sup>1</sup><br>f <sup>13</sup> 33 lat sy <sup>s</sup> sy <sup>h</sup> ac ac <sup>2</sup> bo<br>ℵ B L W ℓ-844 ℓ-2211 pc sy <sup>p</sup> it sa<br>pbo NA <sup>27</sup> (-s o ∩ -s o-)  |
| <i>Jn</i> 19,16f   | τον τω και ηγαγον και βασταζων<br>τον τω και απηγαγον και βασταζων<br>τον τω απηγαγον και βασταζων<br>τον τω και βασταζων |  | ℳ D <sup>s</sup> Θ lat sy<br>A al<br>℘ <sup>66vid</sup> N W 565 579 al<br>B L Ψ 33 pc it bo Cyr <sup>lem</sup> NA <sup>27</sup> (ν<br>και ∩ ν και)   |
| <i>1 Cor</i> 5,7   | πασχα ημων υπερ ημων ετυθη<br>πασχα ημων ετυθη  |  | ℳ ℵ <sup>2</sup> C <sup>3</sup> Ψ 1881 sy sa bo <sup>ms</sup><br>℘ <sup>11vid</sup> ℘ <sup>46vid</sup> ℵ <sup>*</sup> A B C <sup>*</sup> D F G 33 81 1175 1739 pc<br>latt bo Cl Epiph NA <sup>27</sup> (ημων ∩ ημων)   |
| <i>2 Cor</i> 5,17f | ιδου γεγονεν καινα τα παντα τα δε παντα<br>ιδου γεγονεν καινα τα δε παντα   |  | D <sup>2</sup> K L P Ψ 104 326 945 2464<br>pm sy <sup>p</sup> Byz<br>℘ <sup>46</sup> ℵ B C D <sup>*</sup> F G 048 0243 365<br>629 1175 1739 ℓ-249 pc vg <sup>st</sup><br>cop Cl (-α τα ∩ α τα) <sup>85</sup>   |

<sup>84</sup> Cf. also  $\mathfrak{M}$  at  $Jn$  11, 39,  $\eta$  ἀδεῶς του τεθνηκός. Swanson there shows  $\mathfrak{M}$  to be supported by  $C^c M U \Delta A f^1 f^{13} 2 28 579 700 1071 1424$ , while the  $NA^{27}$  text is supported by  $(\mathfrak{P}^{66*}) \mathfrak{P}^{66c} (\mathfrak{P}^{75vid}) \aleph A B C^* D (K L) W P \Psi 33 157$ .

<sup>85</sup> One segment of the Alexandrian manuscripts (6 33 81 614 630 1241 1505 1881 *pm* a b vg<sup>cl</sup> [Ambst]) transposes to τα πάντα καινα, while the other branch (P<sup>46</sup> 8 B C et al.) omits by homoioteleuton. This clearly suggests the longer reading as the archetype.

- Col* 1,20 σταυρου αυτου δι αυτου ειτε  $\mathfrak{M} \mathfrak{P}^{46} \mathfrak{N} \text{ A C D}^1 \Psi 048^{\text{vid}} 33 \text{ sy bo Hil } [\text{NA}^{27}]$   
σταυρου αυτου ειτε  $\text{B D}^* \text{ F G I L 075 0278 81 104 1175 1241}^s 1739$   
1881 2464 *al* latt sa Or (αυτου η αυτου)
- Jas* 4,4 μοιχοι και μοιχαλιδες  $\mathfrak{M} \mathfrak{N}^2 \text{ P } \Psi \text{ sy}^h$   
μοιχαλιδες  $\mathfrak{N}^* \text{ A B 33 81 1241 1739 } pc \text{ latt sy}^p \text{ NA}^{27} (\text{μοιχ } \eta \text{ μοιχ})^{86}$
- 1 Pet* 4,3 χρονος του βιου το  $\mathfrak{M} \text{ P } 049$   
χρονος το  $\mathfrak{P}^{72} \mathfrak{N} \text{ A B C } \Psi 33 81 323 614 630 1241 1505 1739 \text{ al latt}$   
sy cop Cl  $\text{NA}^{27}$  (το η το)

*Lengthy omissions more likely due to homoioteleuton than any other cause:*

- Mt* 28,8-9 εδραμον απαγγελαι τοις μαθηταις αυτου ως δε επο-  
ρευοντο απαγγελαι τοις μαθηταις αυτου και ιδου  $\mathfrak{M} \text{ A C L } 0148 \text{ f}^1$   
(1424) f(q) sy<sup>h</sup>  
εδραμον απαγγελαι τοις μαθηταις αυτου και ιδου  $\mathfrak{N} \text{ B D W } \Theta \text{ f}^{13} 33$   
700 892  $\ell$ -844  $\ell$ -2211 *al* lat sy<sup>p</sup> cop Or  
Eus Cyrj (απαγγελαι τοις μαθη-  
ταις αυτου<sup>1</sup> η<sup>2</sup>)
- Mk* 11,25-26 ινα και ο  $\overline{\pi\eta\rho}$  υμων ο εν τοις ουρανοις αφη υμιν τα παραπτωματα  
υμων ει δε υμεις ουκ αφιετε ουδε ο  $\overline{\pi\eta\rho}$  υμων ο εν τοις ουρανοις αφησει  
τα παραπτωματα υμων  $\mathfrak{M} \text{ A (C) (D) } \Theta \text{ (f}^1) \text{ (f}^{13}) \text{ (33) lat sy}^p \text{ sy}^h \text{ bo}^{\text{pt}} \text{ Cyp}$   
ινα και ο  $\overline{\pi\eta\rho}$  υμων ο εν τοις ουρανοις αφη υμιν τα παραπτωματα  
υμων  $\mathfrak{N} \text{ B L W } \Delta \Psi 565 700 892 2427 \text{ pc k l sy}^s \text{ sa bo}^{\text{pt}}$   
 $\text{NA}^{27}$  (τα παραπτωματα υμων<sup>1</sup> η<sup>2</sup>)
- Lk* 23,16 απολυσω αναγκην δε ειχεν απολυνειν αυτοις κατα εορτην ενα ανεκραξαν  
απολυσω  $\mathfrak{M} (\mathfrak{N}) (\Theta \Psi) \text{ W f}^1 \text{ f}^{13} (892^{\text{ms}}) \text{ lat sy}^p \text{ sy}^h \text{ (bo}^{\text{pt}})$   
ανεκραγον  
 $\mathfrak{P}^{75} (\text{A ανεκραξαν}) \text{ B K L T } 070 892^{\text{ext}} 1241 \text{ pc}$   
a vg<sup>ms</sup> sa bo<sup>pt</sup>  $\text{NA}^{27}$  (αν- η αν-)<sup>87</sup>

<sup>86</sup> The longer reading is supported by D. N. FREEDMAN, *art. cit.* (*supra*, n. 42), p. 43, who pointedly states, 'the shorter reading ... is extremely difficult to explain or even understand. ... To avoid this problem, most translations translate the word, not as adulteresses, but as adulterers, as if the Greek included both genders. But in antiquity, and particularly in the Bible, this is unheard of. ... To claim that the author is either excluding men from consideration here, or that men are subsumed under the feminine term for adulteresses, is unjustified by usage or evidence'. Freedman considers the  $\text{NA}^{27}$  reading to be 'simply another case of haplography [which] ... almost inevitably leads to a more difficult, if not completely incomprehensible, text', and urges that 'the so-called shorter and more difficult text is wrong and should be corrected'.

<sup>87</sup> While any of the longer readings could have permitted homoioteleuton in the Alexandrian archetype, the paucity of support for the readings in parentheses leaves  $\mathfrak{M}$  as the most likely candidate for the source reading.  $\text{NA}^{27}$  suggests harmonization with a parallel, but this is far less likely than simple homoioteleuton in the Alexandrian archetype. No parallel passage is sufficiently close in wording or in order of words to that found in  $\mathfrak{M}$  *Lk*. Note *Mt* 27, 15, κατα δε εορτην ειωθει ο ηγεμων απολυνειν ενα τω οχλω; *Mk* 15, 6, κατα δε εορτην απελυν αυτοις ενα; and *Jn* 18, 39 (in direct discourse), εστιν δε συνηθεια υμιν ινα ενα υμιν απολυσω εν τω πασχα.

*Loss of one or more nomina sacra:*

- Mt* 8,29<sup>88</sup> σοι  $\overline{\omega}$  υιε του  $\overline{\theta\omega}$   $\mathfrak{M}$  C<sup>3</sup> W Θ 0242<sup>vid</sup> f<sup>13</sup> it vg<sup>cl</sup> sy<sup>p</sup> sy<sup>h</sup> sa bo<sup>pt</sup>  
 σοι υιε του  $\overline{\theta\omega}$   $\mathfrak{N}$  B C\* L f<sup>1</sup> 33 892 al ff<sup>1</sup> k l vg<sup>st</sup> sy<sup>s</sup> mae bo<sup>pt</sup> NA<sup>27</sup>
- Mt* 28,6 οπου εκελτο ο  $\overline{\kappa\varsigma}$  και ταχυ  $\mathfrak{M}$  A C D L W 0148 f<sup>1</sup> f<sup>13</sup> lat (sy<sup>p</sup>) sy<sup>h</sup>  
 οπου εκελτο και ταχυ  $\mathfrak{N}$  B Θ 33 892\* l-2211 pc e sy<sup>s</sup> cop NA<sup>27</sup> (ο  $\cap$  ο,  
 $\kappa \cap \kappa$ )<sup>89</sup>  
 οπου εκελτο ο  $\overline{\kappa\varsigma}$  και ταχυ  $\Phi$
- 2 Cor* 13,13 η χαρις του  $\overline{\kappa\omega}$   $\overline{\omega}$  και  $\mathfrak{M}$ /NA<sup>27</sup> *rell*  
 η χαρις του  $\overline{\kappa\omega}$   $\overline{\omega}$  και B Ψ 323 1881 pc (υ  $\cap$  υ)
- Phlm* 1,6 εις  $\overline{\chi\upsilon}$   $\overline{\omega}$   $\mathfrak{M}$   $\mathfrak{N}^2$  D F G Ψ 02781739 1881 latt (sy<sup>p</sup>)  
 εις  $\overline{\chi\upsilon}$   $\mathfrak{P}^{61}$   $\mathfrak{N}^*$  A C 33 pc cop Ambst NA<sup>27</sup> (υ  $\cap$  υ)<sup>90</sup>
- Jude* 4 δεσποτην  $\overline{\theta\upsilon}$  και  $\overline{\kappa\omega}$   $\mathfrak{M}$  P Ψ (vg<sup>ms</sup>) sy  
 δεσποτην και  $\overline{\kappa\omega}$   $\mathfrak{P}^{72}$   $\mathfrak{P}^{78}$   $\mathfrak{N}$  A B C 0251 33 81 323 1241 1739 al vg cop Did  
 NA<sup>27</sup> (υ  $\cap$  υ)

*Loss of ο Ιησους as a nomen sacrum:*

Numerous instances occur in which the *nomen sacrum* ο  $\overline{\kappa\varsigma}$  is lost<sup>91</sup>. Note that the NA<sup>27</sup> text does not include all such cases<sup>92</sup>. Typical examples include the following:

- Mt* 4,12 δε ο  $\overline{\kappa\varsigma}$  οτι  $\mathfrak{M}$  C<sup>2</sup> L W Θ 0233 f<sup>1</sup> f<sup>13</sup> it vg<sup>cl</sup> sy<sup>c</sup> sy<sup>p</sup> sy<sup>h</sup> bo<sup>pt</sup>  
 δε οτι  $\mathfrak{N}$  B C\*<sup>vid</sup> D E 33 700 1241 pc ff<sup>1</sup> k l vg<sup>st</sup> sy<sup>s</sup> sa mae bo<sup>pt</sup> Or NA<sup>27</sup> (ο  $\cap$  ο)
- Mt* 18,2 προσκαλεσαμενος ο  $\overline{\kappa\varsigma}$  παιδιον  $\mathfrak{M}$  D W Θ 078<sup>vid</sup> f<sup>13</sup> latt sy sa mae  
 προσκαλεσαμενος παιδιον  $\mathfrak{N}$  B L Z 078\* 0281 f<sup>1</sup> 700 892\* 1241 bo NA<sup>27</sup>  
 (ς  $\cap$  ς)
- Jn* 8,21 αυτοις ο  $\overline{\kappa\varsigma}$  εγω  $\mathfrak{M}$   $\mathfrak{P}^{66c}$  Θ Ψ 070 0250 f<sup>1</sup> f<sup>13</sup> 33 lat sy sa bo  
 αυτοις εγω  $\mathfrak{P}^{39vid}$   $\mathfrak{P}^{66*}$   $\mathfrak{P}^{75}$   $\mathfrak{N}$  B D L T W pc b (e) ac<sup>2</sup> pbo NA<sup>27</sup> (οις  $\cap$  οις)

<sup>88</sup> Note the  $\omega\omega\omega$ -potential for double homoioteleuton (ι  $\cap$  ι and υ  $\cap$  υ). Cf. also the parallels *Mk* 5, 7 (no variant cited) and *Lk* 8, 28, where  $\overline{\omega}$  is similarly omitted by a different combination of witnesses ( $\mathfrak{P}^{75}$  D f<sup>1</sup> 579 al e bo<sup>pt</sup>).

<sup>89</sup> Another instance of apparent double homoioteleuton:  $\tau\omicron\omicron\kappa\sigma\kappa\alpha$ -, first skipping from  $\kappa \cap \kappa$  and then dropping (perhaps intentionally) one of two consecutive omicrons.

<sup>90</sup> Lest  $\mathfrak{M}$  be dismissed as merely 'pious expansion', note the previous variant in the same verse, where  $\mathfrak{M}$  and NA<sup>27</sup> read αγαθου του, but  $\mathfrak{P}^{61}$  A C 048 33 629 f vg<sup>st</sup>,<sup>ww</sup> omit του by homoioteleuton (υ  $\cap$  υ). Except for  $\mathfrak{N}^*$ , all the Greek witnesses omitting  $\overline{\omega}$  also omit του due to a similar cause.

<sup>91</sup> See in addition to the examples cited, *Lk* 24, 36; *Jn* 13, 3; 18, 5; 20, 21.

<sup>92</sup> Cf. Tischendorf and von Soden in *Mk* 11, 14 and *Lk* 7, 22, where  $\mathfrak{M}$  reads και αποκριθεις ο  $\overline{\kappa\varsigma}$  while NA<sup>27</sup> omits the *nomen sacrum* without comment (ς  $\cap$  ς), even though ο  $\overline{\kappa\varsigma}$  is present in the parallel *Mt* 11, 4.

The books which were to form the New Testament were composed in the first century, but changes to these writings were introduced by scribes during many centuries of copying by hand. Some of these changes even affected the theology or meaning of the contents; other were stylistic or grammatical alterations.

The art of textual criticism attempts to identify, describe and explain those changes, usually in order to recover the original words of the Biblical authors.

At an important conference held in Lille in July, 2000 a group of scholars from several countries met to assess the significance of these textual variants in the earliest Christian centuries. The relevance of their contributions was readily recognized and this book represents an edited version of the papers presented in Lille.

The articles in this volume assess work already achieved in the field and point forward to new projects and exciting research on these fundamental and foundational texts.

Les livres qui allaient former le Nouveau Testament ont été écrits au premier siècle. Cependant, au cours des siècles, les scribes qui ont copié ces textes y ont apporté des changements. Certaines de ces interventions affectent le sens et l'interprétation théologique des écrits, d'autres visent à en améliorer le style ou la grammaire.

La critique textuelle a pour tâche d'identifier, de décrire et d'expliquer ces changements. Et elle tente, dans la mesure du possible, de retrouver les termes originaux des auteurs bibliques.

En juillet 2000, des spécialistes du monde entier se sont retrouvés à Lille afin d'évaluer les modifications que le texte néotestamentaire a subies au cours des premiers siècles et pour en explorer le sens. Le volume livré ici au public réunit les contributions présentées lors du colloque.

Les articles de ce volume examinent le travail déjà accompli dans le domaine de la critique textuelle et ouvrent de nouvelles pistes pour investiguer l'histoire de ces textes fondamentaux et fondateurs.

La collection *Histoire du texte biblique (HTB)* réunit des monographies et ouvrages collectifs consacrés à l'étude de la constitution, de la transmission et du cheminement du texte biblique à travers l'histoire. Elle souhaite renouveler et intensifier les échanges entre les spécialistes de domaines de recherche trop souvent séparés, tels que la critique textuelle, la paléographie, la philologie, l'histoire des communautés religieuses, la liturgie, la patristique, l'exégèse.