

# Constructing Local Stemmata for the ECM of Acts: Examples

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The textflow diagrams to which the commentary refers are available by links in the document. A fuller picture, however, is on hand at “Genealogical Queries—Acts (Phase 2)” <<http://intf.uni-muenster.de/cbgm/actsPh2/GenQ.html>>, module “Coherence in Attestations”.

The functionality of this tool has been explained at length in the Guide for “Genealogical Queries – Catholic Letters” (Version 2.0) at <[http://intf.uni-muenster.de/cbgm/index\\_en.html](http://intf.uni-muenster.de/cbgm/index_en.html)>.

We have not yet adapted the Guide using examples from Acts. Readers of this paper are asked to acquaint themselves with “Potential Ancestors” and “Coherence in Attestations” using the Guide for the Catholic Letters.

“Genealogical Queries—Acts” is work in progress. The module “Coherence at Variant Passages” does not yet work reliably.

*The underlying data may change considerably as a result of further work on the local stemmata and the critical apparatus. This data as well as the diagrams and lists based on it represent the state of work in November 2014.*

## Signs and Abbreviations

GC	Genealogical Coherence
LS	Local Stemma
TFD	Textflow Diagram
TP	Transcriptional Probability
>	(transformed) to
<	(derived) from
*	<i>Ausgangstext</i> , initial text (as source of a reading)
A	reconstructed <i>Ausgangstext</i> , initial text (in the apparatus)
...	all other witnesses

## A. Clear cases: GC with clearly secondary variants

### 1. [Example for guidelines 1, 2]

Acts 10:30/56 λαμπρα

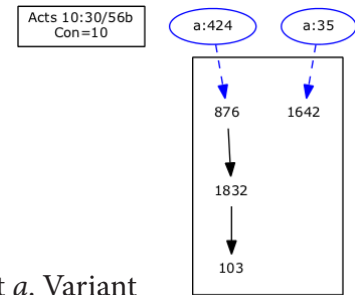
a λαμπρα ... A

b λευκη 103. 876. 1642. 1832

- b<a

GC: The first potential ancestors of 876 (424) and 1642 (35) support *a*. Variant *b* probably arose twice independently from *a*. From 876 the variant was passed down to its immediate descendants 1832 and 103.

TP: Assimilation to 1:10, where angels appear in εσθησεσι λευκαις.



### 2. [Example for guideline 2]

Acts 10:31/16-18 και αι

a και αι ... A. 319C. 915C

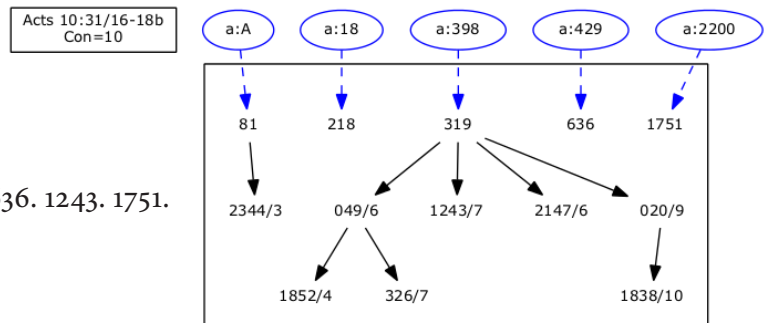
af και και 915\*

b και 020. 049. 81. 218. 319\*. 326. 636. 1243. 1751.  
1838. 1852. 2147. 2344

- b<a

GC: While the coherence among witnesses which support *a* is perfect, we see that five witnesses of *b* have a witness of *a* as first potential ancestor. This is a clear sign of multiple emergence.

TP: One of the two identical syllables was skipped.



### 3. [Example for guideline 2]

Acts 10:31/24 εμνησθησαν

a εμνησθησαν ... A. 398C

af εμνησθησην 398\*

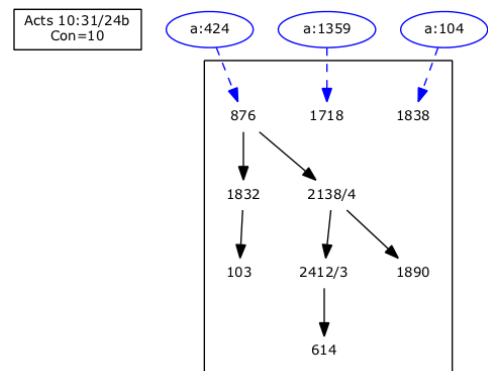
b ανεβησαν 103. 614. 876. 1838. 1890. 2138. 2412

bf ανεμησαν 1718. 1832

- b<a

GC: Variant *b* probably arose three times independently.

TP: Adaptation to 10:4 where Cornelius' vision is first reported.



### 4. [Example for guideline 1]

Acts 10:43/22 ονοματος

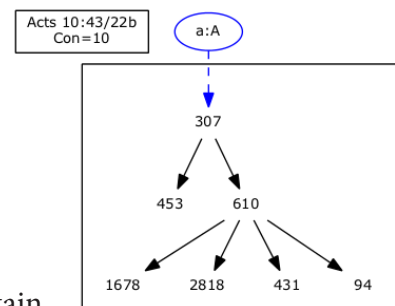
a ονοματος ... A

b αιματος 94. 307. 431. 453. 610. 1678. 2818

- b<a

GC: A group of mainly catena manuscripts (94 and 431 contain the same text but not the commentary) differs from the rest of the tradition.

TP: Concretion being possibly reminiscent of the Last Supper.



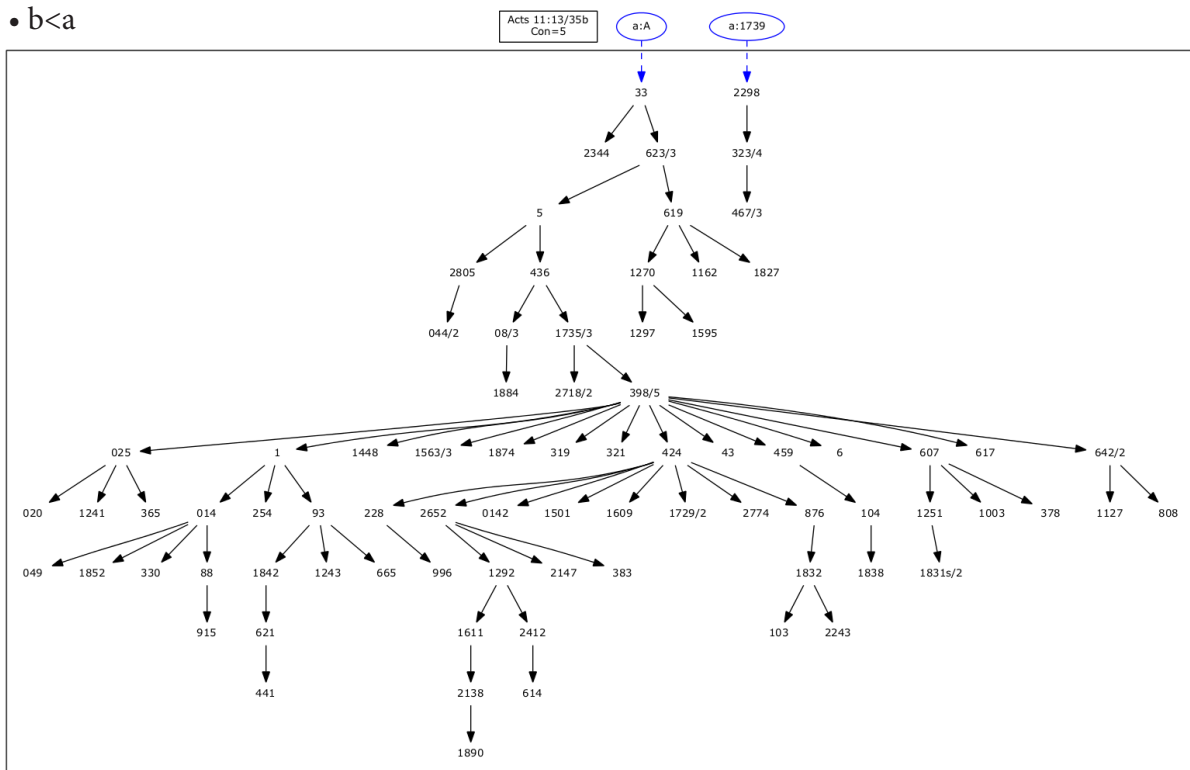
5. [Example for guideline 2]

Acts 11:13/35

a om ... A. 1270C. 1642\*

b ανδρας 08. 014. 020. 025. 044. 049. 0142. 1. 5. 6. 33. 43. 88. 93. 103. 104. 228. 254. 319. 321. 323. 330. 365. 378. 383. 398. 424. 436. 441. 459. 467. 607. 614. 617. 619. 621. 623. 642. 665. 808. 876. 915. 996. 1003. 1127. 1162. 1241. 1243. 1251. 1270\*. 1292. 1297. 1448. 1501. 1563. 1595. 1609. 1611. 1642C. 1729. 1735. 1827. 1831s. 1832. 1838. 1842. 1852. 1874. 1884. 1890. 2138. 2147. 2243. 2298. 2344. 2412. 2652. 2718. 2774. 2805. L1178

• b<a



GC: Lack of coherence with *b* visible with Con=5.

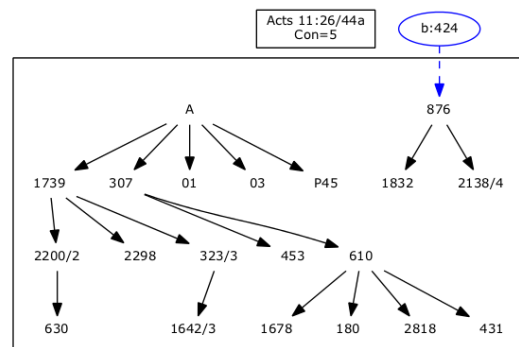
TP: Variant *b* is a clearly secondary extension, possibly looking back to 10:5 where *the men* are mentioned explicitly.

6. [Example for guidelines 3, 7a, 9]

Acts 11:26/44 πρωτως

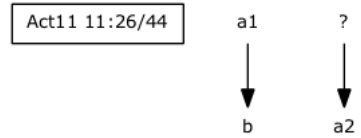
a πρωτως ... A. 05C2. 424C. 1891C

b πρωτον P74. 02. 05\*. 08. 014. 020. 025. 044. 049. 0142. 1. 5. 6. 18. 33. 35. 43. 61. 81. 88. 93. 94. 104. 181. 206s. 218. 228. 254. 319. 321. 326. 330. 365. 378. 383. 398. 424\*. 429. 436. 441. 459. 467. 468. 522. 607. 614. 617. 619. 621. 623. 629. 636. 642. 665. 808. 915. 945. 996. 1003. 1127. 1162. 1175. 1241. 1243. 1251. 1270. 1292. 1297. 1359. 1409. 1448. 1490. 1501. 1505. 1509. 1563. 1595. 1609. 1611. 1704. 1718. 1729. 1735. 1751. 1827. 1831. 1837. 1838. 1842. 1852. 1874. 1875. 1884. 1890. 1891\*. 2147. 2243. 2344. 2374. 2412. 2495. 2652. 2718. 2774. 2805. L23. L60. L156. L587. L809. L1188s1. L2010  
bf πρωτον ως 103



- $a_1 <^* a_2 < ?$ ,  $b < a_1$

A decision based on TP; πρωτως is a *hapax legomenon* in the NT, the common word πρωτον being the majority reading. The aberrant 876 (*a*) cannot call this decision into question as its agreement with a witness of *a* (323 = 30th potential ancestor of 876: 90.64%) is close enough to make contamination (vs. independent emergence) a probable explanation. However, we leave 876 and its close relatives out of the account in the current phase of our work and put a question mark into the source field for this part of the attestation of *a*.



### 7. (Five singular readings) [Example for guideline 1]

Acts 11:26/46-52 εν αντιοχεια τους μαθητας  
 a εν αντιοχεια τους μαθητας ... A. 05C2. 33V  
 af1 εν αντιοχεια τους μαθητους 1003  
 af2 εν αντιοχεια τους τους μαθητας 218  
 a0 εν αντιοχεια τους μαθητας 01. 08. 1884  
 b τους μαθητας εν αντι[οχ]εια P45  
 c εις αντιοχειαν τους μαθητας 02  
 d εν αντιοχεια τους 1751  
 e εν αντιοχεια 1162  
 f τους μαθητας 1838

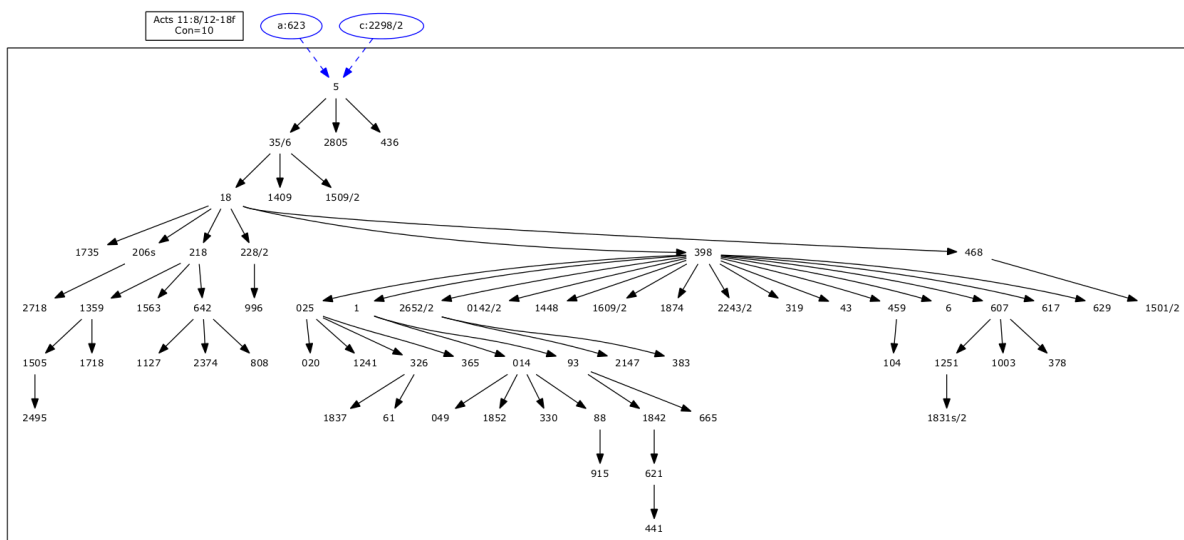
## B. More complex cases

### 8. [Example for guidelines 3, 6, 7a, 9]

Acts 11:8/12-18 κοινον η ακαθαρτον ουδεποτε  
 a κοινον η ακαθαρτον ουδεποτε ... A. P74V. 01C1. 623\*. 1642\*  
 af κοινον η ακα ουδεποτε 01\*  
 b ουδεποτε κοινον η ακαθαρτον 424C. 614. 1292. 1611. 1890. 2138. 2412  
 c κοινον τι η ακαθαρτον ουδεποτε 429. 522. 630. 636. 876. 1490. 1739. 1751. 1832. 1891. 2200. 2298. L2010\*  
 d ουδεποτε κοινον τι η ακαθαρτον 323. L1178  
 e κοινον και ακαθαρτον ουδεποτε L60  
 f παν κοινον η ακαθαρτον ουδεποτε 014. 020. 025. 049. 0142. 1. 5. 6. 18. 35. 43. 61. 88. 93. 104. 206s. 218. 228. 319. 326. 330. 365. 378. 383. 398. 436. 441. 459. 468. 607. 617. 621. 623C. 629. 642. 665. 808. 915. 996. 1003. 1127. 1241. 1251. 1359. 1409. 1448. 1501. 1505. 1509. 1563. 1609. 1642C. 1718. 1735. 1831s. 1837. 1842. 1852. 1874. 2147. 2243. 2374. 2495. 2652. 2718. 2774C. 2805. L23. L156. L587. L809. L1825  
 g παν κοινων η ακαθαρτον ουδεποτε 1243. 1729. 1838  
 h παν κοινον και ακαθαρτον ουδεποτε 254. 321. 467. 945. 1704  
 i παν κοινον τι η ακαθαρτον ουδεποτε L2010C  
 j παν κοινον η ακαθαρτον 2774\*

- $f < a_1$

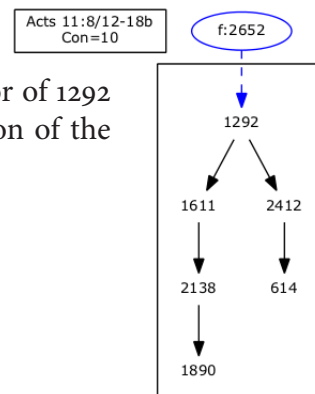
GC: Coherent late Byzantine attestation to *f*, a clearly secondary variant according to TP.



TP: In ch. 11 Peter reports about his vision of a sheet containing all kinds of edible animals coming down from heaven. In v. 8 he mentions his refusal to eat anything common or unclean referring to the narration of the event in ch. 10. There (10:14/20-26) he said, ουδεποτε εφαγον παν κοινον και ακαθαρτον, without appreciable variation. Here variant *a* with a wording differing from that in ch. 10 has support from nearly all manuscripts featuring *A* as their closest potential ancestor. Variants *f-j* reinforce the statement by bringing it into parallel with 10:14, a clear sign of being secondary according to TP. Variant *f* is the majority reading with a very coherent attestation with 5 at its top. This shows that coherence is not in itself a sign of priority.

• b<?

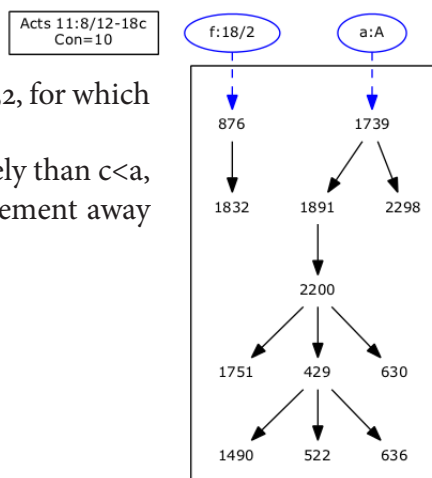
GC and TP point in different directions. The first potential ancestor of 1292 supports *f*. TP suggests that *b* is the result of a simple transposition of the words in *a*.



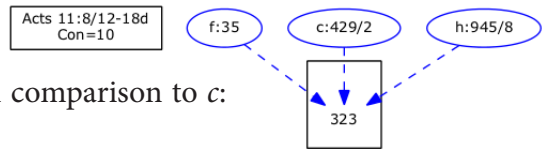
• c1<a1; c2<?

GC: A clear relationship for all witnesses except 876 and 1832, for which GC points to *f* as source.

TP: *c*<*f* (παν instead of τι, but in different places) is less likely than *c*<*a*, because *c* then would transform another form of reinforcement away from the parallel in 10:14.



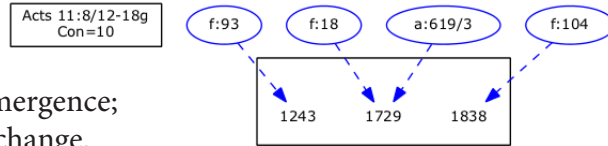
- $d < c_1$



GC points to  $f$  in the first place (winning margin in comparison to  $c$ : 1.6%), but

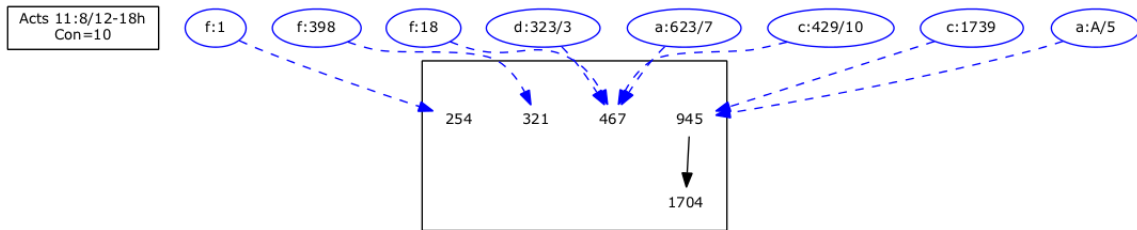
TP favours  $c$  (transposition vs. transformation away from the parallel in 10:14).

- $g < f$

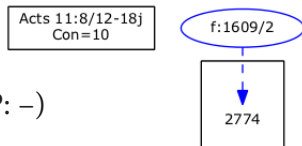


GC: multiple emergence;  
TP: vowel interchange.

- $h_1 < f$  (GC/TP);  $h_2 < ?$  (GC for 945 points to  $a$  or  $c$ , TP to  $f$ ,  $g$  or  $e$ )



- $j < f$



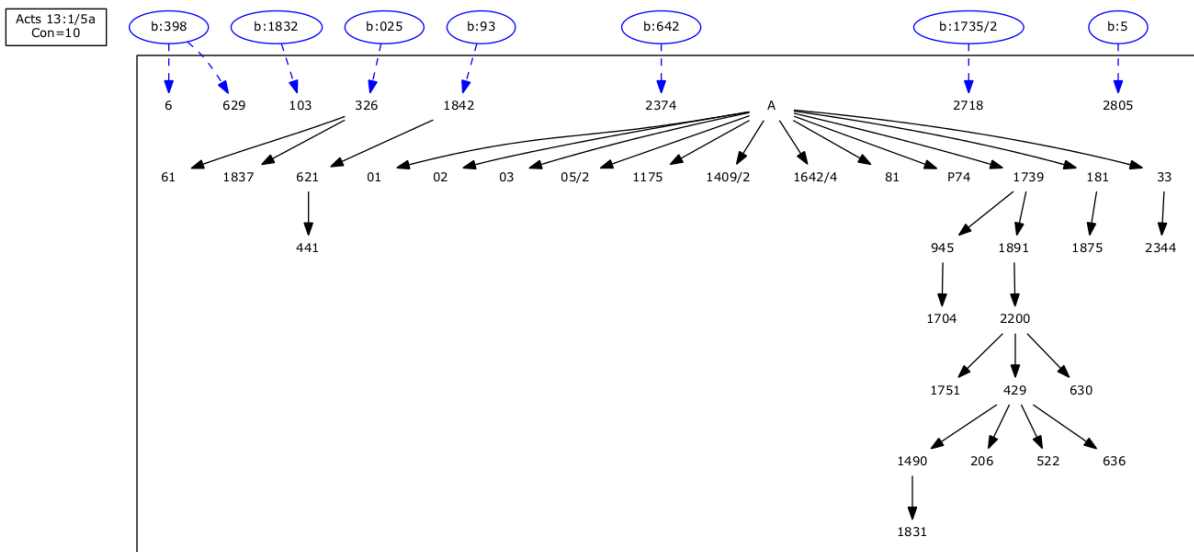
(GC; TP: -)

9. [Example for guidelines 4, 7a, 9]

Acts 13:1/5

a om ... A. 636\*. 1642\*. 1842\*V

b τινες 08. 014. 020. 025. 044. 049. 0142. 1. 5. 18. 35. 43. 88. 93. 94. 104. 180. 218. 228. 254. 307. 319. 321. 323. 330. 365. 378. 383. 398. 424. 431. 436. 453. 459. 467. 468. 607. 610. 614. 617. 619. 623. 636C. 642. 665. 808. 876. 915. 996. 1003. 1127. 1162. 1241. 1243. 1251. 1270. 1292. 1297. 1359. 1448. 1501. 1505. 1509. 1563. 1595. 1609. 1611. 1642C. 1678. 1718. 1729. 1735. 1827. 1832. 1838. 1842C. 1852. 1874. 1884. 1890. 2138. 2147. 2243. 2298. 2412. 2495. 2652. 2774. 2818. L23. L156. L587. L809. L1178. L1188s1. L1825



- a1<\*; a2<?

GC: A wide range of witnesses with A as first potential ancestor support variant *a*. However, quite a few witnesses of *a* have their first potential ancestor in the *b* attestation.

TP: τινες makes the phrase easier to read by providing a subject immediately after the verb and particle. On the other hand, it may have seemed improper to count Barnabas and Saul among “some prophets and teachers.” This is probably the reason for the occasional omission of τινες.

10. [Example for guidelines 4, 5]

Acts 10:36/6 ον

a ον ... A. ο1\*

b αυτου ον 1127

c αυτου 467. 614. 1292. 1611. 1890. 2138. 2412. L1188s1

d om ο1C1. 02. 03. 81. 1003. 1739. L1178

- b-d<a (GC, partly TP)

- a<\*

TP: **The harder reading *a* in the majority text.** Metzger<sup>1</sup> (333) appropriately states that the presence of ον might be explained as dittography of the preceding -ον, the absence as haplography. However, it is easy to construe the sentence without a relative pronoun (*He sent the word unto the children of Israel ...*) while one would have an “un-Greek suspended construction” (Metzger 333f.) if the relative were included: *The word which he sent unto the children of Israel, preaching good tidings of peace by Jesus Christ (he is Lord of all)—that saying ye yourselves know* (ASV). Hence it is far more likely that here the noble few witnesses supporting *d* transmit an error than the majority of all others do.

11. [Example for guidelines 3, 9]

Acts 10:37/20 αρξαμενος

a αρξαμενος ... A

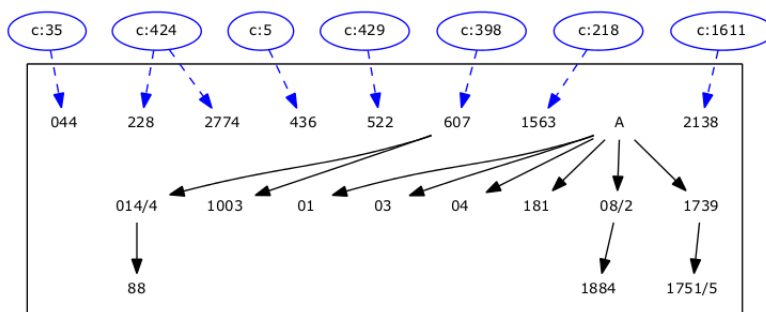
b αρξαμενος γαρ P74. 02. 05

c αρξαμενον P45. 020. 025. 049. 0142. 1. 5. 6. 18. 33. 35. 43. 61. 69. 81. 93. 94. 103. 104. 180. 206s. 218. 254. 307. 319. 321. 323. 326. 330. 378. 383. 398. 424. 429. 431. 441. 453. 459. 467. 468. 610. 614. 617. 619. 621. 623. 629. 630. 636. 642. 665. 808. 876. 915. 945. 996. 1127. 1162. 1175. 1241. 1243. 1251. 1270. 1292. 1297. 1359. 1409. 1448. 1490. 1501. 1505. 1509. 1595. 1609. 1611. 1642. 1678. 1704. 1718. 1735. 1827. 1831s. 1832. 1837. 1838. 1842. 1852. 1874. 1875. 1890. 1891. 2147. 2200. 2243. 2298. 2344. 2374. 2412. 2495. 2652. 2718. 2805. 2818.

L23. L156. L587. L809. L1825

cf αρξαμενοι 1729

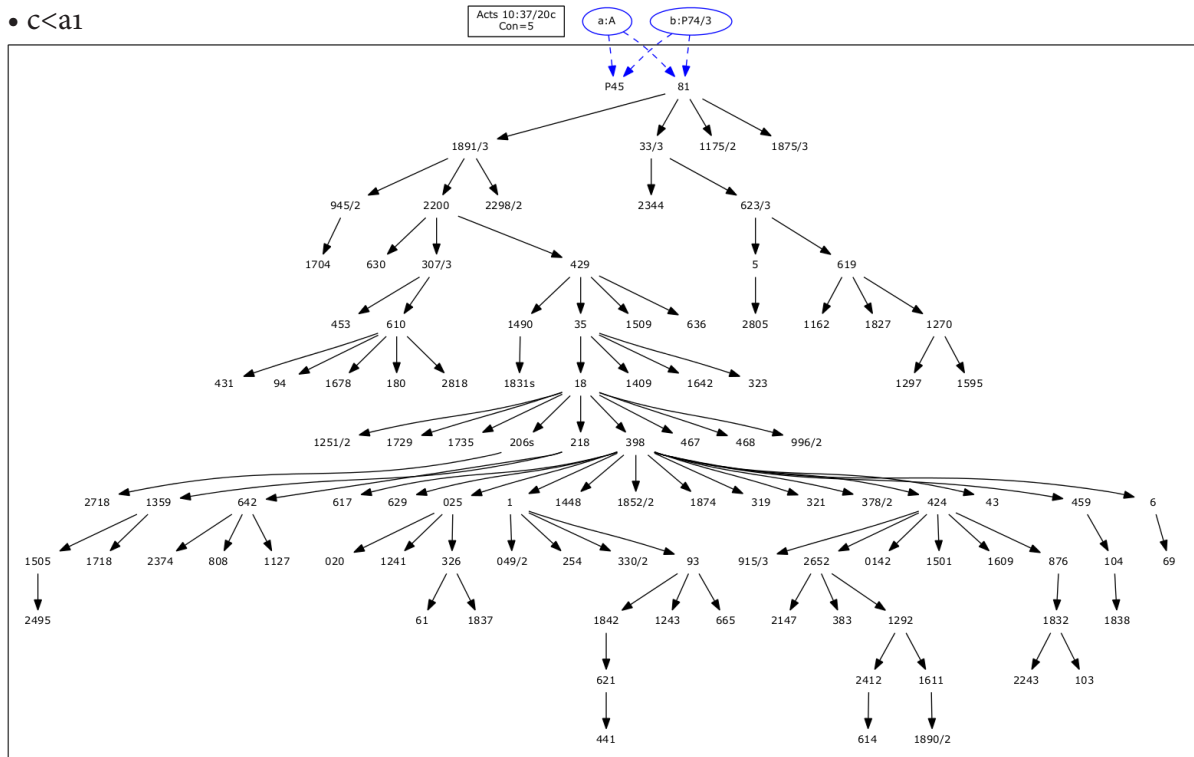
Acts 10:37/20a  
Con=5



- a1<\*, a2<?, b<a1 (GC/TP)

<sup>1</sup> Bruce M. Metzger, *A Textual Commentary on the Greek New Testament*, 2nd ed. (Stuttgart: German Bible Society, 1994).

• c<a1



TP: The easier reading *c* in the majority text. The *nominativus pendens* in *a* is acceptable as initial reading because of its difficulty although there is a lack of coherence with the *a* attestation. Note, however, that there is a relatively wide range of witnesses supporting *c* with *A* as their closest potential ancestor and that the witnesses of *b* also support the nominative.

12. [Example for guidelines 3, 9]

Acts 12:20/5

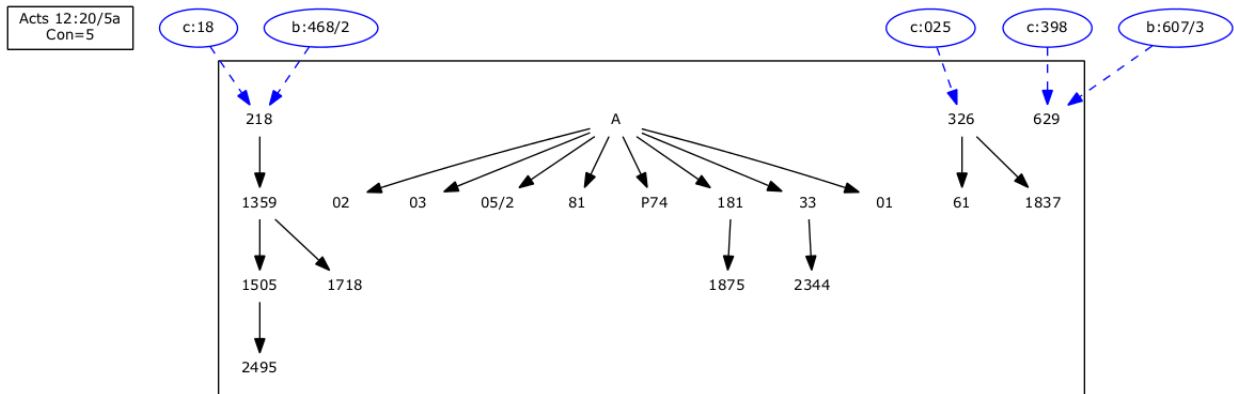
a om ... A

b ηρωδης 08. 6. 43. 94. 180. 206. 254. 429. 468. 522. 607. 614. 630. 636. 808. 945. 1127. 1409. 1448. 1490. 1509. 1563. 1611. 1704. 1729. 1751. 1831. 1832. 1838. 1884. 1891. 2138. 2200. 2412

c ο ηρωδης 014. 020. 025. 044. 049. 0142. 1. 5. 18. 35. 88. 103. 104. 228. 307. 319. 321. 323. 330. 365. 378. 383. 398. 424. 431. 436. 441. 453. 459. 467. 610. 617. 619. 621. 623. 665. 876. 915. 996. 1003. 1162. 1175. 1241. 1243. 1251. 1270. 1292. 1297. 1501. 1595. 1609. 1642. 1678. 1735. 1739. 1827. 1842. 1852. 1874. 1890. 2147. 2243. 2298. 2374. 2652. 2718. 2774. 2805. 2818. L1178

cf το ηρωδης 93

• a1<\*; a2<?





A decision for the reading without the explicit subject even though there is a lack of coherence in the *a* attestation.

### 13. (Conjecture due?) [Example for guideline 7a(-b)]

Acts 13:33/16-22 αυτων ημιν αναστησας ιησουιν

a αυτων ημιν αναστησας ιησουιν ... A. 04C3. 049C. 35C. L60L1V

af αυ[3]ων<sup>2</sup> ημιν αναστησας ιησουιν 049\*

b αυτων ημιν αναστησας τον κυριον ημων ιησουιν 614. 1292. 2412

c αυτων υμιν αναστησας ιησουιν 254. 1251

d αυτων αναστησας ιησουιν 629. 1175. 2147

e ημων αναστησας ιησουιν P74. 01. 03. 04\*. 1409

f ημων αναστησας αυτον εκ νεκρων 02C

g ημων αναστησας τον κυριον ιησουιν χριστον 05

h υμων αναστησας ιησουιν 044

i υμων αναστησας υμιν ιησουιν L1188s1

j υμων ημιν αναστησας ιησουιν L60L2

- a?, e<?

TP: Preaching in the synagogue of Antioch in Pisidia Paul refers to the promise of the Messiah to the fathers of Israel:

13:32 *And we proclaim to you the good news about the promise to our ancestors, 33 that this promise God has fulfilled to us, their children, by raising (or resurrecting) Jesus ...*

This is the NET translation of the NA text which has [αυτων] ημιν in 13:33. The brackets, however, indicate that there is a textual problem. If we look for the variant that best explains the others, *a* is not a good candidate. If we compare it with *e* which is supported by few but excellent witnesses, *a* looks like an attempt to solve the problem posed by *e*, which would mean that God had fulfilled his promise *to our children*. The commentators usually follow Hort here who says about this reading, “it can hardly be doubted that ημων is a primitive corruption of ημιν.”<sup>3</sup>

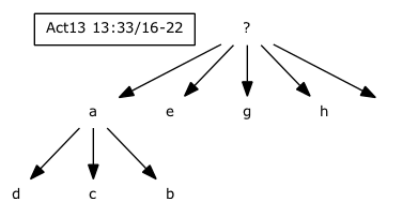
The ECM team also tends towards this opinion. The support for ημιν is certainly broad enough, even more so because 05 (*g*) has to be counted among its witnesses and because τοις τεκνοις clearly calls for determination which would account for changing ημιν to ημων and also for the insertion of αυτων. However, we postponed the final decision because *a* is well supported and it is possible to explain *e* as a mental contraction of the genitive αυτων and the 1st person plural.

- b-d<a

GC/TP: For *b* and *c*, GC and TP point in the same direction (*a* [*b*: expansion by christological title + pronoun; *c*: iotacism]). Regarding *d* one might think that it could be an independent solution to the problem posed by *e* (TP: 3rd instead of 1st person plural), but GC shows clear relationships with *a* witnesses, and the omission of a pronoun that is unnecessary for understanding the phrase is nothing unusual.

<sup>2</sup> [3]: approximately three letters are lost.

<sup>3</sup> B. F. Westcott, F. J. A. Hort, *The New Testament in the Original Greek*. Vol. 2. *Introduction* (Cambridge/London: Macmillan, 1882), Notes, 95.



14. [Example for guidelines 4, 9]

Acts 9:3/20-22 *εξαιφνης τε*

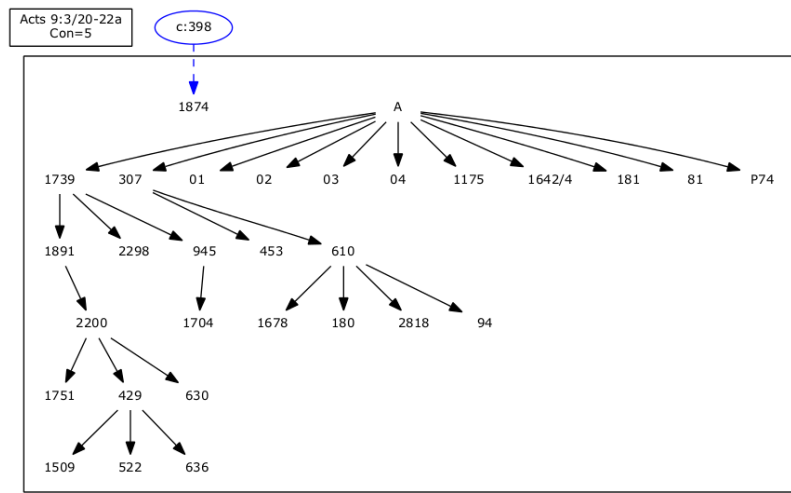
a *εξαιφνης τε ... A*

b *εξαιφνης δε 88. 915*

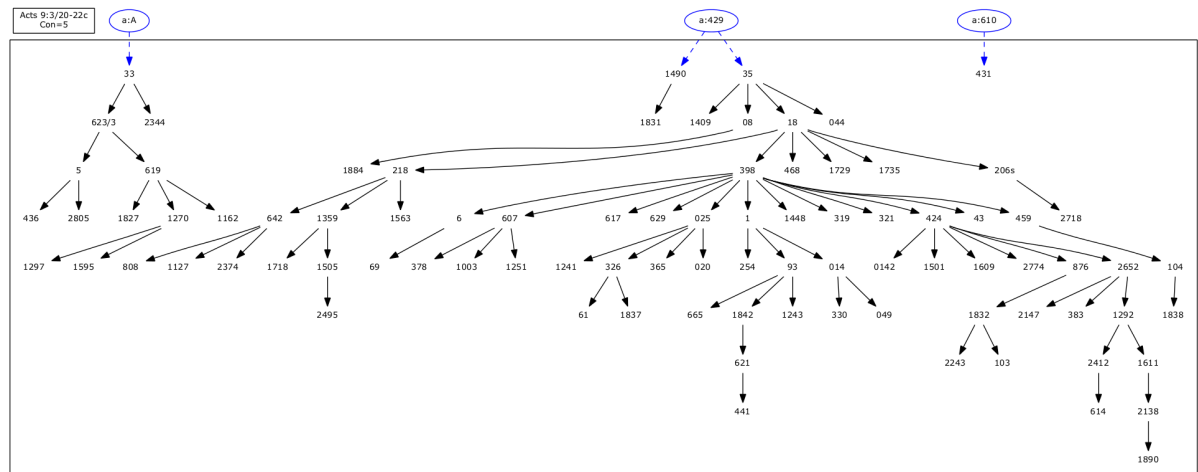
c και *εξαιφνης 08. 014. 020. 025. 044. 049. 0142. 1. 5. 6. 18. 33. 35. 43. 61. 69. 93. 103. 104. 206s. 218. 254. 319. 321. 326. 330. 365. 378. 383. 398. 424. 431. 436. 441. 459. 468. 607. 614. 617. 619. 621. 623. 629. 642. 665. 808. 876. 1003. 1127. 1162. 1241. 1243. 1251. 1270. 1292. 1297. 1359. 1409. 1448. 1490. 1501. 1505. 1563. 1595. 1609. 1611. 1718. 1729. 1735. 1827. 1831. 1832. 1837. 1838. 1842. 1884. 1890. 2138. 2147. 2243. 2344. 2374. 2412. 2495. 2652. 2718. 2774. 2805. L23. L60. L156. L587. L809. L1188s1. L1825. L2010*

d *εξαιφνης 228. 323. 467. 996. L1178*

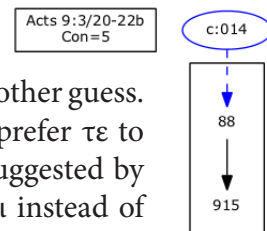
•  $a_1 <^* a_2$ ?



•  $c < a_1$



•  $b < c$



A decision based on clear GC ( $b < c, c < a, d < c$ ), where TP alone suggests another guess.

Here and elsewhere in Acts the attestation gives us good reason to prefer *τε* to *δε* as the particle which connects sentences. However, the alternative suggested by the tradition usually is *δε*. Here the majority reading has preceding *και* instead of postpositive *τε*. At any rate, GC with *c* confirms once again that the author likes *τε* as a connector. The weak link in the attestation is 35 whose first potential ancestor supports *a*.

15. [Example for guidelines 2, 4]

Acts 9:15/22-24 εστιν μοι

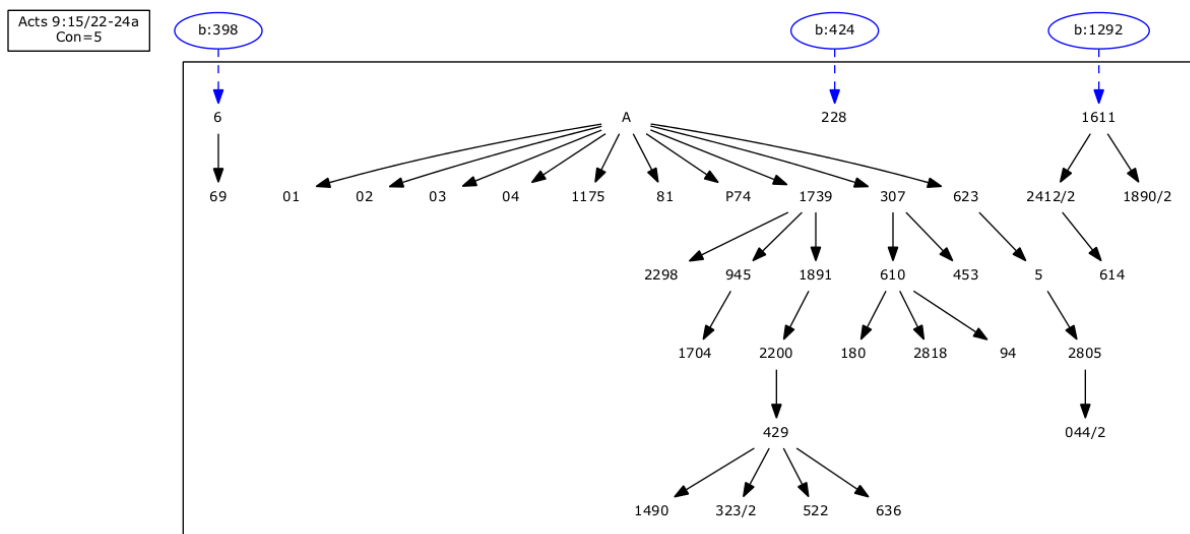
a εστιν μοι ... A

b μοι εστιν 08. 014. 020. 025. 049. 0142. 1. 18. 33. 35. 43. 61. 88. 93. 103. 104. 181. 206s. 218. 254. 319. 321. 326. 330. 365. 378. 383. 398. 424. 431. 436. 441. 459. 467. 468. 607. 617. 619. 621. 629. 630. 642. 665. 808. 876. 915. 996. 1003. 1127. 1162. 1241. 1243. 1251. 1270. 1292. 1297. 1359. 1409. 1448. 1501. 1505. 1509. 1563. 1595. 1609. 1642. 1678. 1729. 1735. 1751. 1827. 1832. 1837. 1838. 1842. 1874. 1875. 1884. 2147. 2243. 2344. 2374. 2652. 2718. 2774. L23. L60. L156. L587. L809. L1178. L1825

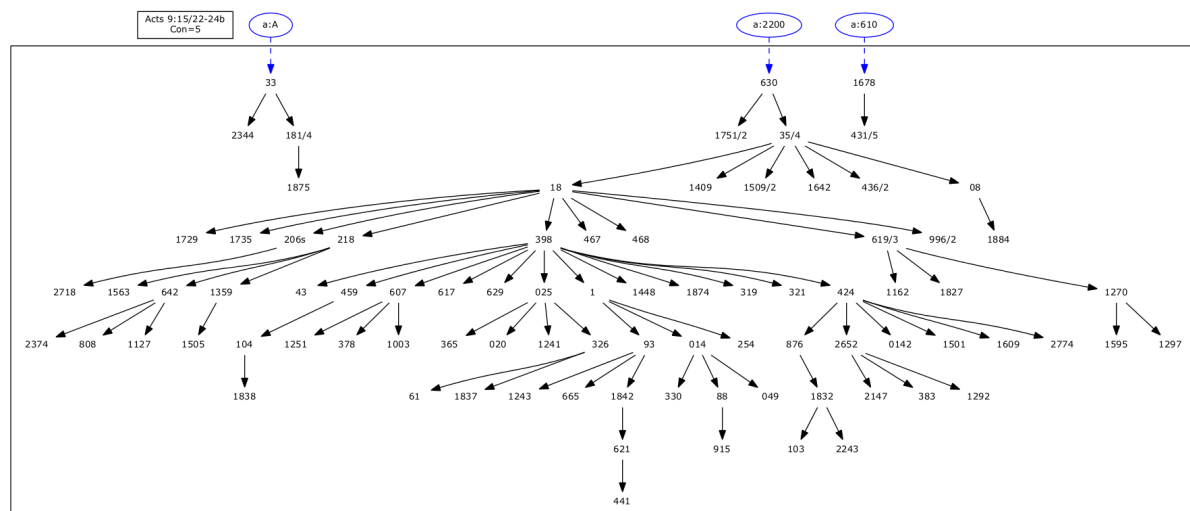
c μου εστιν 2495

d μοι 1718

•  $a_1 <^* a_2$ ;  $a_2 < ?$



•  $b < a_1$



A decision based on the preponderance of high ranking witnesses and GC where TP does not apply. Lack of coherence in the *b* attestation clearly visible with Con=5.

## 16. [Example for guidelines 2, 8, 9]

Acts 4:27/6-26 επ αληθειας εν τη πολει ταυτη επι τον αγιον παιδα σου

a επ αληθειας εν τη πολει ταυτη επι τον αγιον παιδα σου ... A. P74V. 1448\*V. 1718C

af επ αληθειας εν πολει ταυτη επι τον αγιον παιδα σου 1718\*

b επ αληθειας εν τη πολει ταυτη επι τον αγιον σου παιδα 05

c επ αληθειας εν τη πολει σου ταυτη επι τον αγιον παιδα σου 02

d επ αληθειας επι τον αγιον παιδα σου 014s. 025. 049. 0142. 1. 18. 35C. 43. 61. 69. 88. 93. 104. 180. 181. 206s. 218. 254. 319. 321. 326. 330. 365. 378. 383. 398. 429. 436. 459. 468. 522. 607. 619. 665. 886. 915. 1162. 1241. 1243. 1251. 1270. 1297. 1359. 1448C. 1490. 1501. 1505. 1563. 1595. 1827s. 1837. 1838. 1842. 1874. 2147. 2243. 2495. 2774. L23. L156. L587. L809. L1188s1. L1825

df αληθειας επι τον αγιον παιδα σου 1509

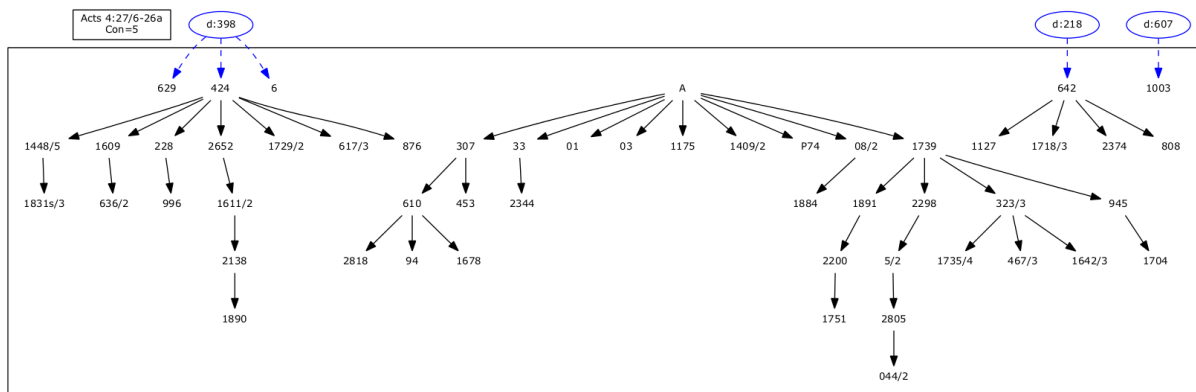
e επι τον αγιον παιδα σου επ αληθειας 103

f επ αληθειας επι τον αγιον σου παιδα 614. 621. 2412

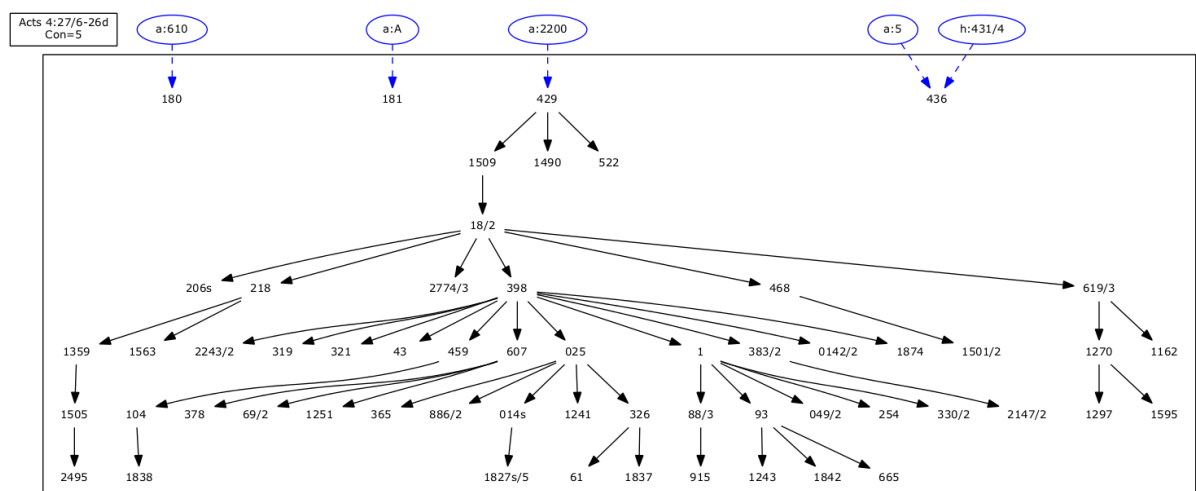
g επ αληθειας επι τον παιδα σου 1875. 2718

h επι τον αγιον παιδα σου 431. 1292

## • a1&lt;\*, a2&lt;?



## • d&lt;a



Variant *d*: shorter text as majority reading. Metzger sees the absence of the phrase εν τη πολει ταυτη as caused by its absence in Psalm 2:1 cited in the preceding verses. However, the rest of verse 27, excluding συνηχθησαν, is missing from Ps 2:1 as well. Accidental omission effected

by a leap from ENT- (from εν τη) to ΕΠΙ is the more likely reason. Accordingly, the textflow diagram indicates multiple emergence (similarly in a).

Variant *h* is caused by a similar leap, ΕΠ ... ΕΠΙ.

17. [Example for guidelines 2, 7b, 8]

Acts 5:37/28 λαον

a λαον ... ο2\*

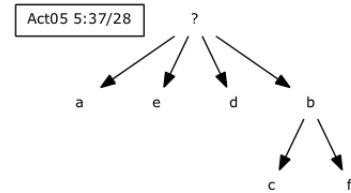
b λαον ικανον ο2C. 014. 025. 049. 0140. 0142. 1. 6. 18. 35. 69. 93. 94. 103. 104. 180. 206s. 218. 228. 254. 307. 319. 321. 323. 330. 365. 378. 383. 398. 424. 429. 436. 453. 459. 467. 468. 522. 607. 610. 617. 619. 621. 629. 630. 636. 642. 665. 808. 876. 886. 945. 996. 1003. 1127. 1162. 1243. 1251. 1359. 1409. 1448. 1490. 1501. 1505. 1509. 1563. 1609. 1678. 1704. 1718. 1735. 1739. 1751. 1827s. 1831s. 1838. 1842. 1891. 2147. 2200. 2243. 2298. 2374. 2652. 2718. 2818. L156. L1178. L1188s1

c ικανον λαον ο8. 044. 5. 33. 61. 181. 326. 431. 614. 623. 1270. 1292. 1297. 1595. 1611. 1729. 1837. 1875. 1884. 2138. 2344. 2412. 2774

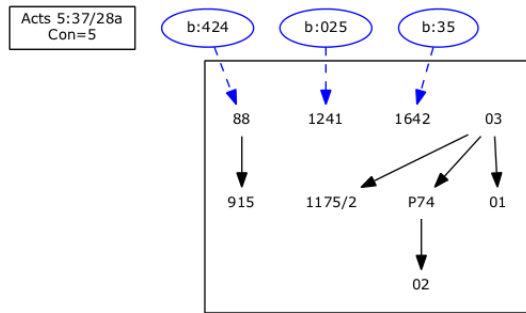
d λαον πολυ ο4C3. 05

e λαον πολυ ο4\*

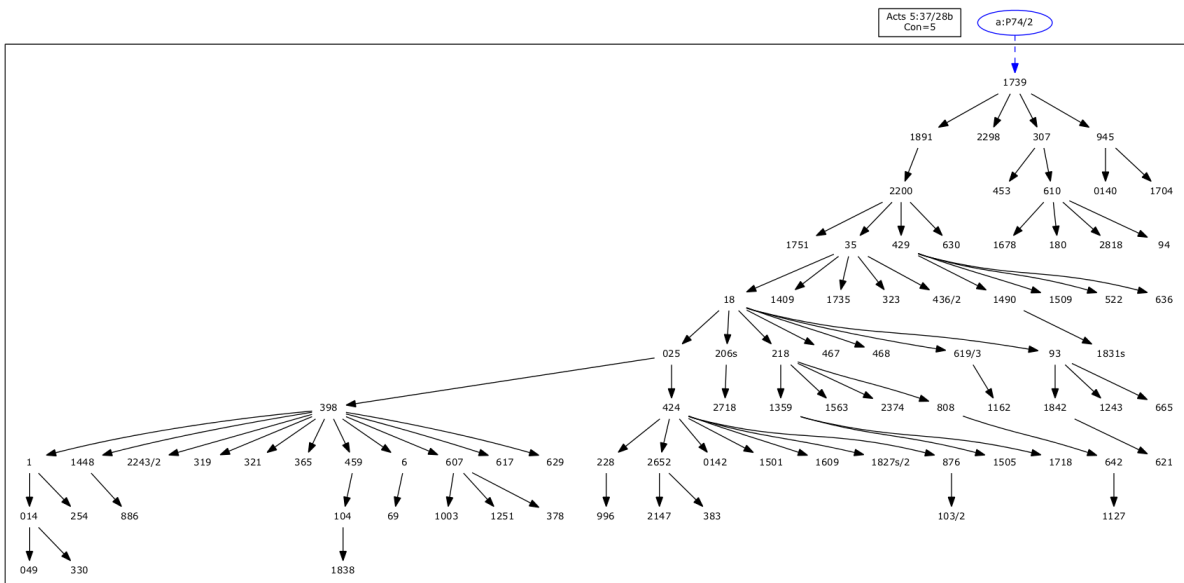
f οχλον ικανον 1874



• a<?



• b<?



Metzger sees the majority reading *b* as “a clear example of a growing text”. However, the support for *a* is not strong enough to exclude omission of ικανον due to homoioteleuton.

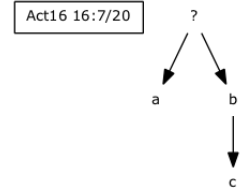
18. [Example for guidelines 2, 3, 7b]

Acts 16:7/20 πορευθῆναι

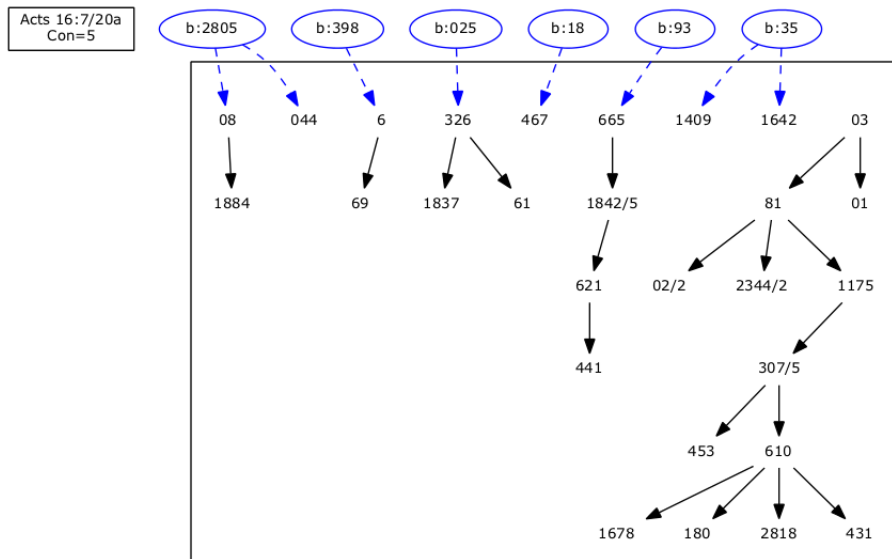
a πορευθῆναι ...

b πορευεσθαι P74. 04. 05. 014. 020. 025. 049. 0142. 1. 5. 18. 35. 43. 88. 93. 94. 103. 104. 181. 206. 218. 228. 254. 319. 321. 323. 330. 365. 378. 398. 424. 429. 436. 459. 468. 522. 607. 617. 623. 630. 636. 642. 808. 876. 915. 945. 996. 1003. 1127. 1241. 1243. 1251. 1270. 1292. 1297. 1359. 1448. 1490. 1501. 1505. 1509. 1563. 1595. 1609. 1611. 1704. 1718. 1729. 1735. 1739. 1751. 1827. 1831. 1832. 1838. 1852. 1874. 1875. 1890. 1891. 2138. 2147. 2200. 2243. 2298. 2374. 2412. 2495. 2652. 2718. 2774. 2805. L1178

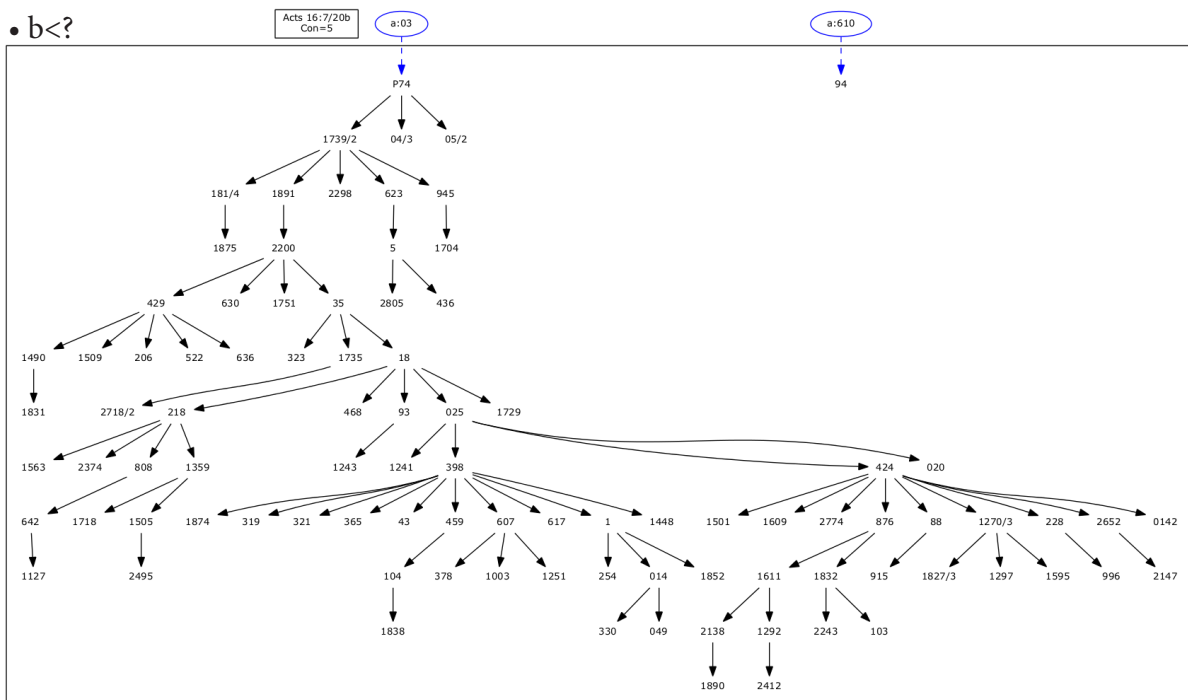
c γενεσθαι 383



• a<?



• b<?



No conclusive argument for or against *a* or *b*.

GC: There are equally broad ranges of witnesses with *A* as first potential ancestor for supporters of *a* as for supporters of *b*. Coherence is disturbed among supporters of *a*, but this alone would be insufficient evidence for a decision in favour of *b*.

TP: Could this be adaptation of the tense to the following aorist ειασεν or to the durative aspect of the preceding επειραζον?