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Plates.

1. Transmission de textes. 2. Grec (Langue) — Traduction en langue Arabe. 3. Transmission of texts. 4. Greek language — Translating into Arabic.

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SOME REGARDS ON TEXTUAL CRITICISM
IN A GREEK-ARABIC MS
BnF Suppl. grec 911 (A.D. 1043)*

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A. SOME PREVIOUS REMARKS**

In this paper we approach an unpublished Manuscript written in the the first half of the 11th century, which includes a bilingual Greek-Arabic Gospel of Luke. The text of the Gospel is complete except for some *lacunae* due to some lost pages¹.

Although our MS comes from Eastern lands – its last home was the Library of the Holy Sepulchre in Jerusalem – it belongs at present to the “Bibliothèque Nationale de France”, and is known by the signature “Suppl. Grec 911”².

The copy of this MS, according to the information given in the colophon by the copyist – a clerk named Eufemius – was finished in June AD 1043³.

***) Abbreviations adopted in this study:

MONFERRER-SALA, “Por dentro...” = Juan Pedro MONFERRER-SALA, “Por dentro de la traducción. Exégesis de un pasaje del Suppl. grec 911 de la BnF (año 1043)”, *Hikma* 2 (2003), pp. 107-117.

MONFERRER-SALA, “Descripción...” = Juan Pedro MONFERRER-SALA, “Descripción lingüística de la columna árabe del BnF Suppl. grec. 911 (año 1043)”, *CCO* 2 (2005), pp. 93-139.

GÉHIN, “Un manuscrit...” = Paul GÉHIN, “Un manuscrit bilingue grec-arabe, BnF, Supplément grec 911 (année 1043)”, in François DÉROCHE - Francis RICHARD (dir.), *Scribes et manuscrits du Moyen-Orient* (Bibliothèque nationale de France, Paris, 1997), pp. 162-175.

JÜLICHER, *Itala...* = Adolf JÜLICHER, Walter MATZKOW & Kurt ALAND, *Itala: Das Neue Testament in altlateinischer Überlieferung*, Vol. 3: *Lucas-Evangelium* (Walter de Gruyter, Berlin, 1976).

1) The *lacunae* of our MS are not many, specially if we consider other biblical MSS. These *lacunae*, about 22 pages from a total of 328, are the following: Lk 1:22b-25 (1 leave); 5:10b-34a (7 leaves); 8:8b-14 (2 leaves); 10:13b-17a (1 folio); 18:28 - 19:15a (7 leaves); 24:8-38 (4 leaves). All *lacunae* are due to leaves or MS sections which, by haphazard, have been torn out of the binding, and which are likely to appear some day scattered round several libraries in the world. In fact, we have recently rescued some loose pages which will soon be published and which belong to one part of the “parable of the sower” (Lc 8:8b-14), which were kept by the bishop Porphyre Uspenskij in Saint Petersburg National Library. Cf. GÉHIN, “Un manuscrit...”, p. 163. However, the text of our manuscript has not been deteriorated, thanks to its wide margins. The ink appears quite faded and even almost vanished in some pages or parts of them. With the exception of some complex passages, we can reconstruct the Greek and Arabic text with a high degree of certainty. There are few cases when some words could have various readings, above all when particles and prepositions are concerned, scarcely reconstructible from the column opposite.

2) The measures of the MS are 170,02×140,00 mm.

3) The colophon, written in Greek and Arabic, is as follows: “It was written by Eufemius’s hand, a minor clerk [κληρικόν; but in Arabic *šammās*, “deacon”] and lector. And he finishes it in the month of June, the first of the fourth day, in the year 6551 [= 1043 AD] since the creation of the world. Eufemius writes it; it belongs to John. Remember, Lord, the copyist and its owner. Amen”.

Here we will give to know what is the aim of our study about it, with a special reference to the textual criticism and tradition. But first of all, although a general report about this MS is given elsewhere⁴ and also by P. Géhin⁵, we are giving here some previous general information about some points which we retain of importance in order to study the textual criticism.

B. GENERAL INFORMATION ABOUT THE MS

Though the MS is split up into three parts: 1. an introduction with the index of pericopes or κεφάλαια rather full of *lacunae* in appearance; 2. Luke's Gospel text; 3. an Arabic note on the authority of Luke and the place in which he wrote his Gospel.

1. Some palaeographic characteristics

a) *Greek writing.* From the palaeographic standpoint, the Greek text shows various features that make it worth an attentive study. We should emphasize, at this stage, some which seem to be very relevant: the type of writing which enables not only the dating of the text (which is confirmed in this MS by a copyist's note in the colophon), but also the *scriptorium* where it has been originated.

In effect, the style of the Greek writing in the MS is a most clear example of what it known as "ace of spades", due to the resemblance that this card figure bears to some group of letters, especially the group "er" (ερ). It is worth noting that the copyist does not always write automatically group "er" as an "ace of spades", as many cases bear witness even in the same page, where this figure appears with the contrastive writing of the two letters. Such stylization of group "er" is common, as is well known, among the Italic-Greek *scriptoria*, especially in the area of northern Calabria. They are the *scriptoria* which, from half 10th century through half 11th century, deal with the figure of St Nile of Rossano, founder also of the Abbey of Grottaferrata, near Rome.

Such medieval monasteries of southern Italy like Sicilia, Calabria, Lucania, or Puglia had, ever since their regions were integrated in the Bizantine Empire, a central role as mediator in the contemporary culture. They were the transmitters and repository of a rich bibliographic heritage that covers

4) Cf. MONFERRER-SALA, "Por dentro...", 107-108; MONFERRER-SALA, "Descripción...", and ÁNGEL URBÁN, "Un manuscrito inédito, griego-árabe, del siglo XI del Evangelio de Lucas (Ms. BnF. Suppl. gr. 911). Una presentación", in *Actas del V Congreso Andaluz de Lingüística General* (Granada, 2004), *forthcoming*.

5) Cf. GÉHIN, "Un manuscrit...", pp. 162-175.

not only the Biblical world, but also the Classical, Hellenistic and Latinate. These monasteries were, moreover, a transmitting bridge endowed with great vitality between the Eastern world and the Western.

Other Greek MSS of the same period and belonging to the same *scriptoria* could be compared. Thus, a *catena* of the Gospels of the third quarter of the 10th century kept in Florence (Laur. 6.5); a text by Esopus (New-York 397), and some texts kept in the Vatican Library: Vat. gr. 1456, 1589 and 1650, to mention a few examples⁶.

b) *The Arabic writing.* Although the MS has been sufficiently accounted for its date, both through the copyist's colophon, and through the type of Greek writing, we may still add some notes about the Arabic graphological typology. In the folio 68^v a reader, or perhaps one of the likely owners of the book, wrote down a note in the left upper angle over the Greek column in *dīwānī* writing of eastern hand, where he tells about the death of some Sabas (*Sābā*) occurred in the year 6850 (= 1342), whose tomb lies in a church devoted to Saint John (*Mar Yūḥannā*).

Apart from this marginal note, we will just indicate, with respect to the body of the text, that it is a case of writing which can be considered "transitional late-*kūfī-nashī*", that is, which keeps some features of the evolved postkufic type, with some specific peculiarities in some graphemes, not to be mentioned here⁷.

This Arabic graphologic typology coincides with the Greek text in its datation, although this Arabic type poses some problems in its concrete geographical adscription, since it could well be of western origin as well as eastern. Here lies the main problem. At present, we believe that the Arabic writing is the work of an eastern copyist. The question is where, then, could this manuscript have originated? On the one hand, as we have stated, the Greek writing places it close to the West, and more concretely, to the writing tradition of the St Nile's monks; on the other hand, the Arabic writing could place it in the East. Perhaps the most plausible solution may be to consider the MS as the work of an Arabic-Greek scribe of eastern origin who has written down the art of the copy, as far as the Greek writing is concerned, in the south

6) See these and other examples in Paul CANART - Santo LUCA (a cura di), *Codici Greci dell'Italia Meridionale*. Ministero per i Beni e le Attività Culturali. Catalogo della mostra di Grottaferrata: Biblioteca del Monumento Nazionale 31 marzo - 31 maggio 2000 (Retablo, Roma, 2000).

7) Information on this issue in MONFERRER-SALA, "Descripción...", *forthcoming*.

of Italy, while maintaining the Arabic graphologic type typical of the southern Palestinian monasteries.

2. *Philological features: a first approach*

From the philological viewpoint, with reference to the Greek text – since the Arabic text has been examined elsewhere⁸–, the MS can be the subject of various comments of morphological, syntactic and lexical kind. We could not even attempt to list them here. Suffice it to say, for instance, that there are many cases of vocalic shifts (vowels and diphthongs) and consonantal shifts (among homorganic consonants: guturals, dentals, etc.). In addition to these shifts there are also numerous itacisms.

Among the main lexical shifts it is outstanding that which refers to some prepositions like ἀπό for ἐκ, ἐν for εἰς, a phenomenon studied some time ago. An important lexical shift for the development of Greek language starting from the *koinê*: the shift of the particle δέ for καί, most frequent in our MS.

With respect to syntax the comments to be made are numerous. We shall point out here only the tendency to eliminate the participle, so characteristic of classical Greek, and to substitute it for a finite form of the verb. This phenomenon is more and more frequent ever since the period of the *koinê*, and almost a rule in the Bizantium era. Such is the case, for instance, of Lk 6:4:

ὡς (Δαυῖς) εἰσηλθεν εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ τοὺς ἄρτους τῆς προ-
θέσεως ἔλαβε [προ λαβῶν], καὶ ἔφαγεν, καὶ ἔδωκεν καὶ τοῖς μετ' αὐτοῦ.

Though in passing, it is also convenient to remember the persistent attempt to put some order in the sentence, and even to substitute some verb tenses for other or to offer a second form of conjugation within a particular tense. Thus, the tendency to using the form εἶπαν (3rd plur.) instead of εἶπον, which could be either 1st sg. or 3rd pl.

As far as abbreviations are concerned, the MS as any other, it is plagued with them. May we remember, for instance, the abbreviations related to the so called “*nomina sacra*” (θεός, κύριος, πνεῦμα, οὐρανός, πατήρ, υἱός, μήτηρ, ἄνθρωπος, σωτήρ, and for the same reason also σωτηρία, as well as σταυρός and the verb σταυρόω, and the proper nouns Ἰησοῦς, Ἰσραήλ, Ἱερουσαλήμ, Ἰωάννης, Δαυίδ)⁹.

8) MONFERRER-SALA, “Descripción...”.

9) Ángel URBÁN, “*Nomina sacra* in an unpublished MS of Luke (Ms BnF, Suppl. gr. 911, año 1043)”, *CCO* 1 (2004) 247-275.

3. *Second and third hands*

With the only purpose of restoring a more or less long text which has been omitted, the MS shows a second hand. Sometimes a third hand may also, though less frequently, be noticed. It attempts to amend some forgotten issues. Two examples of restoration can be noted, a long one and a short one.

As an example of long restoration we may cite a whole section of 7 folios (= 14 pages) belonging to the text of Lk 5, 10b-34a. As is well known, it is common practice the substitution of sections when they are very spoiled, or else when they have dropped out of the codex and have been lost. It is most probable that this last is the case of our MS. The restoration is a sign that the MS is still useful, accomplishing its role after one century and a half or even more of the first copy.

An example of brief restoration is that of Lk 10, 27, in the words cited by the well known text of *Šema' Yisra'el*: "You shall love the Lord your God with all your heart, with all your soul, with all your strength and with all your mind". The omission of the sequence *καὶ ἐν ὅλῃ τῇ ψυχῇ σου* = *wa-min kull nafsi-ka* ("and with all your soul") has been caused by *homoio-teleuton*, a mistake very few MSS seem to skip. In this particular case, the possessive σου repeated several times, and the repetitive expression ἐξ ὅλῃ τῆ, all in similar position and function, has drawn the copyist's attention some lines further down:

Ἀγαπήσεις Κύριον τὸν Θεόν σου,
ἐξ ὅλης τῆς καρδίας σου
καὶ ἐξ ὅλης τῆς ψυχῆς σου
καὶ ἐξ ὅλης τῆς ἰσχύος σου
καὶ ἐξ ὅλης τῆς διανοίας σου

A third hand has added the omitted Greek interlinear text, also including the Arabic translation:

Tuḥibb al-Rabb Ilāha-ka
min kull qalbi-ka
wa-min kull nafsi-ka
wa-min kull quwwati-ka
wa-min kull niyyati-ka.

4. *Criticism and textual tradition*

When approaching this MS the first surprise is the overwhelming number of variants of the base text, as it is the case of the most agreed on text,

widely recognised by the critique: that of the Nestle-Alland, the 27th revised edition¹⁰.

Obviously we are not taking into consideration the phonetic variants, which are very numerous in our MS. We should bear in mind only the variants which refer to the lexicon and to the syntax.

Here our task, which must *per force* be approached in depth of detail, demands our patient calm and good hand with the procedures. The most relevant stage after the gathering of variants is that of the traditional *collatio*. The scholar is assaulted by numerous questions posed by the text, the main one being the one which must clear up the variants of this MS or whether the variants are already present in other MSS of Lk. This task leads necessarily to the study of the textual tradition of the MS.

Comparing the variants of this MS with other of Lk we notice – after an analysis of 100 cases, not in an haphazard way but in actual textual cases of chapters 1-5 of Lk – that there exists a high degree of similarity with a group of MSS that conflate in the most agreed upon text of the Bizantine tradition. It is called *The Majority Text* (ἄ) ¹¹= Mehrheitstext, o *text of the majority, common text*. They belong to the set of Bizantine codices, known as *koinè*, where many MSS are gathered which are the model for the most common text circulating in the lands of the Bizantine Empire. This text shows a high degree of familiarity with seven well known MSS: the Alexandrinus (A, 5th century), the Athos (Ψ, 8th-9th centuries), the Tiflis-Koridethi (Θ, 9th century), family 1 (which gathers the minuscules 1, 118, 131, 209, of the 12th-14th centuries) and 13 (Ferrariensis, which gathers many minuscules 13, 69, 124, 174, 230, 346, 543, 788, 826, 828, 983, 1689, 1709..., 11th-15th centuries), the minuscule 33 (9th century) and the Ephraemi Rescriptus (C, 5th century), and so on with the rest of the MSS of the Syriac textual tradition.

It is important to realise that the resemblance with the western type, where the type C belongs, seems of lesser evidence. This is an uncial codex Bezae Cantabrigensis (Cambridge), Graeco-Latin, of great authority and

10) *Novum Testamentum Graece*, post Eberhard et Erwin NESTLE, ed. Barbara et Kurt ALAND, Johannes KARAVIDOPOULOS, Carlo M. MARTINI, Bruce M. METZGER (Deutsche Bibelgesellschaft, Stuttgart, ²⁷1993, reimp. 1995). See also *The Greek New Testament*, ed. Kurt ALAND, Matthew BLACK, Bruce M. METZGER, Allen WIKGREN (United Bible Societies, London, 1966, with further editions).

11) The text has been edited by Zane C. HODGES - Arthur L. FARSTAD, *The Greek New Testament According to the Majority Text* (Thomas Nelson Publishers, Nashville - Camben - New York, ²1985).

base for uncial Φ , the Vetus Latina and the Syriac Curetonian versions (6th century) of Western tradition. It contains the Gospels and Acts.

However, there can be seen a number of textual coincidences with the Latin Western type preceding the Vulgata in our MS, i.e with the so called Vetus Latina or Italica¹².

We may conclude from the previous words that the Lk MS in question represents an usual Bizantine type in the 10th-13th centuries where there appears a clear conflation of traditions: Alexandrine, Caesariensis and, in a lesser extent, Western.

It is convenient here to note that the text of our MS, however, has proved somehow timid, in spite of the numerous additions as well as glosses. Thus, for instance, in Lk 21:38 it has been omitted the story of the woman caught in adultery, which is otherwise found in Jn 7:53 through 8:11, even if some MSS interpolate it in Lk, such as the one belonging to "Ferrariensis family" (f¹³).

5. A preliminary note on the Arabic translation

As far as translation is concerned, the question hinges only around the Arabic version. The current interest of our study consists, above all, in checking whether the Arabic column in the right matches the Greek text in the left column or, on the contrary, whether it follows an external text, different at some stage, or not, i.e, whether the Arabic translator has made use of another text of different origin, besides the actual Greek text, or even whether he has used another Arabic version¹³.

A detailed, word by word analysis of both texts, assures us that the Arabic text, with reference to the first hand, the true translator, is almost an *ad pedem litterae* translation of the Greek text. An this can be maintained in spite of the rather dubious kind of syntax when attempting to preserve even the order of words of the Greek text. One example may confirm the above statement, the referred case of Lk 10:27: the translator, faithful to the text, has not hesitated in the omission of that sequence of the Šema 'Yisra'el ("and with all his soul", καὶ ἐξ ὅλης τῆς ψυχῆς σου > *wa-min kull nafsi-ka*).

As for the translator of our MS, it must be pointed out that he is far from being a model for the Arabic translations as argued by Metzger. He

12) Cf. JÜLICHER, *Itala...*

13) A study of this can be seen in MONFERRER-SALA, "Descripción...".

claimed that¹⁴:

“Subsequent to the rise of Islam, various books of the New Testament were translated into Arabic from Greek, Syriac, Coptic (several dialects), Latin, and from combinations of these... As a consequence of such a tangled background the study of the Arabic versions is exceedingly complicated, and many problems remain to be solved”.

Our Arabic translator does not get entangled with other translations that would serve him as his background. Our translator does not even take into account another Arabic translation based in another model, neither does he use a Syriac translation of the Gospel by Luke to contrast with his own. He only faces the Greek text in the MS, which he translates as it is, exception made of some cases where he dares – perhaps there are reasons to be borne in mind, as noted somewhere else¹⁵ – deviate from the text in front of him. Later, we may see some cases.

However, in spite of his utter faithfulness shown even in the exegetic procedures¹⁶, he is frequently wary that his reader does not misunderstand some words, and for this reason the translator gives up the glosses, using a lexicon that, though somewhat aloof from the Greek text, makes things clearer for the reader. This is the case of 11:38, to which we will turn below.

C. THE TEXTUAL VARIANTS: A TYPOLOGICAL DISTINCTION OF OUR MS

The textual variants of our MS are numerous and not all of them have the same relevance. Here we will offer some cases in order to typify the various writing and reading features found in this MS.

1. *Textual mistakes*

Usually many variants have been originated by evident *textual mistakes* committed by the copyist. We must note that the Arabic translator, who has noticed all these mistakes, usually amends the errors in his translation. Here are some examples:

2:22 Καὶ ὅτε ἐπλήσθησαν (MS omit. al) ἡμέραι τοῦ καθαρισμοῦ αὐτῆς, κατὰ τὸν νόμον Μωσέως, ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα, παραστήσαι τῷ Κυρίῳ.
Arabic Version: *wa-hīna kumilat ayyām taḥīri-hā ‘alā mā fi Tawrāt Mūsā*

14) Bruce M. METZGER, *The Text of the New Testament. Its transmission, Corruption, and Restoration* (Clarendon Press, Oxford, 1992), p. 85.

15) MONFERRER-SALA, “Descripción...”.

16) See an example in MONFERRER-SALA, “Por dentro...”, 107-117.

aṣʿada-hā ilā Ūrušalaym li-yahḏura bi-l-Rabb). There are no MS with the omission of the article αἰ. In the case of considering this omission as a variant this one should be exclusively of our MS.

- 2:40 Τὸ δὲ παιδίον ἠῴξανε καὶ ἐκραταιοῦτο πνεύματι, πληρούμενον σοφίας· καὶ χάρις Θεοῦ' (MS θεῶ) ἦν ἐπ' αὐτό. *Arabic Version: niʿmat Allāh* ("the favour of God"). This mistake belongs exclusively to our MS.
- 4:31 Καὶ κατῆλθεν εἰς Καπερναοὺμ πόλιν (MS πόλις) τῆς Γαλιλαίας· καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασι. *Arabic Version: wa-inḥadara ilā Kafarnahūm madīnat al-Galīl wa-kāna yuʿallimu fī l-subūʿ*. The mistake is not found in other MSS.
- 5:12 Καὶ ἐγένετο, ἐν τῷ (MS αὐτῷ) εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων, καὶ ἰδοὺ, ἀνὴρ πλήρης λέπρας. *Arabic Version: wa-kāna fimā huwa fī aḥad al-mudun wa-īda insān mumtali' baras*. The mistake is not found in other MSS.

The same mistakes can appear sometimes in other MSS without implying necessarily an evident transmission, especially when the witnesses are not many. Here are some examples:

- 2:8 Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἀγραυλοῦντες καὶ φυλάσσοντες φυλάκας τῆς νυκτὸς ἐπὶ τὴν ποίμνην (MS τῆς ποιμήνης)¹⁷ αὐτῶν. *Arabic Version: wa-inna ruʿāt kānū fī hādīhi al-kūrah yasmurūna wa-yahrusūna mahāris al-layl ʿalā rʿiyati-him*.
- 2:28 καὶ αὐτὸς ἐδέξατο αὐτὸ (MS αὐτόν)¹⁸ εἰς τὰς ἀγκάλας αὐτοῦ, καὶ εὐλόγησε τὸν Θεόν... *Arabic Version: qabala-hu huwa ʿalā qirāʿay-hi wa-bāraka Allāh...*
- 2:41 Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος (MS καθ' ἔτος) εἰς Ἱερουσαλήμ τῇ ἑορτῇ τοῦ πάσχα. *Arabic Version: wa-kāna abawā-hu yaḏhabāni fī kull sanah ilā Ūrušalaym li-ʿid al-Fiṣḥ*. Only three MSS seem to

17) A clear mistake for ποιμήνης. The variant ἐπὶ τῆς ποιμήνης with genitive instead of the accusative is attested by some minuscules MSS, the older of which seems to be the one known by the number 1582 (A.D. 949, Athos, cf. Von Soden ε183 [Iηα]). From 11th century, contemporary to our MS, we have only two minuscules: 1192 (Sinai, cf. Von Soden ε1115 [Iηβ]) and 1210 (Sinai, cf. Von Soden ε1198 [Iηβ]). No many other MSS have the same variant in the following centuries: minuscules nn. 1, 22, 1365 (12th century) and 2372 (13th century) and 11074 (A.D. 1290), and two minuscules from the 14th century (nn. 131 and 1005). Cf. *The Gospel According to St. Luke*, edited by The American and British Committees of the International Greek New Testament Project [= henceforth *Luke-IGNTProject*], vol. 1 (Oxford, 1984), p. 37. Our MS increases the number of witnesses for this variant. As regards the change of genitive (more classical) instead of the accusative with ἐπὶ, we should note that it is insignificant for the translation. Cf. Friedrich BLASS - Albert DEBRUNNER, *A Greek Grammar of the New Testament and Other Early Christian Literature*, revised edition by Robert W. FUNK (The University of Chicago Press, Chicago - London, 1961), p. 122 §§ 233 (1) and 234 (1).

18) The neuter αὐτὸ Refers to the neuter τὸ παιδίον Ἰησοῦν (2:27). The variant αὐτόν (acc. masc.), very frequently (cf. *Luke-IGNTProject*, vol. 1, p.46) refers to the person (Ἰησοῦν).

make this mistake (καθ instead of κατ): the uncial W¹⁹ and the minuscules 579²⁰ and 2542²¹.

3:8b λέγω γὰρ ὑμῖν ὅτι δύναται ὁ Θεοὺς ἐκ τῶν λίθων τούτων ἐγείρει τέκνα τῷ (MS τοῦ) Ἀβραάμ. The Arabic translation has clearly understood Ἀβραάμ as a dative: *yūqīmu li-Ibrāhīm awlād^m* (dat.: “to raise up children to Abraham” vs. Gen.: “to raise up Abraham’s children”). Other three minuscules have the same mistake: 346²², 1187²³ and 2643²⁴.

Sometimes an involuntary error can generate a new *lectio* in the Arabic translation. This is the case, for example, of Lk 6:1 Ἐγένετο δὲ ἐν σαββάτῳ δευτεροπρώτῳ διαπορεύεσθαι αὐτῶν (MS αὐτῶν) διὰ τῶν σπορίμων.

Obviously, the reading αὐτῶν (gen. pl.) is a syntactic mistake having no sense. It would be different if an acc. pl. (αὐτοῦς) comes up as it seems to correspond to a Latin witness of the Itala (e = Palatinus, 5th century: “perambularent” instead of “perambulare eum”)²⁵ and as it seems to be understood by the Arabic translator, which has kept the plural: *hum*. Not one Greek MSS contains the reading of the pronoun in pl. (αὐτοῦς / αὐτῶν). Therefore, it seems evident that there is no dependence between our MS and some Greek *Vorlage* containing the *lectio* reflected by the Itala’s witness, and it is clear that the Arabic translator is respectful once more with the Greek text of the MS.

2. Harmonizations

At other times the variants come from the harmonizations with other evangelists. This is a very usual practice in the manuscripts belonging to the Antioquian Recension, i.e. the so-called Byzantine text. Our MS seems to have received all the harmonizations which we find in it. We have not even found a single uncommon harmonization which can be considered exclusive of our MS. The Arabic translation closely reflects the Greek text in every case. Here are some examples:

3:16 ἀπεκρίνατο ὁ Ἰωάννης ἅπασι λέγων, Ἐγὼ μὲν ὑμᾶς ὕδατι βαπτίζω ἔρχεται δὲ ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμὶ ἰκανός (MS + κύψας)²⁶ λῦσαι τὸν ἰμάντα

19) Washington, 5th century (032: Freer): Von Soden ε014 (H).

20) Paris, 13th century: Von Soden ε376 (H).

21) Leningrad, 13th century.

22) Milan, 12th century: Von Soden ε226 (Ic).

23) Sinai, 11th century: Von Soden ε1083 (Ir).

24) Berkeley, California, A.D. 1289.

25) Cf. JÜLICHER, *Itala...*, vol.3: *Lucas-Evangelium*, p. 58; *Luke-IGNTProject*, vol. 1, p. 113.

26) The harmonization is found in other MSS: M 13 69 124 346 543 579 788 826 828 983 1071 1220 1547 11663 Chrysipp. Cf. JÜLICHER, *Itala...*, *Luke-IGNTProject*, vol. 1, p. 66.

των υποδημάτων αὐτοῦ. Arabic Version: *agāba Yūhannā wa-qāla li-l-kāffah ammā anā fa-innamā ašbugu-kum bi-l-mā' wa-ya'ti al-aqwā minni allađi lastu anā bi-ahl an a'ta'a wa-aħulla šis' hida'i-hi*. The harmonization comes from Mt 1:17²⁷ and is found in two MSS dated earlier than ours (M, 11th century; 1220, 10th century) and in two other of the 11th century (124 and 788). More frequently, the harmonization is found later, from the 12th century onwards.

4:2 ἡμέρας τεσσαράκοντα (MS + καὶ νύκτᾱ τεσσαράκοντα) πειραζόμενος ὑπὸ τοῦ διαβόλου. Arabic Version: *arba' in yawm^{an} wa-arba' in laylat^{an} mumtaħan^{an} min al-maħħāl*. The harmonization, which comes from Mt 4:2, writes down the expressions in parallel (ἡμέρας τεσσαράκοντα + καὶ νύκτας τεσσαράκοντα)²⁸, as it is found in the witnesses of the Majority Text²⁹.

4:9 καὶ ἤγαγεν αὐτὸν εἰς Ἱερουσαλήμ, καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ εἶπεν αὐτῷ, Εἰ υἱὸς εἶ τοῦ Θεοῦ, βάλε σεαυτὸν ἐντεῦθεν (MS omit. ἐντεῦθεν) κάτω. Arabic Version: *tumma atā bi-hi ilā Ūrušalaym wa-awqafu-hu 'alā gānāh al-haykal wa-qāla la-hu in kunta Ibn Allāh fa-ulq nafsa-ka min hāhunā ilā asfal*. Cf. Vg.: “mitte te hinc deorsum”, the same as in the Majority Text. This omission, which can be noted in many other MSS of Lk³⁰, seems to harmonize with Mt 4:6 according to the general MSS: καὶ λέγει αὐτῷ, Εἰ υἱὸς εἶ τοῦ Θεοῦ, βάλε σεαυτὸν (+ ἐντεῦθεν: C* Θ sy^s bo; Eus)³¹ κάτω. This omission is found in an Itala version witness known as *Aureus Holmiensis* (7th-8th century, Kungl. Biblioteket Stockholm, A 135) which reads: “mitte te deorsum”³².

3. Lexical shifts

On other occasions the variants come from lexical shifts, like the shift of less frequency word for another synonym of higher frequency. In this way, the scribe attempts to make the text easier for his readers (another characteristic of the Byzantine text): the tendency to clarify the text. Here is one example:

27) Mt 1:7 καὶ ἐκήρυσσε λέγων, Ἔρχεται ὁ ἰσχυρότερός μου ὀπίσω μου, οὗ οὐκ εἰμι ἰκανὸς κῦψας λῦσαι τὸν ἱμάντα τῶν υποδημάτων αὐτοῦ.

28) For a quiastic *dispositio* (ἡμέρας τεσσαράκοντα / τεσσαράκοντα νύκτας) cf. Eberhard NESTLE - Kurt ALAND, *Novum Testamentum graece*, ad Mt 4:2.

29) Mt 4:2 καὶ ἠσθεύσας ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα, ὕστερον ἐπέπεισε. Cf. Zane C. HODGES - Arthur L. FARSTAD (ed.), *The Greek New Testament According to the Majority Text*, ad loc., p. 8.

30) Cf. JÜLICHER, *Itala...*, *Luke-IGNTProject*, vol. 1, p. 81.

31) Cf. Eberhard NESTLE - Kurt ALAND, *Novum Testament Graece*, ad loc.

32) Cf. JÜLICHER, *Itala...*, vol. 3: *Lucas-Evangelium*, p. 38. The omission is reflected in the Latin patristic tradition (Ambrosius, Augustinus, Pseudo-Beda, Cassianus, Hieronimus, Petrus Chrysologus, Vincentius Lerins, Ambrosius Autpertus). Cf. Roger GRAYSON (dir.), *Vetus Latina Database. Bible versions of the Latin Fathers*. The comprehensive patristic records of the Vetus latina Institut in Beuron [on CD ROM] (Brepols Publishers, Turnhout, 2002), ad Lk 4:9.

5:33 οἱ δὲ εἶπον πρὸς αὐτὸν, Διατί οἱ μαθηταὶ Ἰωάννου νηστεύουσιν πυκνά (MS πολλά), καὶ δεήσεις ποιοῦνται, ὁμοίως καὶ οἱ τῶν Φαρισαίων· οἱ δὲ σοὶ ἐσθίουσι καὶ πίνουσιν. Arabic Version: *fa-qālu la-hu limāda talāmīd Yūhannā yaṣūmūna kaṭīr wa-yataḍarrāʿūna miṭ! ḍālika talāmīd al-farisiyyīn fa-ammā talāmīdu-ka yaʿkulūna wa-yaṣrabūna.*

The scribe offers a single variant: πολλά “much, many” (Arabic: *kaṭīr*) instead of πυκνά “frequently” (Vg. *frequenter*), telling about “fasting”.

In fact, πυκνά is here an adverb, an *hapax* in the OT and NT. We find the adjective twice in the NT: Act 24:26 (πυκνότερον) and 1 Tim 5:23 (ταῖς πυκναῖς σου ἀσθενεῖς) and some more cases in the Greek Bible.

The adverb πολλά is, in fact, a real synonym to πυκνά, as we can see in the old Greek lexicons, like the one by Hesychius, which sets three words at the same level of meaning: θαμικά· πυκνά, πολλά (θ 82,1).

It might be possible to think of some influence of Mt 9:14 according to the Byzantine text, for the substitution of the adverb πυκνά. In fact, in Mt we read: οἱ Φαρισαῖοι νηστεύομεν πολλά, a reading for which we have another *lectio*: the adverb πυκνά attested in some MSS.

We do not find the *lectio* offered by our MS in any Greek witnesses before any Ecclesiastical writers. Our MS seems to be chronologically the first witness. Then, we only know one further example: the minuscule 1200 (Sinai, 12th century)³³.

A research into the Old Latin Versions, or quotations of Latin Fathers or Ecclesiastical writers, do not guide us to any solution, because the Latin adverbs “frequent / saepe / multo / adsidue” are translating indistinctly the Greek πολλά, πολλάκις, ἐκάστοτέ, πυγμῆ (cf. Mk 7:3), and so on. Thus, the expression ἐν νηστείαις πολλάκις of 2 Cor 11:27, is translated by the Vg. as “in ieiuniis *multis*”. On the other hand, as νηστεύω is an habitual and frequentative verb, the meaning is the same: “to fast much” is the same as “to fast frequently, to fast often”.

In conclusion: we think that the lesser frequency of the adverb πυκνά has been decisive in order to change it for another synonym of higher frequency.

4. Examples of single variants

The single lectiones can be summed up in some omissions or small

33) Von Soden ε1250 (Ikb). Cf. JÜLICHER, *Itala...*, Luke-IGNTProject, vol. 1, p. 110.

additions, or shifts of prepositions, or shifts in the number of the substantives, not found in other MSS. Here are some examples:

In 11:37 there is a single reading: the omission of εἰσελθὼν δὲ ἀνέπεσεν, attested only by our MS. Here, the Arabic translator closely follows the Greek text, omitting the phrase, but on other occasions he restores the omission, as we may find in 13:30 (*wa-yakūnu iḍ dāka al-āhir̄ in awwal̄ in wa-l-awwal̄ in āhir̄ in*), where the Greek text entirely omits the last part of the phrase (καὶ εἰσὶ... ἔσχατοι): καὶ ἰδοῦ, εἰσὶν ἔσχατοι οἳ ἔσονται πρῶτοι, καὶ εἰσὶ πρῶτοι οἳ ἔσονται ἔσχατοι.

For a change of number we can see, for example, 16:25 Εἶπε δὲ Ἀβραάμ, Τέκνον, μνησθητι ὅτι ἀπέλαβες σὺ τὰ ἀγαθὰ σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακά (MS τὸν κακόν). The shift for the singular instead of the plural is found only in our MS. The Arabic translation follows the Greek text: *al-šarr*.

In some cases, it is perhaps convenient to consider a single *lectio* a product of a mistake made by the copyist. So, for example, the omission of εἰς τὸ in 21:37 Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων· τὰς δὲ νύκτας ἔξερχόμενος ἠύλιζετο εἰς τὸ (MS om.) ὄρος τὸ καλούμενον ἔλαιων. The omission, which is not found anywhere else, could be a mistake of the kind of *homoioteleuton* (ἠύλιζετο εἰς τὸ), a fact that comes up once in a while in our MS.

2:10 καὶ εἶπεν αὐτοῖς ὁ ἄγγελος, Μὴ φοβεῖσθε· ἰδοῦ γάρ, εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην, ἣτις ἔσται (MS ἔστιν) παντὶ τῷ λαῷ) The reading of the present tense ἔστιν instead of the future ἔσται is not found in the Greek textual tradition, but we may see it come up in some witnesses of the *Vetus Latina* (“gaudium magnum quod est omni populo”)³⁴, as in the Latin codex e (Palatinus, 5th century)³⁵, and in the Pešittā and the Old Syriac Gospels as well (*ḥadūtō rabtō d-tehwē l-kūleh ʿolmō*, “a great joy, which is forever”)³⁶. Our MS seems to be the only Greek sample we know with such a *lectio*. In the Arabic version *yakūnu* has an unclear discriminatory value of the tense.

Sometimes the Arabic translator restores some readings omitted in the Greek text. Here is an example: 4:41 Ἐξήρχετο δὲ καὶ δαιμόνια ἀπὸ πολλῶν, κράζοντα (+ καὶ λέγοντα: MS om.) ὅτι Σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ. The

34) Cf. JÜLICHER, *Itala...*, vol. 3: *Lucas-Evangelium*, p. 18.

35) Cf. JÜLICHER, *Itala...*, *Luke-IGNTProject*, vol. 1, p. 38.

36) Cf. Philip E. PUSEY - George H. WILLIAM (ed.), *Tetraeuangelium Sanctum juxta Simplicem syrorum versionem ad fidem codicum, massorae, editionum* (Gorgias Press, Piscataway, NJ, 2003 = The Clarendon Press, Oxford, 1901), p. 326, and E. Jan WILSON, *The Old Syriac Gospels. Studies and Comparative Translations*, vol. 2: Luke and John (The University of Notre Dame, Louaize - Gorgias Press, Piscataway, NJ, 2002), p. 394.

omission of καὶ λέγοντα is found only in two Greek MSS: L* (= 019: Regius, Paris, 8th century), and the minuscule 1241 (Sinai, 12th century)³⁷. Here we have another example in which the witness of our MS increases the list of previous few examples. The omission does not appear in the Latin versions either: “clamantia et dicentia: quia...” (Vetus Latina and Vg.). However, in the Arabic translation the *lectio* καὶ λέγοντα has been restituted: *hātifah qā'ilah*.

Sometimes we hesitate whether to consider a text a real textual variant or a misreading of the scribe. Let us see one typical case:

4:6 καὶ εἶπεν αὐτῷ ὁ διάβολος, Σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν· ὅτι ἐμοὶ παραδέδοται (MS παραδέδονται), καὶ ᾧ ἐὰν θέλω διδῶμι αὐτήν. The plural form of the verb (παραδέδονται), is attested in other Greek MSS, and found in nearly all the Latin Versions, including the Vulgata (“quia mihi *tradita sunt*”). In any case, our MS evidently shows a grammatical concern (to agree the verb with a double subject – ἐξουσίαν and δόξαν –: “*the glory and authority have been given to me*”). But our MS has neglected to correct the singular αὐτήν (καὶ ᾧ ἐὰν θέλω διδῶμι αὐτήν) instead of a plural neuter (αὐτά), as many witnesses of the Vetus Latina and the Vulgata have corrected (“et cui volo do *illa*”). The Arabic translation refers to both substantives (ἐξουσία = *sulṭān* and δόξα = *magḏ*) with the demonstrative pronoun *qālika*.

We may note the appropriateness of the King James Version: “All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it”. And in the same line goes the New Revised Standard Version: “To you I will give their glory and all this authority; for it has been given over to me, and I give it to anyone I please”.

Thus, we are at a loss here whether to consider the form παραδέδονται a scribe’s mistake or else a real correction, and consequently a conscious variant.

Among the single readings, the addition which is founded in 5:6 is perhaps one of the most relevant in the five first chapters of Luke:

5:6 καὶ τοῦτο ποιήσαντες συνέκλεισαν ἰχθύων πλῆθος ἰχθύων πολὺ, διερρήσετο δὲ τὰ δίκτυα (MS τὸ δίκτυον) αὐτῶν· + ὥστε μὴ δύνασθαι ἀναγαγεῖν αὐτό. *When they had done this, they caught so many fish that their net was beginning to break, so that they couldn’t pick it up / or so that they could not bring it out to the shore.* A Latin translation would run as follows: “ita ut non possent illud trahere” or “eum revocare”. The Arabic Version renders the sentence in this

37) Von Soden e56 (H) and Von Soden δ371 (H), respectively. Cf. JÜLICHER, *Itala...*, *Luke-IGNTProject*, vol. 1, p. 94.

way: *fa-id fa'ala hādā aḥṣaru kaṭīrat^{an} kaṭīrat^{an} min al-ṣiṭān wa-tafzurat ṣabakatu-hum ḥatta lam yaqdurū.*

To be sure, this *lectio* can be only found in a very few Greek MSS.³⁸ No single Greek Father nor Greek ecclesiastic writer, nor any Latin evidence reports about this *lectio*. The text of Jn 21:6 has a similar meaning, but with different words: καὶ οὐκέτι αὐτὸ ἐλκύσαι ἰσχυοὺν ἀπὸ τοῦ πλήθους τῶν ἰχθύων, translated by the Vulgata as: “et iam non valebant illud trahere prae multitudine piscium”, and now they were not able to draw it for the multitude of fishes. Although the meaning in John’s Gospel is very similar, our text – from a lexical viewpoint – is literally aloof from our MS, if one wishes to consider it an harmonization with John. In any case, we cannot discard some reminiscence from John’s text in the composition of such variant.

Concerning to the Arabic text, we must say that it frequently follows the Greek text *ad pedem litterae*. The Arabic translation, which appears utterly faithful to the Greek text, accepts all the *lectiones* found there, except when the translator suspects or notices some mistake in the Greek text.

This is a clear evidence that the translator has only one single Greek text before him. At the same time, he demonstrates his perfect knowledge of the Greek language, showing also great respect for the Greek text.

Only in very few instances the Arabic translator dares to offer a new *lectio* which is not found in the Greek text. This is the case of Luke 5:29:

In this latter text, the translator replaces the expression καὶ ἄλλων (“and others”) for another expression, καὶ ἁμαρτωλῶν (“and sinners”), a *lectio* which is not found in the Greek text and is due to an harmonization with Mk 2:15 and Mt 9:10. This harmonization is found in other manuscripts from the Caesarean Recension (codd. N = Leningrad, 6th century; W = Washington, 5th century), and in the minuscule 1424 (9th/10th century), which is the head of a large family of manuscripts, with a marginal commentary from various Church Fathers.

The proposal of a *lectio*, which has no correspondence in the Greek text, is far from usual in our Arabic translator.

Nevertheless, we must also note that this translation was done more recently by a second hand. This new translator, whose presence we detect in the MS, feels freer than the first translator, and eventually far from being so accurate and faithful as him.

38) Cf. JÜLICHER, *Itala...*, *Luke-IGNTProject*, vol. 1, p. 98.

As a result, since we have not found this *lectio* in any other Greek or Latin witnesses, it seems to us that we can conclude that we are facing a ‘single’ variant in our text.

In some cases, the readings offered by our MS, although not exclusive ones, have the importance of bringing a new witness to some very few attested *lectiones*. Those are several instances. Here we have, for example, an instance: 19:27 πλῆν (MS πάλιν) τοὺς ἐχθροὺς μου ἐκείνους, τοὺς μὴ θελήσαντάς με βασιλεῦσαι ἐπ’ αὐτοὺς, ἀγάγετε ὧδε, καὶ κατασφάξατε ἔμπροσθέν μου. The variant πάλιν (Arabic Version: *lākin*) instead of πλῆν is attested only by another MS, the minuscule 565 (Leningrad, 9th century)³⁹.

Other example: 20:28 λέγοντες, Διδάσκαλε, Μωσῆς ἔγραψεν ἡμῖν, ἐάν τινος ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα, καὶ οὗτος ἄτεκνος, ἀποθάνῃ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα, καὶ ἐξαναστήσῃ (MS ἀναστήσει) σπέρμα τῷ ἀδελφῷ αὐτοῦς. The variant ἀναστήσει (Arabic Version: *yaq̣īmu*) is found only in the uncial Y (034: Cambridge, 9th century)⁴⁰. In the instance where must be understood the last syllable of ἀναστήσει as a shift of vowels (τη > -ει), so frequent in our MS⁴¹, the form ἀναστήση has also very few witnesses: three minuscules belonged to the 10th century (MSS 27 1220 1458) and another dates back to the 12th century (MS 71)⁴².

Sometimes, we are inclined to think that a certain variant is the result of some mistake. So, in 5:36 εἰ δὲ μήγε, καὶ τὸ καινὸν σχίσει, καὶ τῷ παλαιῷ οὐ συμφωνεῖ τὸ ἐπίβλημα τὸ (MS om. ἐπίβλημα τὸ) ἀπὸ τοῦ καινοῦ. The omission, which is also found in another MS, the minuscule 2643 (Berkeley, California, 11th century)⁴³, could be originated from *homoioteleuton* (τὸ ἐπίβλημα τὸ). The Arabic Version, on its way, renders ἐπίβλημα as *ruq̣fah*. This phenomenon is valid for both cases.

5. Morphological shift εἰς - ἐν

Sometimes, the new reading can be performed through a shift of prepositions. This is the case of the shift between ἐν and εἰς, very frequent in the *koinē* and afterwards. Here are three examples:

39) Cf. Tischendorf 2pe, Von Soden ε93 (Iα).

40) Cf. Von Soden ε073 (Iκ). The form ἐξαναστήσει is very frequent in the MS. Cf. *Luke-IGNTProject*, vol. 2, p. 143.

41) Cf. Ángel URBÁN, “Los intercambios vocálicos en el manuscrito inédito del Evangelio de Lucas BnF Suppl. gr. 911 (11th century)”, *CCO 2* (2005), *forthcoming*.

42) Cf. JÜLICHER, *Itala...*, *Luke-IGNTProject*, vol. 2, p. 143.

43) Cf. JÜLICHER, *Itala...*, *Luke-IGNTProject*, vol. 1, p. 111.

- 2:43 καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοὺς, ὑπέμεινεν Ἰησοῦς ὁ παῖς, ἐν Ἱερουσαλήμ (MS εἰς Ἱερουσαλήμ); Arabic Version: *bi-Ūrušalaym*. The variant is found in a very few Greek MSS, in fact in only three: in the uncial Γ (= 036, Oxford, 10th century)⁴⁴, and in two minuscules, 1220 (Sinai, 10th century) and 1242 (Sinai, 13th century)⁴⁵.
- 4:1 Ἰησοῦς δὲ Πνεύματος Ἁγίου πλήρης ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου, καὶ ἦγετο ἐν τῷ πνεύματι ἐν τῇ ἐρήμῳ (MS εἰς τῇ ἐρήμῳ); Arabic Version: *ilā l-barriyyah*.
- 4:23 καὶ εἶπε πρὸς αὐτοὺς, Πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην, Ἰατρέ, θεράπευσον σεαυτόν: ὅσα ἠκούσαμεν γενόμενα εἰς τὴν Καπερναοὺμ (MS ἐν Καπερναοὺμ), ποιήσον καὶ ὧδε ἐν τῇ πατρίδι σου; Arabic Version: *bi-Kafarnāhūm*.

D. GENERAL FEATURES ABOUT THE ARABIC TRANSLATION

Seldom doesn't the Arabic translator take into consideration a given word. Here we have one example:

- 9:13 οἱ δὲ εἶπον, Οὐκ εἰσὶν ἡμῖν πλεῖον ἢ πέντε ἄρτοι καὶ δύο ἰχθύες, εἰ μήτι πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς πάντα (MS ἅπαντα)⁴⁶ τὸν λαὸν τοῦτον βρώματα. The adjective πάντα / ἅπαντα is omitted in the Arabic text: *fa-qāla la-hum a'tū-hum antum mā ya'kulūna fa-qālū laysa la-nā aktar min hams hubzāt wahawtayn itnayn illā an namđi fa-nabtā'u nahnu af imah li-hāđā al-sā'b*.

Rarely does the Arabic translator, who shows a scrupulous fidelity to the Greek text, take the liberty of omitting or adding some word to the text. This is, for example, the case of 11:13 εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες οἴδατε ἀγαθὰ δόματα διδόναι τοῖς τέκνοις ὑμῶν, πόσω μάλλον ὁ πατήρ ὁ ἐξ οὐρανοῦ δώσει Πνεῦμα Ἁγίον τοῖς αἰτοῦσιν αὐτόν.

The Arabic translator adds the pronoun *-kum* (< ὑμῶν) after path.r: *abū-kum* ("your Father"). In his addition, he may have been influenced by the text of 11:2 (ὁ πατήρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς) where our MS offers an harmonization to Mt 6:9, just like many Greek MSS do. Although, we have to take into consideration that the Arabic translator adds frequently the possessive pronoun (1st or 2nd pl.) after substantives referred to God, like πατήρ ὁ κύριος (*Rabb*⁴⁷ / *Sayyid*⁴⁸).

44) Von Soden ε014 (H). Cf. JÜLICHER, *Itala...*, *Luke-IGNTProject*, vol. 1, p. 53.

45) Von Soden δ469 (I').

46) The reading ἅπαντα is found in some MSS: M 27 71 1194 1220 1458. The omission of the adjective is found only in the minuscule 579 (Paris, 13th century, Von Soden ε376 [H]) and in three MSS of the Coptic Bohairic Version. Cf. JÜLICHER, *Itala...*, *Luke-IGNTProject*, vol. 1, p. 195.

47) *Rabbu-na*: 6:46; 9:54; 12:41; 13:23.25; 22:38.49.

On other occasions, the Arabic translator is prone to give a translation which does not correspond exactly to the Greek text with the purpose of avoiding misunderstandings. This is the case of 11:38 ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρό τοῦ ἀρίστου.

The Arabic translator renders *evbapti,sqh* for (*lam*) *yaḡsil yaday-hi*, “(he did not) wash his hands”, a translation closer to Mt 15:2 νίπτονται τὰς χεῖρας and Mk 7:5 κοιναῖς χερσί. We may add that for the verb ἐβαπτίσθη of Lk 11:38 (ind. aor. passive) there are no other variants in the Greek MSS, except for the form *evbapti,sato* (ind. aor. middle) which is found in P⁴⁵ 700 and in one MS of the Vetus Latina (e = Palatinus, 5th century)⁴⁹ and the Coptic Sahidic Version. It might be the case that the Arabic translator wished to avoid understanding the verb as an “immersion” by the reader.

The Arabic translator seldom makes mistakes about the gender of the substantive, adjective or pronoun. However, here we have this example where the feminine pronoun αὐτάς, whose antecedent is actually the women who followe Jesus (23:27 ἠκολούθει δὲ αὐτῷ πολὺ πλῆθος τοῦ λαοῦ, καὶ γυναικῶν αἰ...), and is understood as a masculine (αὐτούς): 23:28 στραφεῖς δὲ πρὸς αὐτάς ὁ Ἰησοῦς εἶπε, Θυγατέρες Ἰερουσαλήμ, μὴ κλαίετε ἐπ’ ἐμέ, πλὴν ἐφ’ ἑαυτάς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν. The Arabic translation reads: *walahiqa-hu min al-šaʿb kaṭīrah kaṭīrah wa-niswah kunna yabkīna ʿalay-hi wanyuhna*. There is neither Greek nor Latin MS bearing witness of this change of gender.

It is not rare to find changes, additions and omission by the Arabic translator with respect to the Greek text. Here there are some examples:

13:18 Ἐλεγε δὲ, Τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ Θεοῦ; The Arabic translation instead of Θεοῦ has *al-samaʿ* “of heaven” (= sg. οὐρανοῦ), a reading similar to other Greek MSS (pl. τῶν οὐρανῶν)⁵⁰.

13:22 Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων, καὶ πορείαν ποιούμενος εἰς Ἱεροσόλημ. The expression *καὶ κώμα* (“and villages”) is not found in the Arabic Version, which renders it as: *fī madīnah madīnah* (“from town to town”), a variant which is not attested anywhere else in the textual tradition.

48) *Sayyidu-na*:19:25.

49) This MS (Palatinus) translates in the following way: “quare primo non *baptizauit* ante prandium”. Cf. Vg. and Vetus Latina: “quare non *baptizatus esset*”.

50) Cf. JÜLICHER, *Itala...*, *Luke-IGNTProject*, vol. 2, p. 9: the uncials N U, the minuscules 179 472 827 903 1009 1766, and some MSS of the Ethiopic and Old Church Slavonic Versions.

13:23 εἶπε δὲ τις αὐτῷ, Κύριε, εἰ ὀλίγοι οἱ σωζόμενοι; The Arabic translator after Κυριε adds the pronoun of first pers. pl.: *Rabbunā* (= Κύριε ἡμῶν), a reading which is not found in other MSS.

On few other occasions the Arabic translator offers different lexical forms with respect to the Greek text. One such is the following case:

15:29 ὁ δὲ ἀποκριθεὶς εἶπε τῷ πατρὶ, Ἴδου τοσαῦτα ἔτη δουλεύω σοι, καὶ οὐδέποτε ἐντολὴν σου παρῆλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον, ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ. The Arabic translation renders φίλων for *ihwat* (“brothers”), as if the Greek text should have ἀδελφῶν, a reading which is not found anywhere else⁵¹.

And a further example:

14:15 Ἀκούσας δὲ τις τῶν συνανακειμένων ταῦτα εἶπεν αὐτῷ, Μακάριος ὁ φάγεται ἄρτον (MS ἄριστον) ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. The variant ἄριστον, “meal”, instead of ἄρτον, “bread”, offered by our MS⁵² has not been noted by the Arabic translator who retains the reading ἄρτον, *hubz* (“bread”).

51) Perhaps the Arabic translator with *ihwat* (corresponding to ἀδελφῶν) is intensifying the sense of the word φίλων to denote a deeper intimate and obliged relationship.

52) Very numerous Greek MSS (uncials and minuscules), since the 5th century on, as well as the Sinaitic and Curetonian Syriac versions and the Armenian one have the reading ἄριστον. Cf. Cf. JÜLICHER, *Itala...*, *Luke-IGNTP*project, vol. 2, pp. 25-26.

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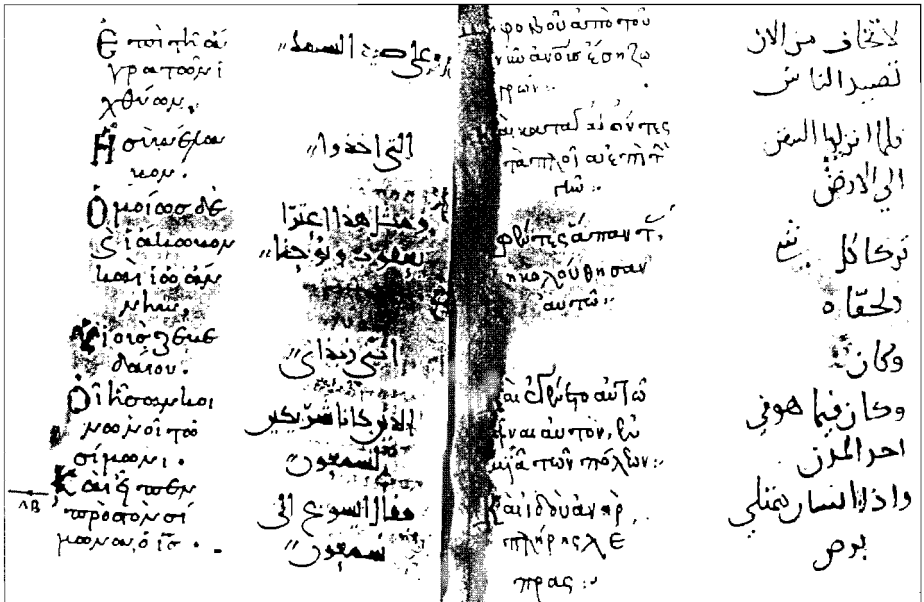


PLATE 1. On the right side, Lk 5:9b-10a (the original hand). On the left side, Lk 5:10b-12a (a second hand, restoring a spoiled or lost quinterion).

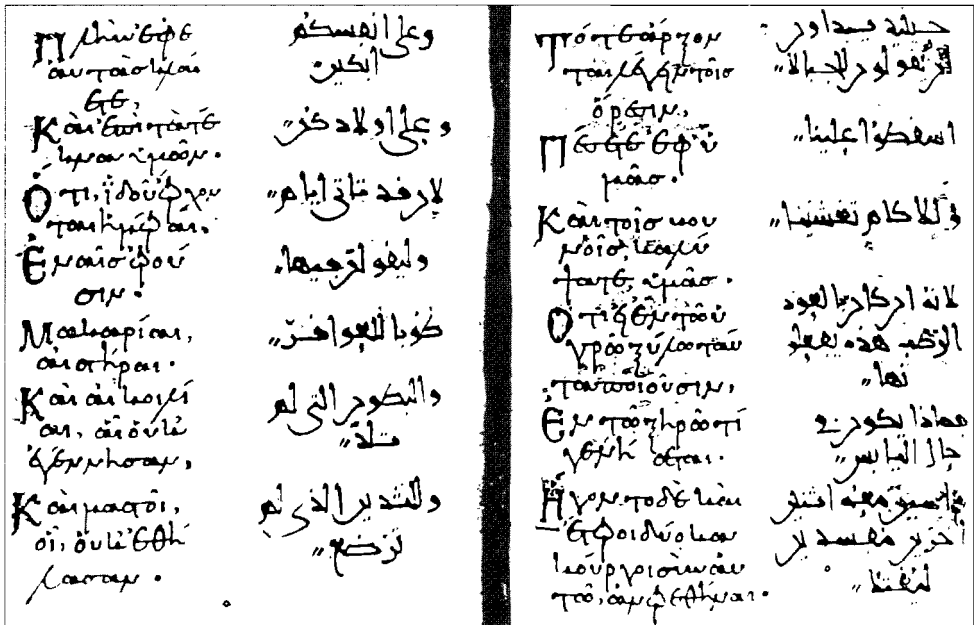


PLATE 2. The text of Lk 23:28b-29 (on the right) and Lk 23:30-32 (on the left) with some examples of the group "er" written as an "ace of spades".

