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TEXTUAL AFFINITY
OF ORIGEN'S GOSPEL TEXT
IN HIS COMMENTARY AND HOMILIES
ON LUKE

A Thesis
Presented to
the Faculty of
Asbury Theological Seminary

In Partial Fulfillment
of the Requirements for the Degree
Master of Theology

by
Kei Satoh
May 1966

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Approved:

W. T. Dayton

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INTRODUCTION

Statement of this project. This project was intended to study and analyze Origen's quotations from the four Gospels in his commentary and homilies on Luke in order to clarify his textual affinity. This study has been done in the field of the New Testament textual criticism of which the final aim is to restore the original form of the New Testament text.

Necessity of New Testament Textual Criticism.

No one can ignore the significance of the Scriptures, which is the most important book in the world. It is the book of life. Nevertheless, no autograph of it is known to be extant. It is in these facts that the necessity of the New Testament textual criticism lies. Also it is because of these facts that a critic is most challenged.

How can one make a comment on a word or words of the Scriptures unless he is somehow sure about the originality of the word or words? The task of the New Testament textual criticism starts with this question, the function of which is to recover the original text of the New Testament in the true forms by its authors.¹

¹Kirsopp Lake, The Text of the New Testament (London: Rivingtons, 1959), p. I; Frederic G. Kenyon, Handbook to

It is true and a matter of thanks that many MSS of the New Testament are extant,² wholly or fragmentary, though no two of them are precisely alike. The proportion of words virtually accepted on all hands is, on a rough computation, not less than seven eighths of the whole.³

Yet, it does not justify to neglect the necessity of the New Testament textual criticism, rather it emphasizes it, as Westcott and Hort themselves discussed it.⁴

To recover the true original form of the New Testament is a very complicated work because of the vast

the Textual Criticism of the New Testament (London: Macmillan and Co., 1901), p. 2; J. Harold Greenlee, Introduction to New Testament Textual Criticism (Grand Rapids, Michigan: Wm. B. Eerdmans, 1964), p. 11.

²Over 200 uncial Greek MSS, over 4,000 minuscule Greek MSS, at least 8,000 Latin versions, more than 1,000 MSS in other versions, and more than 1,600 liturgical MSS of the New Testament are extant. See: Kenyon, op. cit., p. 4; Greenlee, op. cit., p.16; Kenneth W. Clark, "The Manuscripts of the Greek New Testament," New Testament Manuscript Studies, eds. Merrill M. Parvis and Allen P. Wikgren, Chicago: The University of Chicago Press, 1950), p. 5.

³Brooke Foss Westcott and Fenton John Anthony Hort, The New Testament in the Original Greek (Cambridge: Macmillan and Co., 1882), p. 2.

⁴Ibid., pp. 4ff.

number of the extant MSS, yet it is a very important and significant work because of the value and character of the Bible itself with which it deals.

It is "a prerequisite to all other Biblical and theological work."⁵ Sir Kenyon began his book with these pregnant words:

Textual criticism is a humble handmaid in the great task of Bible study, but its service is indispensable. Its business is to lay the foundations on which the structure of spiritual investigation must be built.⁶

A rapid glance at the recent trend. Westcott and Hort assumed that "a true approximate reproduction of the autographs" has been preserved in the Neutral texts, especially in B and \mathcal{L} .⁷ Recently, however, most scholars have come to recognize that the text of B and \mathcal{L} is not original, though it is the "best" known at the present. The efforts by many scholars have been offered to isolating and analyzing several families of New Testament manuscripts which together constitute, and also to the study of the local texts.⁸ Epochmaking works in the

⁵Greenlee, op. cit., p. 17.

⁶Frederic G. Kenyon, The Text of the Greek Bible (London: Duckworth, 1949), p. 9.

⁷Westcott and Hort, op. cit., p. 276.

⁸Bruce M. Metzger, Chapters in the History of New Testament Textual Criticism (Grand Rapids, Michigan: Wm. B. Eerdmans, 1963), pp. 42ff.

former are the establishment of the family 1, and of the family 13, and the publication of the codex Θ . These studies have renewed the quest of the local texts, and the new text-type to which these families and Θ belong has become identified by the name of "Caesarean" which was given by Streeter who believed that Origen found this text-type in Caesarea of Palestine and used it there, though he used the Neutral type in Alexandria.⁹ This theory was later revised slightly by Harvard scholars, Lake, Blake, and New.¹⁰ In fact, it was Kirsopp Lake who made a suggestion, in 1900, more than a quarter century before Streeter confirmed it, that one ought to localize the text of some MSS at Caesarea.¹¹ In respect of this theory, many debates have been made.¹² Earlier than Streeter, Hermann von Soden also published his monumental

⁹Burnett Hillman Streeter, The Four Gospels, A Study of Origins (seventh impression; London: Macmillan and Co., 1951), pp. 77ff.

¹⁰See their article: "The Caesarean Text of the Gospel of Mark," HTR, XXI(1928), pp. 207-404.

¹¹Lake, The Text of the New Testament (London: Rivingtons, 1900), p. 21, cited by Metzger, op. cit., p. 47 n.

¹²Warm debates between Streeter and Tasker are famous, who later was convinced by Streeter. Also F. C. Burkitt's objection to this theory by an illustration of "a unity of undenominationalism" is well known. Cf. Metzger, op. cit., pp. 54ff.

work in which his famous I-H-K theory appears,¹³ which has been criticized by most scholars and was never highly regarded, though his edition remains a monument of broad research and immense industry which must be taken into consideration.¹⁴

The discovery of the Chester Beatty Papyri (1930-31) shed another light onto this issue of local texts, especially to that of the Caesarean text. The text of the first of these papyri, P⁴⁵, which is preserved in Mark is "closely akin to" the Caesarean text.¹⁵ Kenyon, the editor of these papyri, expresses that their origin is probably from the neighbourhood of the Fayum.¹⁶ A few years later Kirsopp and Silver Lake¹⁷, and Teófilo Ayuso¹⁸ published the same opinion independently, that there

¹³Hermann Freiherr von Soden, Die Schriften des Neuen Testaments (Göttingen: Vandenhoeck und Ruprecht, Vol. 1, 1902-10; Vol. 2, 1913).

¹⁴Metzger, The Text of the New Testament (New York: Oxford University Press, 1964), p. 143.

¹⁵Kenyon, The Chester Beatty Papyri: Descriptions and Texts of Twelve Manuscripts on Papyrus of Greek Bible, fasciculus II (London: Emery Walker Ltd., 1933), p. xviii f.

¹⁶Ibid., fas. I, p. 5.

¹⁷Metzger, Chapters in the History of New Testament Textual Criticism (Grand Rapids, Michigan: Wm. B. Eerdmans, 1963), p. 64 n, citing Kirsopp and Silver Lake, "De Westcott et Hort au Père Lagrange et au-delà," Revue Biblique, XLVIII (1939), 497-505.

¹⁸Teófilo Ayuso, "¿Texto Cesariense O Precesariense?" Biblica (Vol. XVI, 1935), pp. 369-415.

should be recognized two divisions in the Caesarean text-type, instead of the classification by the category of "better" or "worse" group¹⁹; one is the Caesarean proper and the other is the pre-Caesarean.

The Caesarean proper includes the following MSS: Θ , 565, and 700; while P⁴⁵, W, fam 1, 28, and fam 13 belong to the pre-Caesarean.²⁰ Since p⁴⁵ existed in Egypt before Origen's hegira to Caesarea, the group which includes that papyrus, or the pre-Caesarean, is called "Egyptian" text²¹; it is called also by the name of "pre-Origenian" text²² to distinguish it from the Caesarean proper which is said to have been found and used by Origen in Caesarea of Palestine.

Such studies as to identify the local texts have been of a great advantage and value in tracing back the original form of the New Testament text. Also it has thrown a light which is brighter than ever upon Fathers who lived at the early dates, and has made them more important than before.

¹⁹Streeter, Four Gospels, pp. 77 and 108.

²⁰Metzger, History of NT Textual Criticism, pp. 64f; Teofilo Ayuso, op. cit., p. 378; Greenlee, The Gospel Text of Cyril of Jerusalem (Vol. XVII of Studies and Documents, eds. Silva Lake and Carsten Høeg; Copenhagen: Ejnar Munksgaard, 1955), p. 13.

²¹Metzger, op. cit., p. 65; ²²Ibid.

Significance of patristic quotation. The importance of the patristic quotations for the study of the text of the New Testament has been widely recognized. It was Gregory that called it even "a crime" to omit them by writing:

In the case of the New Testament it would be a crime to fail to approach the last witness, to omit the last quotation that could be put, in order to gain a ray of light upon its history, in order to solve²³ a problem touching the form of its original text.

The significance of patristic quotations lies in the fact that most of those that are important in this respect lived at dates earlier than those of most of our oldest MSS, and are of great help to determine the location, date, and text-type both of Greek MSS and of versions. Especially when two or more different readings were cited in a writing of a patristic writer, the significance of his quotation is greater, and is of the utmost importance to prove the currency of such variants in his date and place.²⁴

²³Caspar René Gregory, Canon and Text of the New Testament (New York: Charles Scribner's Sons, 1907), p. 419.

²⁴Frederic G. Kenyon, The Text of the Greek Bible (London: Duckworth, 1949), p. 147; Bruce M. Metzger, The Text of the New Testament (New York: Oxford University Press, 1964), p. 86.

Origen. Among those patristic writers Origen is one of the most important ones. His textual evidence is of a great value and guide for the reconstruction of the original text of the New Testament as referred to previously.

He lived (185 - 253) only one and half centuries after the Apostles and, at least, a hundred years before our great MSS (B and \mathcal{A}), and also at the two places regarding the texts of which the recent critics have assigned two different names, the Alexandrian and the Caesarean. Since he was not only a great Biblical scholar but also "the first textual critic" of the New Testament,²⁵ there is no doubt in assuming that in his quotations one can find a land-mark to trace back to the more original reading of the text, and to find a real picture of these text-types. In this respect Vaganay says:

What would be of even greater effect would be the restoration as far as possible of the New Testament used by Origen, either at Alexandria or Caesarea. Even though such a work were incomplete it would necessarily shed much light, both upon the native of the Alexandrian and Caesarean recensions, and upon the primitive forms of the Western text.²⁶

²⁵Frederic G. Kenyon, Handbook to the Textual Criticism of the New Testament (London: Macmillan and Co., 1901), p. 214.

²⁶Leo Vaganay, An Introduction to the Textual Criticism of the New Testament, trans. B. V. Miller (London: Sands & Company, 1937), pp. 190f.

In this respect many investigations have been done on his major works, for example, Commentary on John, Exhortation to Martyrdom, Contra Celsum, Commentary on Matthew, etc., but few seem to have been done yet on his works on Luke.

Aims of this study. This study, therefore, aims first to investigate what text-type(s) his four Gospels in his Commentary and Homilies, both on Luke, have affinity for, and, secondly, to find a clue to explain the relationship between the text-types.

Origen: his person. O'Meara says:

He was a man of such zeal for God and His Church; so dead to the things of this world and so alive to the things of the spirit; so completely absorbed in the study of the Scripture, that he was sometimes guilty of indiscretion²⁷

It is Bigg who said that "there has been no truly great man in the church who did not love him a little."²⁸ He was "the profoundest scholar," Dryer evaluates him continuing, "of the early church . . . a diligent exegete, one of the ablest apologists, the first great theologian."²⁹

²⁷John J. O'Meara (tr.), Origen: Prayer and Exhortation to Martyrdom, (Westminster: The Newman Press, 1954), p. 6.

²⁸Charles Bigg, The Christian Platonists of Alexandria (Oxford: The Clarendon Press, 1913), p. 329.

²⁹George H. Dryer, History of the Christian Church (Cincinnati: Jemmings & Pye, 1896), I, pp. 130f.

Even Jerome, who denied to be a follower of Origen during the Origenistic controversy, always praised him everytime that he had an occasion to speak of him.³⁰ In the preface to his translation of Origen's Homilies on Ezekiel Jerome put the words, "A teacher of the Church second only to the Apostle."³¹ Erasmus, in Opera (Basel: 1588) 3. 99, is said to have admired him that "one page of Origen taught him more Christian philosophy than ten of Augustine."³² Even when reminded of the Fifth Oecumenical Council at Constantinople in 553 and its declaration, it should be remembered that he had never attempted to be a disloyal son of the Church, nor he himself was never formally declared as to be a heretic.

What we are concerned in this study is, however, not his dogmatic or doctrinal opinions nor exegesis, but his New Testament, or his quotations from the Scriptures.³³ These references may be enough to point out the person of Origen.

His life.³⁴ Origen was born probably at Alexandria

³⁰John N. Hritzre(tr.), Saint Jerome: Dogmatic and Polemical Works (Washington: The Catholic University of America Press, 1965), p. 48 n.

³¹O'Meara, op. cit., p. 7. ³²Ibid.

³³Gregory, Canon, p. 427.

³⁴Historical statements in this and the next para-

about A.D. 185, being surnamed Adamantios. He was trained early on both the scientific and the Christian sides.

His father, Leonides, having become a Christian in Origen's seven or eight years of age, was a prominent member of the Christian community of Alexandria, and perhaps was a Greek professor; he trained Origen daily in the biblical study, often offering secret thanks to God for his son by kissing, not only in love but also in respect, the bosom of the sleeping boy.³⁵

When his father died a martyr (A.D. 202) before his seventeenth year, Origen, being prevented from joining

graph depend upon the following books: Bigg, Christian Platonists; Henry Chadwick (ed.), Alexandrian Christianity (Vol. II of The Library of Christian Classics. 26 vols.; Philadelphia: The Westminster Press, 1954); Benjamin Drewery, Origen and the Doctrine of Grace (London: The Epworth Press, 1960); Eusebius, The Ecclesiastical History, trans. J. E. L. Oulton (London: William Heinemann Ltd., 1942); Eusebius, The Ecclesiastical History, trans. Roy J. Deferrari (New York: Fathers of the Church, Inc., 1955); William Fairweather, Origen and Greek Patristic Theology (Edinburgh: T. & T. Clark, 1901); R. M. Grant, The Earliest Lives of Jesus (London: S. P. C. K., 1961); R. P. C. Hanson, Allegory and Event (Richmond, Virginia: John Knox Press, 1959); John N. Hritzre (trans.), Saint Jerome; W. Metcalfe (trans.), Gregory Thaumaturgus: Address to Origen (London: Society for Promoting Christian Knowledge, 1920); John J. O'Meara, Prayer; R. B. Tollinton (trans.), Selections from the Commentaries and Homilies of Origen (London: Society for Promoting Christian Knowledge, 1929).

³⁵A beautiful story is reported in Eusebius, ibid., VI, ii, 10-11.

father's fate only by mother's effort to hide all his clothes from his sight, sent a letter of encouragement to his father by writing, "Ἐπεχε μὴ δι' ἡμᾶς ἄλλο τι φρονήσης"³⁶ (Take care not to change thy mind on our account.)

He had to support the family of a widow and six children besides himself; he taught at a secular school while also receiving aid from a wealthy lady.

After Clement, his teacher, was driven away from the city by the persecution (A. D. 203), he reconstituted the catechetical school and was appointed, in his eighteenth year, as the head of the school by his Bishop, Demetrius. During the persecution he, with a great boldness visited and encouraged martyrs even by kissing them at their last moments in the presence of the enthusiastic heathen, saved only by "the divine right hand."³⁷ Once when he was captured by the heathen and was required, in a risky atmosphere, to distribute palms to the people entering their temple, he cried out in clear tone saying, "Receive not the idol's palm, but the palm of Christ," yet preserved marvellously from hurt.³⁸ His life was strenuously ascetic;

³⁶ Ibid., VI, ii, 6.

³⁷ Ibid., VI, iii, 4.

³⁸ Epiphanius, Haereses, lxiv, 1, cited by Fairweather, op. cit., p. 40.

he was so strict to Lord's commandments that he committed an error to cut off a part of his body taking Mt. 19:12 literally.

In 211 or 212 he visited Rome in about his twenty-seventh year; he went on two missionary journeys to Arabia, once to the heathen, once to the heretics in 215. As the emperor Caracalla (211-218) ordered the massacre of the inhabitants of Alexandria (A. D. 215), and drove all the teachers of philosophy from the city, Origen fled to Caesarea, where he was welcomed cordially by his old friend Alexandria, Bishop of Jerusalem, and subsequently by Theoktistus, Bishop of Caesarea, and requested by the bishops there to discourse and expound the Scriptures publicly in the church, though not ordained yet to the presbyterate. Probably in 216, he was demanded to return to Alexandria by his Bishop, Demetrius, and resumed his duties at the school. His literary activity began to blossom in these days.

He was invited to meet the Emperor Alexander's mother, Mamea, at Antioch in 228, escorted by military forces. Two years later he journeyed to Greece because of an urgent necessity in Church matters, and when he was in Caesarea he was ordained by the bishops there without the approval from his Bishop, Demetrius, which caused to provoke him. Demetrius summoned two synods of

bishops, by one out of which Origen was banished from Alexandria and by the other of which he was deprived of the priesthood.

In 232, however, Origen, voluntarily and permanently, left Alexandria for Caesarea, being cheerfully welcomed by the bishops of Jerusalem and of Caesarea.

It was "a spiritual crisis in Origen's life"³⁹ when his degradation was communicated, with an information of an erroneous deed in his youth,⁴⁰ to all bishops. But he strove for his spirit. He himself referred to this in his Commentary on John which he was writing during these days. He says:

. . . the enemy made war most bitterly against us by means of his new letters . . . and though he stirred up against us all the winds of wickedness, reason [or, "the Word"] called me to stand firm for the contest and to preserve the inner self, lest haply evil thoughts should have powers to bring the storm against my soul also"⁴¹

After settled at Caesarea he made journeys to Athens, Ephesus, Antioch, Cappadocia, Arabia, and Tyre. He established a new school there, and spent the rest of his life there at Caesarea until he himself died martyr at

³⁹Chadwick, Alexandrian Christianity, p. 176.

⁴⁰Eusebius, History, VI, viii, 1-2.

⁴¹Origen, Commentary on John, VI, 2, cited by Chadwick, loc. cit.

Tyre in 254, shortly after the persecution of Decius, at his 69 years of age.⁴²

His works. In his letter to Rufinus, St. Jerome mentions about Origen's works saying that "those six thousand books of Origen."⁴³ Also Epiphanius credits Origen with six thousand books.⁴⁴ Whether the word, "βιβλος" has the meaning of "book" or simply that of "volume" as the word "τομος" has been a matter of discussion. Nevertheless, these references prove, at least, the marvelous vastness of his literary and scholarly activity, which was sponsored by Ambrosius who furnished him also with a staff of copyists and shorthand writers. Jerome says, witnessing this, that "I had translated into Latin seventy of Origen's books, as my good friend charges, and many of his commentaries."⁴⁵ It is said that Jerome translated into Latin nine of Origen's Homilies on Isaiah, fourteen on Jeremiah, thirty-nine on Luke, fourteen on Ezekiel, two on Song of Songs.⁴⁶

⁴²Eusebius, op. cit., VII, i, 1.

⁴³Hritzre, Saint Jerome, p. 213.

⁴⁴Tollinton, Selections, p. xiv n.

⁴⁵Hritzre, op. cit., p. 68.

⁴⁶Ibid., p. 48 n, and p. 92 n.

The following are some of his books.

I. Before his departure from Alexandria.

The first five books of Commentary on John.
 The first eight books of Commenatry on Genesis.
Commentary on the First Twenty-five Psalms.
De Principiis.
Commentary on Lamentations (five tomes).
On Resurrection (two tomes; after A.D. 215).
Stromateis (ten tomes; after A.D. 215).

II. After removal to Caesarea.

The rest twenty-five books of Commentary on John.
 The rest four books of Commentary on Genesis.
On Prayer (A.D. 233- 234).
Exhortation to Martyrdom (A.D. 235).
Hexapla.
Contra Celsum (A.D. 246- 248).
Commentary on Matthew (26 tomes; A.D. 244-249).
Commentary on Twelve Prophets (A.D. 244-249).
Commentary on St. Luke (after A.D. 249).
Commentary on Ezekiel (completed during his
 stay at Athens).
Commentary on Song of Songs (started during
 his stay at Athens).
Commentary on Romans.

Commentary on Isaiah.

Commentary on I Corinthians.

Commentary on Ephesians.

Commentary on Revelation.

As mentioned previously, Origen made so many homilies besides these doctrinal and expository works. In addition to those mentioned in relation to Jerome, the following homilies, at least, are known:

Homilies on Genesis, Homilies on Exodus,
Homilies on Leviticus, Homilies on Numbers,
Homilies on Joshua, Homilies on Judges, Homilies on I Samuel, Homilies on Psalm 37, Homilies on Psalm 39, Homilies on Psalm 82, and Homilies on Lamentations.

Not all of them are extant. In fact, the number of his homilies which are known counts 574, out of which only twenty-one have survived in Greek, and three hundred and eighty-eight no longer exist even in Latin translation.⁴⁷

⁴⁷R. P. Lawson (trans.), Origen: The Song of Songs, Commentary and Homilies (Vol. XXVI of Ancient Christian Writers, eds. Johannes Quasten and Joseph C. Plumpe; London: Longmans, Green and Co., 1957), p. 16.

Regarding the dates of the homilies, Eusebius reports saying:

. . . it is said that Origen, who was over sixty years of age, inasmuch as he had now acquired immense facility from long preparation, permitted shorthand-writers to take down the discourses delivered by him ⁴⁸ in public, a thing that he has never before allowed.

If his words are taken literally, all of Origen's extant homilies belong to the period between A.D. 245 and 254. There are, however, some attempts to interpret them in other senses. Some say that Origen completed some parts of his Homilies on Luke even while in Alexandria, composing the rest of them in Caesarea.⁴⁹ Some take these words to mean that he did not permit to publish them until that time with a keen responsibility as the author.⁵⁰ This question will be discussed later again.

⁴⁸Eusebius, History, VI, xxxvi. ". . . ὑπερ τὰ ἐξήκοντά φασιν ἔτη τὸν ὀριγενην γενόμενον, ἅτε δὴ μεγίστην ἤδη συλλεξάμενον ἐκ τῆς μακαρᾶς παρασκευῆς ἔξιν, τὰς ἐπὶ τοῦ κοινοῦ λεγομένας αὐτῶ διαλέξεις ταχυγράφοις μεταλαβεῖν ἐπιτρέψαι, οὐ πρότερόν ποτε τοῦτο φενέσθαι συγκεχωρηότα." (English translation is by Oulton.

⁴⁹Grant, Earliest Lives of Jesus, p. 52.

⁵⁰Tollinton, Selections, p. xiv; Max Rauer, Origenes Werke (Vol. IX of Die griechischen christlichen Schriftsteller der ersten Jahrhunderte. Berlin: Akademie Verlag, 1959), p. VIII; Theodor Zahn, Die Predigten des Origenes über das Evangelium des Lukas (Vol. XXII of Neue kirchliche Zeitschrift, 1911), pp. 253-268, cited by Rauer, ibid., n.

CHAPTER I

PRELIMINARY CONSIDERATIONS

In this chapter some preliminary considerations concerning Origen's Commentary and Homilies on Luke are discussed, covering their texts and dates, the method of this investigation, and some characteristics of Origen's quotations.

I. THE TEXTS AND THE DATES

The texts. As in the case of the New Testament MSS, the patristic quotations also should be submitted to textual criticism,¹ because their treatises have been modified in the course of copying. Some preliminary considerations, therefore, should be kept in mind regarding at least these matters:²

1. Whether the quotation has been altered by the copyist's error, or morelikely by intention to assimilate it to the later standard Greek New Testament, i. e. the Byzantine text.

¹J. Harold Greenlee, Introduction to New Testament Textual Criticism (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1964), pp. 54ff; Metzger, The Text of the New Testament (New York: Oxford University Press, 1964), pp. 86f.

²Greenlee, ibid.

2. Whether the quotation is intended to be verbatim, or simply a loose reference or a quotation from memory.

3. Whether the quotation is confused or conflated with parallel passages.

Keeping these in mind, the present writer has used Max Rauer's critical edition of Origen's Commentary and Homilies³ as the text for his study.

The Dates. Discussing Hieronimus' letter to Paul and Eustochius in which he listed the Catalogue of Origen's works, Rauer, the editor of our text, makes a statement by writing:

. . . it [the commentary on Luke by Origen] was therefore considered as a supplement to the Commentary on Matthew (just like Ps-Titus Commentary); its size of five volumes being sufficient to explain Luke's peculiarity."⁴

If so, the date of his Commentary on Luke must be later than that of his commentary on Matthew.

Since Eusebius reported⁵ that Origen composed twenty-five tomes of his commentary on Matthew in Casarea

³Max Rauer, Origenes Werke, Vol. IX of Die griechischen christlichen Schriftsteller der ersten Jahrhunderte (Berlin: Akademie Verlag, 1959).

⁴Ibid., p. xx. This is a private translation.

⁵Eusebius, op. cit., VI, xxxvi, 2.

toward the end of his life⁶, probably between A.D. 244 and A.D. 249⁷, the date of the Commentary on Luke is later than A.D. 244 or even 249.

Concerning the date of his homilies, the editor assigns earlier date⁸ than that supposed from Eusebius' report of Origen's permission to the shorthand writers, in which he says that Origen did not permit them to take down his public discourses until he became over sixty years of age⁹, which means after A.D. 245.

As referred to previously, R. M. Grant antedates some of these homilies on Luke even to the period of his life in Alexandria.¹⁰

As to the date of the homilies, a further discussion will be given later when Origen's text of Mark is discussed.

II. THE METHOD OF INVESTIGATION

Determination of quotations. The first step of this study was to collect and determine Origen's quotations from his Commentary and Homilies on Luke, using Rauer's

⁶Deferrari, op. cit., p. 61 n.

⁷Tollinton, op. cit., p. xv; Fairweather, op. cit., p. 123.

⁸Rauer, op. cit., pp. viii f.

⁹Eusebius, op. cit., VI, xxxvi, 1.

¹⁰See p. xviii.

edition as the base. Reference was made to a Greek concordance¹¹ to assure the book and the verse from which the quotation is made.

In determination of a Father's quotation, in general, those which seem not to be exact quotations made by referring to a manuscript, should be excluded. The present writer followed this principle until he found the following words of Origen which appear in his commentary, fragment 231, as following: Ἀρατε οὖν, φησὶν τοῖς παρεστῶσιν, ἀπ' αὐτοῦ τὴν μὲν.

These words appeared also in his homilies, XXXIX, in the exactly same words and word-order. Though there is no known attestation to this reading of Origen, the present writer believes this is not a mere allusion or a loose quotation from memory, because he made this quotation in the same words and yet in the different works.

Also in the frag. 248 of commentary, Origen adds τοῦ θεοῦ το παραδεισον (Lk. 23:43), which has no known attestation. However, Tishendorf, in Vol. 1, p. 714, cites the first half of this fragment in the exactly same

¹¹W. F. Moulton and A. S. Geden, eds., A Concordance to the Greek Testament (Edinburgh: T & T Clark, 1957).

words changing only word-order very slightly, giving a reference to "Or^{4.455}." Also, in Lk. 4: 2 (in commentary) Origen reads εν τεσσαρακοντα ημεραις ην πειραζομενος with no known attestation, but this reading is introduced by these words, i.e., "ο Μαρκος και ο Λουκας ειπον οτι". In addition to these quotations from Gospels, Origen quotes from Gal. 6: 14 by writing: εγω κοσμω εσταυρωμαι καμου κοσμος. Though this reading has no support from MSS, Basilius Magnus, Bishop of Caesarea, who was born A.D. 329 and died A.D. 379, quotes this same reading four times, according to Tischendorf.

When Origen quoted I Thes. 5: 23, he introduced it by writing, ως φησιν ο θεσπεστος Παυλος. . . . Yet, this quotation has no known attestation.

Influenced by these instances, the present writer has become to feel much safer not to exclude even such a quotation as to seem not to be an exact one, unless there is a reason enough to exclude it.

In the case of a conjunction, if it introduces the word which Origen is quoting and is omitted in his quotation, this is not taken as an omission reading. For example, in Commentary frag. 30 (Lk. 1:40), he omits και before ησπασατο, by writing τι δε τό' ησπασατο την Ελισαβετ; And this is not taken as an omission. If it

happens in the middle of that quotation, it will be taken as an omission reading. In the case of the insertion or change of a conjunction, it is taken as a variant for much safety, unless there is an objection to do so.

Collation. The second step of this investigation was to collate these Origen's quotations against the Textus Receptus.

There are various methods in analyzing the textual affinity.¹² In general, however, the Textus Receptus is used as the base against which the MS is collated, with a presupposition that the Textus Receptus represents the Byzantine text-type. However, this Byzantine character is only the general tendency of T. R.¹³, and there is a no small risk in emphasizing it too much. For example, when Origen reads εἰδὼν in Lk. 2: 30 with TR against L Δ N fam. 13, and etc., and if one finds that μ B, and D support TR, can one say that TR and Origen have the Byzantine reading, or can one conclude, only by a reason that L N fam. 13 are against TR, that these MSS have non-Byzantine reading? Or can one assure that the reading

¹²Cf. Metzger, op. cit., pp. 156 ff.

¹³Greenlee, op. cit., p. 135.

ζητετε of \mathcal{N} W is a non-Byzantine reading, only because it varies from TR, if one finds B C L and D read εζητετε with TR? These are only a couple of examples. F. C. Burkitt cited three examples to indicate the cases where Old Syriac agrees with the later Greek MSS against the early Western and Alexandrian evidences, and which he thought to have preserved the original readings.¹⁴ Two of these examples agree with TR.¹⁵

This fact has been kept in mind while Origen's quotations having been collated against the Textus Receptus.¹⁶

Collection of evidences. The third step of this investigation is to collect evidences for Origen's variants from TR.

In the case of a complete MS, the collation of that MS against TR and the collection of evidences for the variants will provide sufficient materials to indicate its textual affinity. However, as Greenlee points out

¹⁴F. C. Burkitt, Evangelion de-Mepharrshe, II (Cambridge: 1904), pp. 224f, cited by Metzger, Chapters in the History of New Testament Textual Criticism (Grand Rapids, Michigan: Wm. B. Eerdmans, 1963), p. 37.

¹⁵ευδοκια(Lk. 2:14), αναβοησας (Mk. 15:8). One more example is αριστον (Lk. 14:15).

¹⁶Novum Testamentum (Oxford: E. Typographeo Clarendonino, 1863).

in his discussion on Cyril of Jerusalem¹⁷, this is not a sufficient method in the case of a Father, because such quotations as to be collected from a patristic writer are too fragmentary to get the accurate proportion of variants from the T. R. For this reason, some supplementary considerations were made:

1. The chart of variants against both Origen and T. R. was made.
2. The witnesses for both TR and Origen were cited, when possible to do so.
3. The witnesses for TR against Origen were also cited, where possible to do so.

The purpose of such charts as these is threefold: it will give a more accurate picture of the purity of a given text-type found in the patristic quotations. As Greenlee illustrates, "if a Father is found to have used twenty Neutral readings, it will make a great difference if it be shown that there are forty Neutral readings with which he does not agree."¹⁸

In the second place, it will serve to close up more

¹⁷Greenlee, The Gospel Text of Cyril of Jerusalem, (Vol. XII of Studies and Documents, eds. Silva Lake and Carsten Høeg, Copenhagen: Ejnar Munksgaard, 1955), p. 27. The writer owes to this book in writing this part.

¹⁸Ibid.

clearly the text which the Father used, by showing the texts which he did not use. In the third place, it will give some suggestion about Byzantinization of the Father's text itself, or of the MS which he used, or of the witnesses, by indicating the witnesses which agree with TR where Origen differs from TR.

For the purpose to collect the evidences to these variants, the following critical apparatuses were used, and in the order given. Tischendorf¹⁹, Legg (only Mt. and Mk. have been published)²⁰, von Soden²¹, Merk²²,

¹⁹Constantinus Tischendorf, Novum Testamentum Graece (Vol. 1, editio octava critica major, 3 vols.; Lipsiae: Giesecke et Devient, 1869).

²⁰S. C. E. Legg, Novum Testamentum Graece: Evangelium Secundum Marcum (Oxford: E. Typographeo Clarendoniano, 1935); Legg, Novum Testamentum Graece: Evangelium Secundum Matthaeum (Oxford: E. Typographeo Clarendoniano, 1940).

²¹Hermann Freiherr von Soden, Die Schriften des Neue Testaments: Teil 2 (2 vols; Göttingen: Vandenhoeck und Ruprecht, 1913)

²²Augustinus Merk, Novum Testamentum Graece et Latine (eighth edition; Roma: Sumptibus Pontificii Instituti Biblici, 1957).

Souter²³, Nestle²⁴, Bover²⁵. In order to unify the citation system of evidences according to Gregory's system, the following works were used: Gregory's Prolegomena²⁶, and Die griechischen Handschriften des Neuen Testaments²⁷, Kraft's handbook to von Soden²⁸, Greenlee's Introduction to New Testament Textual Criticism²⁹, and Metzger's The Text of the New Testament,³⁰ and Robertson's An Introduction to the Textual Criticism of the New Testament.³¹

²³Alexander Souter, Novum Testamentum Graece (editio altera penitus reformata; Oxford: E. Typographeo Clarendoniano, 1956).

²⁴Eberhard Nestle, Novum Testamentum Graece (24th edition: Stuttgart: privileg. Württ. Bibelanstalte, 1960).

²⁵Joseph M. Bover, Novi Testamenti Biblia Graeca et Latina (Matrit: Leopoldus, 1943).

²⁶Caspar René Gregory, Prolegomena (Vol. III of Novum Testamentum Graece, editio octava critica major, ed. Constantinus Tischendorf, 3 vols: Lipsiae: Giesecke und Devient, 1890).

²⁷Gregory, Die griechischen Handschriften des Neuen Testaments (Leipzig: J.C. Hinrich'sche Buchhandlung, 1908).

²⁸Benedikt Kraft, Die Zeichen für die wichtigeren Handschriften des griechischen Neuen Testaments (Freiburg, Germany: Herder, 1955).

²⁹op. cit. ³⁰op. cit.

³¹A. T. Robertson; An Introduction to the Textual Criticism of the New Testament (New York: George H. Doran Co., 1925).

In addition to these critical apparatuses, the variants were also collated directly against the following texts in order to gain accurate evidences: P⁴⁵,³² P⁶⁶,³³ P⁷⁵,³⁴ Codex N³⁵, Codex Θ,³⁶ Codex E,³⁷ fam 1,³⁸ fam 13 in Matthew,³⁹ fam 13 in Luke,⁴⁰ fam 13 in John,⁴¹

³²Frederic G. Kenyon (ed.), The Chester Beatty Biblical Papyri: Descriptions and Texts of Twelve Manuscripts on Papyrus of the Greek Bible: Fasciculus II, The Gospels and Acts (London: Emery Walker Limited, 1933).

³³Victor Martin (ed.), Papyrus Bodmer II (Geneve, Switzerland: Bibliotheca Bodmeriana, 1956); V. Martin and J. W. B. Barns, eds., Papyrus Bodmer II, Supplement (Geneve, Switzerland: Bibliotheca Bodmeriana, 1962).

³⁴Rudolphe Kasser, ed., Papyrus Bodmer XIV and XV (Geneva, Switzerland: Bibliotheca Bodmeriana, 1961).

³⁵Hary S. Cronin (ed.), Codex Purpureus Petropolitānus (Vol. V No. 4 of Texts and Studies, ed. J. Armitage Robinson; Cambridge: The University Press, 1899).

³⁶Gustav Beermann and Caspar René Gregory, eds., Die Koridethi Evangelien: Θ, O38 (Leipzig: J. C. Hinrich'sche Buchhandlung, 1913).

³⁷Samuel Prideaux Tregelles (ed.), Codex Zacynthius. Greek Palimpsest Fragments of the Gospel of Saint Luke (London: Samuel Bagster and Sons, 1861).

³⁸Kirsopp Lake, ed., Codex 1 of the Gospels and its Allies (Vol. VII of Texts and Studies, ed. J. Armitage Robinson. Cambridge: The University Press, 1902).

³⁹Jacob Geerlings, ed., Fam 13--The Ferrar Group: The Text according to Matthew (Vol. XIX of Studies and Documents, ed. J. Geerlings. Salt Lake City: University of Utah Press, 1961).

⁴⁰Geerlings, ed., Family 13 (The Ferrar Group), The Text According to Luke (Vol. XX of SD, ed. Geerlings. Salt Lake City: University of Utah Press, 1961).

⁴¹Geerlings, ed., Family 13 (The Ferrar Group):

fam II in Matthew,⁴² fam II in Luke,⁴³ and fam II in John.⁴⁴
 In addition to these edited texts, the variants were also collated against the lists of variants in the following works: Greenlee's Cyril of Jerusalem,⁴⁵ and Metzger's study on the lectionaries,⁴⁶ Tasker's articles,⁴⁷ and

The Text According to John (Vol. XXI of SD, ed., Geerlings. Salt Lake City: University of Utah Press, 1962).

⁴²Russell Champlin, ed., Family II in Matthew (Vol. XXIV of SD, ed. Geerlings. Salt Lake City: University of Utah Press, 1964).

⁴³J. Geerlings, Family II in Luke (Vol. XXII of SD, ed. Geerlings. Salt Lake City: University of Utah Press, 1962).

⁴⁴Geerlings, ed., Family II in John (Vol. XXIII of SD, ed. Geerlings. Salt Lake City: University of Utah Press, 1963).

⁴⁵Op. cit.

⁴⁶Bruce M. Metzger, The Saturday and Sunday Lessons from Luke in the Greek Gospel Lectionary (Vol. II No. 3 of Studies in the Lectionary Text of the Greek New Testament. Chicago: The University of Chicago Press, 1944).

⁴⁷R. V. G. Tasker, "The Quotations from the Synoptic Gospels in Origen's Exhortation to Martyrdom," Journal of Theological Studies, Vol. XXXVI (1935), pp. 60-65; Tasker, "The Text of the Fourth Gospel Used by Origen in his Commentary on St. John," JTS, Vol. XXXVII (1936), pp. 146-155; Tasker, "The Text of St. Matthew Used by Origen in his Commentary on St. Matthew," JTS, Vol. XXXVIII (1937), pp. 60-64.

Streeter's chart in his Four Gospels.⁴⁸ This was done in order to get evidences from Cyril of Jerusalem, from lectionaries, and from other works of Origen.

The codex B⁴⁹ and the codex A⁵⁰ were also referred to in the time of need.

Classification of evidences. The fourth step of this study is to classify each evidence according to its text-type. For the convenience of analysis, each evidence is listed in a chart, being classified under its text-type.

Origen's variants from TR are listed, with reference, in the chart I; I-1 is for those in his commentary, and I-2 is for those in his homilies. If there are more than two variants in the same verse, each of them is listed.

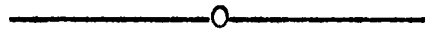
The reference to Origen's quotation is made according to the number of his commentary or of his homilies, the Arabic number being used for the former while the Latin number being used for the latter. A reference to the page or line where the quotation appears was not

⁴⁸Streeter, op. cit.

⁴⁹Angelus Maius, ed., Codex Vaticanus: Novum Testamentum Graece (New York: D. Appleton and Co., 1859).

⁵⁰Helen and Kirsopp Lake, eds., Codex Sinaiticus Petropolitanus (Photographic reproduction in fascimile; Oxford: The Clarendon Press, 1911).

made, because the same quotation appears not rarely in the same homily or in the same fragment of commentary twice or more. However, if a quotation appears in more than two homilies or fragments of commentary, each number of them is listed. For example, the reference IV,VII in Lk. 1: 15 in his homilies indicates that this reading (ἐν τῇ κοιλίᾳ) appears in homily IV and VII.

In the charts of the variants of Origen from TR there are five columns classifying the witnesses: the first column is for the witnesses of the Alexandrian text-type; the second is for the Caesarean text-type; the third is for the Western text-type; the fourth is for the Byzantine text-type; the last is for those which have no classification according to text-type. Where a variant is singular or has no known attestation, the symbol  is used to indicate this fact.

The witnesses against both TR and Origen are also classified, likewise, in the chart II, with the same subdivision as in Origen's variants from TR, II-1 being for those in commentary and II-2 being for those in homilies. In the chart II there are also five columns classifying the witnesses in the same way as in the chart I. Also the reference system is same.

No chart was made separately for the witnesses

which support both TR and Origen, or which support TR against Origen, but all of them were listed in the chart II. If there is a citation of evidences which support both TR and Origen, this fact is indicated by writing "TR et Or cum" in the column for variant readings, and the evidences are listed, starting at that line, under each class. If a citation of witnesses for TR only is made, this fact is indicated by "(TR) cum" placed after that reading of TR, or, in the case where there is another reading cited as to be against both TR and Origen, the evidences for TR reading is introduced by "TR cum" after the citation of the witnesses for the reading against TR and Origen. In the latter case the symbol "(TR)" is placed after TR reading in order to indicate that the reading is not of both TR and Origen, but only of TR. This is an illustration. In Lk. 1: 14 (in commentary) Origen reads κυριου with some MSS against του κυριου of TR, but there is another reading (του θεου) which is supported by Θ and fam 13. This is indicated as following:

του κυριου	(TR)] του θεου	Evidences
		classified.
	TR cum	Evidences
		classified.

The text-type of each witness is determined from reference to the table in Greenlee's Introduction to New Testament Textual Criticism,⁵¹ and to Metzger's The Text of the New Testament.⁵² In so far as they appear in this study, witnesses for the Alexandrian text-type are P¹ P⁴ P⁶⁶ P⁷⁵ א B C L Q T W(Lk 1-8:12, Jn) Z Δ Ξ Ψ 33 579 892 1241 1342(Mk) bo sa Cyr^{Alex} Ath; those for the Caesarean text-type are P⁴⁵ Θ W(Mk 5:31ff) N O Σ Φ fam1 fam13 28 157 565 700 1071 1604 arm geo syr^{pal} Eus Cyr^{Jer}; those for the Western are D W(Mk 1-5:30) it(especially k, and e) syr^c syr^s Tert Ir Clem^{Alex} Cyp (Aug); those for the Byzantine text-type are A E F G H K⁵³ M S U V W(Mt; Lk 8:13ff) Y Γ Λ famII Ω most minuscules, and go.

Under fam. 1 the following MSS are included: 1 118 131 and 209.⁵⁴ The fam. 13 includes the following MSS: (a group) 13 346 543 826 828, (b group) 69 124 174 230 788, (c group) 983 1689.⁵⁵ To the fam. II belong the following MSS which were studied in Geerlings' editions: II K

⁵¹Greenlee, op. cit., p. 117.

⁵²Metzger, op. cit., pp. 37-92, 247-255.

⁵³This MS is treated as a member of the fam. II except in Mk of which fam II text is not yet published.

⁵⁴Kirsopp Lake, Codex 1 and its Allies, pp. xxiiiff.

⁵⁵Geerlings, The Fam. 13 in Luke, p. 1

178 265 489 652 1219 1313 1346 1478 1546 and 1780.⁵⁶

In reading these charts one must keep in mind the fact that any critical apparatus is not conclusive. Sometimes it omits witness or witnesses intentionally or unintentionally. This fact has made it impossible to grasp the exact number of oppositions of a certain MS to Origen. In the case of variant from TR, if there is no witness for that MS cited, such a variant as this is taken as a singular reading of that MS, and is treated separately. If there are a few witnesses for that MS, however, it does not automatically mean that all other MSS oppose that MS, unless these evidences are cited. For example, in Lk. 2:25 (in commentary) Origen omits $\omega\sigma\upsilon$, and the critical apparatuses cite D syr^D aeth as the witnesses for him, but we cannot conclude from this citation that all other MSS are against him. In fact, the condex N is found to be a witness for him by the direct collation. Some other examples to illustrate this inconclusiveness will be given later after the explanation on the Tables which follow the two charts having been referred to.

The table I-1 indicates the number of Origen's quotations from New Testament. The numbers it indicates is the

⁵⁶ Geerlings, The Fam. II in Luke, p. 7.

number of verses, and not that of variants. The table I-2 indicates the numbers of his variants from TR, his agreements with TR., and his singular readings. The total of variants in number is obtained simply by adding the numbers in the columns of "Singular," and "Against". There two subdivisions in this table: I-2-a is for his commentary, and I-2-b is for his homilies.

The table II indicates the combination of texts. There are also nine subdivided tables in this. They are:

II-1 : Variants from TR, in commentary.

II-2 : Supporting witnesses for both Origen and TR,
in commentary.

II-3 : Variants from TR, in homilies.

II-4 : Supporting witnesses for both Origen and TR,
in homilies.

II-5 : Variants from both Origen and TR, where
both agree with each other, in commentary.

II-6 : Variants from both Origen and TR, where
both agree with each other, in homilies.

II-7 : Supporting witnesses for TR where Origen
disagrees with TR, in commentary.

II-8 : Supporting witnesses for TR, where Origen
disagrees with TR, in homilies.

II-9 : Variants from both TR and Origen where both
disagree with each other.

3. Disagreements with Origen where he agrees with
TR.

The subdivisions are made as follows : 1 is for those in the commentary; 2 is for those in the homilies; 3 is for those of the unclassified yet significant MSS; and 4 is for those of the group of MSS which have so-called "Jerusalem colophon," and 5 is for those of Streeter's family 1424.

It seems good to recall the mention made previously concerning the reliability of number of disagreements of a certain MS with Origen. If a critical apparatus gives both evidences of agreement and of disagreement, one can have the accurate number of both agreement and disagreement of a certain MS with Origen. However, this is not the situation one can always expect. Therefore, the present writer primarily paid the attention first to the cases where the chart II lists the evidences both for supporting and for opposing to Origen, when he had to consider the witnesses against Origen.

These evidences were evaluated and discussed following Greenlee's method in his discussion on Cyril of Jerusalem.⁵⁷ However, the primary discussion is on the

⁵⁷Greenlee, Cyril of Jerusalem, supra.

witnesses from MSS, and secondly on Origen's relationship to a certain family, or group, or a certain MS, if there be any such a family, or group, or a MS as to have a close relation to him; but the discussion on the witnesses from the versions and the Fathers are less intensive. The discussion on these should be enlarged later with the direct collation against the versions and Fathers.

Examples of inconclusiveness of critical apparatus.

The following are some examples to show the inconclusiveness of the critical apparatus. The examples relating to the MSS which a critical apparatus could not have at the time of its publication are excluded from consideration.

A. Examples of lacking in citation (in Tischendorf, Merk, and von Soden).

1. In the case where Origen agrees with TR.

Mt. 7: 13 fam 1 for the addition of η πυλη
after πλατεια.

Mk. 14:38 fam 1 for εισεληθητε.

Lk. 11: 3 Codex E, fam 13, and fam II for
το καθ' ημεραν.

2. In the case where Origen disagrees with TR.

Lk. 16:16 Codex N for μεχρι against TR.

Lk. 18:11 Codex N, and fam 13 for ωσπερ
against Origen.

Lk. 19:43 fam. 13 for περιβαλουσιν against Origen.

B. Examples of impossibility of actual citation of MSS.

1. Too inclusive.

Von Soden: In Lk. 23:17 he cites I^β for the addition of δεσμιον after ενα, but there are seven MSS in this group, and it is said not safe to cite all of MSS in such a too inclusive case as this.

Tischendorf: In Mt. 5: 45 he says "cum multi mss" for the omission of τοις. In Lk. 11:33 also "cum unc omnib al plu" for την κρυπτην.

2. Confusion or error by critical apparatuses?

In Mt. 22: 30, Tischendorf and von Soden cite Origen for οι αγγελουι ; Legg and Souter cite him for the reading without the articel; Merk does not mention at all of this variant.

In Lk. 12:20 Tischendorf cites TR for αφρον, instead of αφρων.

C. Other examples.

1. No mention of Origen's reading.

Lk. 9:45 Origen reads επερωτησαι , but

no mention is given by von Soden.

Lk. 9:58 Origen reads κλιναί twice in his commentary (fr. 154), but no mention is given by Tischendorf.

Lk. 14:15 No mention of Origen's reading of ἀριστον is given by Tischendorf, and von Soden.

Lk. 19: 43 Origen reads παρεμβalousιν, while Tischendorf cites him for the readings both of παριβalousιν and of the omission of παρεμβalousιν οι εχθροι σου χαρηα σοι giving no mention of this reading.

2. Errors.

- a. Mt. 5: 18 Tischendorf, Legg, and von Soden cite the codex B for the omission reading of αν before παντα γενηται , but in the printed edition of Maius⁵⁸ the codex B has αν . In the preface of that edition, the publisher says, ". . . this accurate reprint of the Roman edition of the Codex Vaticanus of the New Testament. . . ." Which is wrong in this case?

⁵⁸Angelus Maius, op. cit.

- b. Lk. 19: 43. Merk cites Origen for the omission reading of παρεμβαλουσιν οι εχθροι σου χαρακα σοι ,but Origen reads παρεμβαλουσιν οι εχθροι αυτης χαρακα επ' αυτης in his commentary on Luke (fr. 238-a). The change of σου into αυτης and of σοι into επ' αυτης are due to being a comment on that text.
- c. Mt. 6:22. Legg cites Origen for the addition of σου after the first οφθαλμος, but Origen in his commentary (fr. 121-a) omits σου.
- d. Lk. 23:17. λ' has απολυειν⁵⁹, but Nestle had cited λ' for απολυσαι until he corrected it in his edition of 1960.
- e. Von Sode, though this example is not related to the Gospels, in I Cor. 10:11 cites the codex A for the omission of τυπικως by writing "nur συνεβαινον," but the codex A has τυπικως συνεβαινον which Origen reads.⁶⁰

⁵⁹See the first column, verso, the leaf 47, of: H. and K. Lake, Codex Sinaiticus.

⁶⁰See the first column, verso, the leaf 122, of: Trustee of British Museum, Fascimile of the Codex Alexandrinus: New Testament and Clementine Epistles (London: British Museum, 1879).

f. Lk. 11:26. Von Soden cites 983 and 1689 for the omission reading of του ανθρωπου εκεινου, but Geerlings' edition of the fam 13 in Luke⁶¹ does not give mention of this reading.

D. Examples in other works than these critical apparatuses.

Kraft's Handbook gives no clue for v. Soden's I¹⁴⁴² which is 1515 in Gregory's system, and for Tischendorf's 1^{pe} which is 246.

Tasker, in his article on "The Chester Beatty Papyrus and the Caesarean Text of Luke,"⁶² cites MS 69 for the omission reading of ουδε υπο του μοδιου (Lk. 11:33), but Geerlings gives us the opposite reference concerning this reading in his fam. 13 in Luke. Also Tasker, in the same article, classifies Γ as a witness for the Alexandrian text-type in Lk. 12:1 (Γ is only one witness for that text-type given by him in that place), but in 11:18 as a witness for the Western. Also in nineteen cases after Lk. 9: 27 he cites

⁶¹Geerlings, op. cit.

⁶²Tasker, "The Chester Beatty Papyrus and the Caesarean Text of Luke," HTR XXIX, No. 4 (1936), pp. 345-352.

W as a witness for the Western text-type, which in general at the present time is recognized as Byzantine in this section of Luke (Lk. 8:13 to the end of that Gospel).

III. SOME FEATURES OF ORIGEN'S QUOTATIONS

Quotations in the same words. Origen is said to have rarely quoted in the same words.⁶³ These are, however, some examples of his quotations in the same words.

A. Quotations which appear both in Commentary and in Homilies, agreeing with TR.

Lk. 1:18. (Hom. X, Com. fr. 50-a)

ευλογητος κυριος ο θεος του Ισραηλ οτι [και]
επεσκεφατο και

(The underlined letters are inserted in the homilies, and the letters in the bracket are inserted in the commentary.)

Lk. 1:46. (Hom. VII, Com. fr. 37)

μεγαλυνει η ψυχη μου τον κυριον

Lk. 1:76. (Hom. X, Com. fr. 53-a)

προπορευση γαρ προ προσωπου κυριου εστοιμασαι
οδους αυτου

⁶³ Metzger, The Text, p. 87.

- Lk. 1:76. (Hom. X, Com. fr. 53-a)
κυριου without article.
- Lk. 2:49. (Hom. XX, Com. fr. 74-a)
ηδείτε and ειναι με.
- Lk. 3:3. (Hom. XXI, Com. fr. 84)
την περιχωρον.
- Lk. 3: 8. (Hom.XXII, Com. fr. 89)
καρπους αξιους
- Lk. 10:27. (Hom. XXXIV, Com. fr. 166)
κυριον σου
- Lk. 19:24. (Hom. XXXIX, Com. fr. 231)
τας δεκα εχοντι

B. Quotations which appear both in Commentary and in Homilies, differing from TR.

(Origen's reading is given after that of TR.)

- Lk. 1:29. (Hom. VI, Com. fr. 22-a)
διεταραχθη] εταραχθη
- Lk. 1:69. (Hom. X, Com. fr. 50-b)
τω οικω] οικω
- Lk. 19:24. (Hom. XXXIX, Com. fr. 231)
και τοις παρεστωσιν ειπεν, Αρατε απ' αυτου την
μναν] Αρατε ουν φησιν τοις παρεστωσιν απ'
αυτου την μναν.
- Lk. 23:21. (Hom. XXXIX, Com. fr. 246)
σταυρωσον ^{1 et 2}] σταυρου ^{bis}

C. Quotations which appear also in his other works.

(Origen's reading is given after that of TR.)

Lk. 9:23. απαρνησασθω] αρνησασθω

In Commentary on Luke and in Exhortation to Martyrdom.⁶⁴

Lk. 11:26. επτα ετερα πνευματα πονηροτερα εαυτου]
επτα λεγων ετερα πνευμα μετ' αυτου

In Commentary on Luke and in Commentary on Cantica Canticorum.⁶⁵

Lk. 12:4. αποκτεινοντων] αποκτεινοντων

In Commentary on Luke and in Exhortation to Martyrdom.⁶⁶

Lk. 12:20. αφρων] αφρον

In commentary on Luke and in Commentary on John.⁶⁷

Orthographic notes. The following are some orthographic notes from his quotations.

⁶⁴Tasker, "The Quotations from the Synoptic Gospels in Origen's Ehortation to Martyrdom," JTS XXXVI (1935), pp. 60-65.

⁶⁵Cf. Tischendorf, op. cit., Vol., p. 570.

⁶⁶Tasker, op. cit.

⁶⁷Metzger, Lectionary, p. 91 n.

A. Spelling of proper nouns.

Γενησαρετ (Lk. 5:1; Com. fr. 104) with L 230(fam. 13).

א B C fam 1 : Γεννησαρετ.

W bo Θ fam 13 : Γεννησαρεθ

D : Γεννησαρεδ

syr^{pal} 68 : Γεννησαρ

Λευιν (Lk. 5:27; Com. fr. 108) with Δ 33 579 892 fam 1 (exc. 131), and fam 13.

א B C L E : Λευειν.

Θ D : Λευει.

Ψ bo sa 131 28 1604 : Λευι.

Ιωαννου (Always he spells this way, while B P⁷⁵ and D spell Ιωανου.

Ματθαιον (Always he spells thus with Θ fam 1 and fam 13.)

א B D : Μαθθαιον.

L N Φ : Ματθεον.

B. Usage of the article with some proper nouns. This might be due to the characterisite of his work as a commentary and homilies, but this usage of the article with personal names oftenly appears. These are only a couple of examples.

⁶⁸The New Testament in Hebrew supports this reading, which was published by Trinitarian Bible Society, London, in 1910.

η Μαρια (Lk. 1:38).

τον Αβρααμ (Lk. 1:73).

The name of Jesus appears at least sixty-one times, out of which more than two thirds it has the article. It is in the codices B and D, especially in the Gospel of John of these codices, that the name of Jesus is frequently anarthrous.⁶⁹

Literary notes. The following are some notes on his methods of quotations, of discussions, and of interpretations.

A. Mention of the source from which he quotes.

Being worthy to be called "a textual critic" as well as a Biblical scholar, he gives a reference to the source from which he quotes.

In Com. fr. 96, quoting from Lk. 4:2 and Mk. 1:13,

he says: ο Μαρκος και Λουκας ειπον οτι . . .

In Com. fr. 174, quoting from Lk. 11:2, he

writes: Λουκας δε περι βασιλειας διδασκων θεου εν ολω τω κατ' αυτον ευαγγελιω ειωπησε το εν τοις ουρανοις. . . .

Also in the same fragment he says: Λουκας δε

. . . ουδε το' ρυσθηναι απο του πονηρου επιφεροντα καθα Ματθαιος φησιν.

⁶⁹Cf. Richard C. Nevius, "The Use of the Definite Article with 'Jesus' in the Fourth Gospel," NTS XII, No. 1 (Oct. 1965), pp. 81-85.

Quoting from Lk. 11:2 in Com. fr. 173, he introduces that quotation by writing: Η αυτη εστιν τη εν τω Ματθαιω προσευχη,

Making a comment on Lk. 23:45(Com. fr. 250), he says: Ιωαννης μεν ουν ουδε εμνησθη τουτου, Ματθαιος τε και Μαρκος ουτε ηλιον ουτε εκλειψιν ανομασεν. Λουκας δε ειπων'

When he discussed the view of the followers of Marcion, he says thus, quoting from them:

Επει δε οι απο Μαρκιωνος εχουσι την λεξιν ουτως'

B. Discussion on the different readings among the Gospels.

Making a comment on the Lord's prayer in Lk. 11: 2 (Com. fr. 173), he discusses Luke's omission of εν τοις ουρανοις , and of the prayer of "Thy will be done on earth as it is in heaven," referring to the prayer but changing the mood and the word "thy" into "of God," to use it as a statement to affirm his argument. He quotes this prayer as follows : γινεται το θελημα του θεου ως εν ουρανω και επι της γης."

In Lk. 11:4 (Com. fr. 174), he discusses also Luke's omission regarding deliverance from the evil.

As mentioned in the above, he discusses the different readings concerning the sun on the crucifixion of Christ, and also points out the difference among the Gospels concerning the attributive clause of "our Father" in the Lord's prayer.

C. Discussion on the heretic reading.

In Com. fr. 180 (Lk. 11:3), quoting from Marcion who reads *τον αρτον σου τον επιουσιον* instead of *τον αρτον ημων τον επιουσιον*, he discussed it and disputed it by saying: *τις εστιν ο αρτος του θεου; (Who is the bread of God?)*

D. Allegorical interpretation.

Origen is famous for the allegorical interpretation. These are a couple of examples of his allegorical interpretation.

Preaching on the good Samaritan (Lk. 10:30ff; Hom. XXXIV), Origen made a famous allegorical interpretation, taking the man for Adam, Jerusalem for the paradise, Jericho

for the world, the thieves for hostile powers, the priest for the law, Levite for the prophetic words, the Samaritan for Christ, the wounds for disobedience, the breast for Christ's body, the inn for the Church, two denarii for the knowledge of Father and Son, the inn-keeper for the presiding angels over the Church, the return of the Samaritan for Christ's second appearance.

The Latin translation of this homily has such an introductory words to this interpretation as follows : Aiebat quidam de presbyteris, volens parabolam interpretari. . .

According to J. Daniélou⁷⁰ this was one of traditions reported by Papias as to be a form of Jewish Christian theology, which obviously go back to early date, some of them even to A.D. 70 coming from the Palestinian community.

Making a comment on Mt. 5:18 (Com. fr. 221), Origen

⁷⁰Jean Daniélou, The Theology of Jewish Christianity (Vol. I of The Development of Christian Doctrine before the Council of Nicaea), trans. and ed. John A. Baker (Chicago: The Henry Regney Company, 1964), pp. 48f.

explains ἰωτα εν η μια κεφαλα as to refer to Jesus himself "who himself is the word of God in the Law," relating this phrase to the first letter of Jesus' name which is, in Greek, Iota, and is, in Hebrew, "a small dot," i. e. yod.

Origen is very skilful in quoting from the Scriptures, and his comments and interpretation are of deep interest. However, the object of this study is to examine and find the textual affinity of his text. Therefore, I believe that these examples are sufficient to show some characteristics of Origen's quotations. Now the discussion on his text shall be followed.

Before going into the next chapters to discuss his text, the fact that the detailed study of the Caesarean text has been largely limited to Mark, and in other Gospels the witnesses for this text are not yet established with the final authority, should be kept in mind. As discussed later, the codex Θ has been largely Byzantinized in its last half, and this Byzantinization is common, less or more, in other Caesarean witnesses in other Gospels than Mark.⁷¹ Therefore it is necessary to be careful in

⁷¹Streeter, "The Caesarean Text of Matthew and Luke," HTR XXVIII (1935; pp. 231-235), p. 232; Tasker, "The Text of the Fourth Gospel used by Origen in his Commentary on St. John," JTS XXXVII (1936), pp. 146-155.

reconstruction of Caesarean text in these Gospels.

Taking these into consideration, the present writer shall begin with Mark, though it is from Luke, of course, that Origen quoted most in his commentary and homilies on Luke. Next to the discussion on his text of Mark, his text of Matthew will be discussed, being followed by the discussion on his text of John and that of Luke, in order given. After discussing these, a chapter will be provided for the general conclusion.

The charts of Origen's variants from the Textus Receptus, and of the witnesses for the variants from Origen and/or the Textus Receptus, are not divided into each chapter where the related parts of these charts are discussed, but put together after the final chapter, followed by the tables which are the statistical results from these charts.

The names of the periodicals are abbreviated as much as possible in order to avoid complication, as follows:

HTR: Harvard Theological Review.

JBL: Journal of Biblical Literature.

JTS: The Journal of Theological Studies.

NTS: New Testament Studies.

SD : Studies and Documents.

If a book is cited more than once, only the last name of its author and the shortened form of its title will be given, after the second citation.

CHAPTER II

ORIGEN'S TEXT OF MARK

Origen's text of Mark will be discussed in this chapter, first that in his commentary, secondly that in his homilies. Each of these parts of discussion will be closed with the conclusion to that part. Finally the discussion on relation between these two parts will be made.

I. IN COMMENTARY

In his commentary on Luke Origen quotes 13 verses from Mark, making 14 variants from the Textus Receptus. Out of the 14 variants 4 are singular, having no known attestation, and leaving a total of 10 to be considered.

The table II-1 reveals strongly enough that the text is of the Caesarean character. All of the 10 variants are supported by the Caesarean text, ranking that text to the top of the others, followed by the Western by 7. Out of the 10 variants two readings are supported only by the Caesarean text exclusively but once where some 6 unclassified minuscule MSS¹ agree with the Caesarean text in supporting Origen.

¹One of these MSS is a member of the family 1424 by Canon Streeter.

That the text is of the Caesarean character will be also found in the table III-1 where the variants supported by one single MS or by a small group of MSS are listed along with the witnesses for these variants. Six out of the 10 variants in total are listed there as such variants, with the Caesarean support 6 times and with the Western support 4 times, but none with the Alexandrian nor with the Byzantine. Among 6 Caesarean supports in this table, the frequency of the pre-Caesarean and that of the Caesarean proper are 3 with PC, and 5 with C, and 1 with other class in that text.² As far as this table is concerned, the character of the text seems to be slightly more of the Caesarean than of the pre-Caesarean.

In the table IV-1, however, the frequency of C without PC is shown 3 (all combined with the codex D which is the representative of the Western text) as well as that of PC without C is also shown as 3 (only once with D). This might lead us into consideration that the character of the text is rather slightly more of PC than of C, because, though the number of frequency of both C and PC

²PC stands for the pre-Caesarean text, and C for the Caesarean proper. In PC are included P⁴⁵ fam 1 fam 13 28 and W. In C are included Θ 565 and 700. Cf. Metzger, History of NT Textual Criticism, pp. 64f., and 215; Teófilo Ayuso, "¿Texto Cesariense O Precesariense?" Biblica (Vol. XVI, 1935), p. 378; Greenlee, Cyril of Jerusalem, p. 13.

is same, that of C without PC is always combined with D while that of PC without C is almost purely that of PC alone.

However, the totals of frequency of both groups are also the same, both having 7. This means that 70% of the total corrected variants are supported by each of these groups. Since all corrected variants are supported by the Caesarean text, as observed previously, this indicates that 40% of the total variants are supported by both PC and C, and 30% of that are supported by C, and the rest 30% are by PC.

These facts indicate that the text is of the Caesarean, and that the both groups in that text have the same degree of ratio in supporting Origen's text. It will be furthermore shown by study of individual MSS related to his text of Mark in his commentary on Luke.

In the table V-1 the highest degree of frequency is shared by the codices 565 and D. The reading of the MS 565 in 4: 21, however, may be able to be taken as a supporting witness for Origen. It is only because of seeking for much more safety that I have listed Origen's reading of $\tau\iota\theta\epsilon\alpha\sigma\iota$, instead of $\tau\epsilon\theta\eta$, which is added after $\kappa\lambda\iota\nu\eta$ as to have no known attestation. Three MSS, at least, which are all of the Caesarean (one

PC and two C) are known as to have the addition reading of $\tau\epsilon\theta\eta$ after $\kappa\lambda\iota\nu\eta$. It is not impossible, rather, it must be right to take this singular reading of Origen as an allusion or a rough quotation from a MS which had this addition reading in the word which these three MSS have. If so, we are right to consider that MS 565 has the highest frequency in supporting Origen in Mark, in his variants from the TR, and it is more than that of Θ . The MS 565 is known as the best authority for the Caesarean text in Mark,³ being a member of the C group, though it has suffered so much from the Byzantine revisers, in other Gospels, by being spared Western than Neutral readings in it.⁴

This will be more attested by the chart III-1, where 565 is listed as to support Origen once when he agrees with TR against some important MSS, and also as to oppose him twice when he agrees with TR, and once when he disagrees with TR, opposing TR, too, in the latter case. Out of the two disagreements of 565 with Origen when he agrees with TR, one seems to be such a case as the text of Origen's commentary was assimilated to the Byzantine standard. It is Mk. 9:28, where Origen agrees with TR

³Streeter, The Four Gospels, p. 574; Streeter, "The Caesarean Text of Matthew and Luke," HTR, XXVIII(1935), p. 234.

⁴Tasker, "The Text of the Fourth Gospel Used by

with the supports from bo sa N Σ Φ 118 syr^s and the most of the Byzantine text, along with some un-classified MSS. The MS 118, according to K. Lake,⁵ was written by an "eclectic" scribe who often hesitated between the reading of the family, i.e. fam. 1, and that of TR.⁶ Though Lake did not list this reading as one of the examples of the scribe's hesitation between these two readings in his list,⁷ it seems that the 118 has the Byzantine element in this reading. Also N, in some places, has the Byzantine character,⁸ while being classified by Streeter as weak member of the Caesarean text.⁹ If it is remembered that ante-Nicaean Fathers, especially the well-known Fathers, have received, more or less, the Byzantine revision in their scriptural quotations by the late copyists or editors,¹⁰ it can be said that this reading of Origen reflects such an example of Byzantinization.

Origen in his Commentary on St. John," JTS, XXXVII(1936), pp. 146-155; Streeter, ibid.

⁵Lake, Codex 1 of the Gospels and Its Allies, pp. xxvff.

⁶Ibid., p. xxvi. ⁷Ibid., pp. xxxvii ff.

⁸Metzger, The Text, p. 55.

⁹Streeter, Four Gospels, p. 576; Metzger, ibid.

¹⁰Streeter, ibid., p. 94; Metzger, ibid., pp. 86f; Greenlee, Cyril of Jerusalem, pp. 24f.

In another instance of the disagreements of MS 565 with Origen (5:34), 565 has only a few supports (bo syr^{pal} 238 1223 247 250 253). The variant of these MSS from the other most MSS is the omission of that clause, which can be taken as an error of these MSS or of their ancestors, while it is also possible to take it as an earlier reading, though it is not safe to cite lectionaries as witnesses for an omission reading.

If these are taken into consideration, it will be noticed that the relationship between Origen and MS 565, in Mark, is very close.

To the contrary, the conclusion on the relation of the codex D to Origen's text of Mark seems to be drawn into another way, though D has the same frequency of agreement with Origen as that of 565.

A glance at the chart III-1 notifies us that D has the same number of disagreement with Origen as that of its agreement with him. The total 7 disagreements are not small as far as this study on Mark is concerned. It ranks D at the top among other MSS in disagreeing with Origen. On examining what kind disagreements they are, it can be said that D, though it shares with 565 the highest frequency in agreement with Origen in Mark, is incapable to insist, at any rate, on having the affinity

for Origen's text of Mark.

When Lake noticed so many agreements of P⁴⁵ with Western readings, he suggested:

. . . its 'Western' features do not imply any connexion with either Rome or the Syriac Church. . . . The readings which do occur in it are not geographically Western or Syrian, but are early readings which did not find a place in B, but which, in varying degrees, are preserved in Western, Syrian, or Caesarean authorities.¹¹

If this is applicable also in this place, the high frequency of D in supporting Origen is of a great interest.

Attention should be called rather to fam.1. The table V-1 ranks the fam. 1 next to both 565 and D in supporting Origen in his variants from TR. In chart II-1 there are four instances where the witnesses for the readings supported by both Origen and TR are available. Out of these 4 instances 3 are supported by fam 1. The remaining one out of these 4 instances is that in 9:28 which seems to be Byzantinization of Origen's text as referred to previously. In other words, fam 1 supports Origen in all these instances except once where his text has suffered from the Byzantinization. The following are among MSS which support Origen along with fam 1 in these cases: λ B L P⁴⁵ Θ fam13 and 565. They support him in

¹¹F. G. Kenyon, The Chester Beatty Biblical Papyri, fasc. 2, pp. xviiiif.

different places of these three cases. These MSS are good authorities for the Alexandrian, or for the Caesarean, at least in Mark, texts. MS 565 is said to be the best authority for the Caesarean text-type in Mark, as mentioned previously. Therefore, that these readings of Origen which fam 1 supports agree with TR is not due to their Byzantinization. The agreements of fam 1 with Origen in these instances are, therefore, significant. The chart III-1 reveals us that the fam 1 disagrees only once with Origen where he agrees with TR. It happens at 9:28 which was previously mentioned as the Byzantinization of his text. It can be said that fam 1 has a close relationship to Origen's text of Mark.

At the third rank in the table V-1 appear MSS 28 (PC) and 700(C) along with MSS C and 579 (both Alexandrian). If the consideration made previously for the MS 565 regarding its agreement with him in 4:21 is acceptable, both fam 13 (PC) and the codex Θ (C) also are raised up to the third rank. Concerning their disagreements with Origen where he agrees with TR, 700 has only one in the place where his text seems to have been assimilated to the Byzantine standard, i.e. 9:28. The MS 28 has only two more disagreements besides this one. Fam. 13 has only one disagreement besides that in 9:28. Θ , however,

has 4 disagreements out of which one occurs at 9:28, leaving 3 to be considered. Out of these 3 disagreements, one is because of a prefix, and the other 2 are because of addition or omission of article. These kinds of variants are not so small or valueless as to be ignored. However, if the fact is recalled that the scribe of Θ had some but not much knowledge of Greek which was just enough to read the text and to copy it in a somewhat slavish way,¹² we may be safe to cite this MS as a witness for attesting the Caesarean character of his text.

As to the witnesses from the Alexandrian text-type, α stands at the fourth place at the table V-1, being next to these MSS discussed above, with L Δ and Σ . It supports Origen twice, while disagreeing with him 3 times when he agrees with TR. All Alexandrian MSS listed in the table V-1 are against him at 9: 28, where he has suffered from the Byzantine revisers as mentioned previously. Deducting this variant, α has 2 disagreements for 2 agreements, L also 2 for 2, Δ 4 disagreements for 2 agreements, and MS 33 one for two. Still worse is B, having 4 disagreements for 1 agreement (80% disagreement).

¹²Kirsopp Lake and Robert P. Blake, "The Text of the Gospels and the Koridethi Codex," HTR, XVI(1923), p. 279.

Therefore, taking these aspects together into consideration, it can be safely said that Origen's text of Mark used in his commentary on Luke is evidently Caesarean. If Origen's commentary on Luke was written as a supplement to his commentary on Matthew, as Rauer discussed,¹³ this conclusion agrees with Streeter's conclusion on Origen's text of Mark in his commentary on Matthew and also in his *Exhortation to Martyrdom*, in which he says that the text is of that of the fam Θ .¹⁴

As to the combination of α and B in supporting him, the table VI-1 indicates that α supports him one time with B, and one time against B, but B never against α . The phenomenon that D ranks at the top with 565 in supporting Origen can be further explained by this fact too, that α supports him more than B does and even against B. This is the same tendency as that in Streeter's study on the relation of Origen's text of Mark (1:1-27; 6:16; 10:18; 11: 1-12, 15-17; 12: 26-27; 14:60) to B and α , in his commentary on John. According to him, Origen has 6 agreements with B as against 7 with α .¹⁵

¹³Rauer, Origenes Werke (IX of Die griechischen christlichen Schriftsteller der ersten Jahrhunderte. Berlin: Akademie-Verlag, 1959), p.xx.

¹⁴Streeter, Four Gospels, p. 94. ¹⁵Ibid., p.93.

As to versions, geo and bo are listed at the top among the versions at the table V-1, both having 3 agreements while having one disagreement (geo) and two (bo). They are followed by sa syr^c it vg with 2 agreements, and by arm with 1 agreement. Bo and sa support Origen when his text seems to have been suffered from the Byzantinization, being only Alexandrian witnesses for him, while geo and arm disagree with him.

The investigation and observation above tend us to draw the conclusion as follows:

1. Origen's text in Mark in his commentary on Luke is clearly Caesarean, having almost same affinity for both PC and C.
2. There is slightly more affinity for \aleph than for B.
3. It has a notable frequency in agreeing with MS 565,¹⁶ and also with fam 1.
4. The codex D has the almost same frequency in supporting Origen as MS 565, but cannot claim as to have the affinity for him as strong as 565.

¹⁶It is to be noticed that at the end of Mark the MS 565 has the so-called "Jerusalem colophon."

5. Georgian version is a good witness for him, while Armenian is poor, and syr^{pal} has no agreement at all but one disagreement.

II. IN HOMILIES

In his homilies on Luke, Origen quotes only one verse from Mark, i. e. 12: 23, making 2 variants along with 3 other readings which he agrees with TR.¹⁷ There is no singular reading, leaving all variants to be considered.

The table II-3 shows that these variants are supported by both the Alexandrian and Caesarean by the same frequency. There is no instance, in this restricted range, of support by one single MS nor by a small group of MSS. When a glance is made, however, upon the table IV-2, it will be noticed that there is no combination occurring except that of λ^1 and B, and that of these MSS and PC combined with D. In other words, the character of Origen's text in Mark in his homilies is tending to be Alexandrian rather than to be Caesarean, as far as known from this very limited number of variants. The table V-2 indicates furthermore, giving more emphasis upon this

¹⁷Cf. Table I-1 and -2.

aspect, that the MSS which support him in all these variants are exclusively Alexandrian only. In these cases B and \mathcal{A} agree with each other, showing no disagreement (the table VI-2). In addition, the chart III-2 indicates this same thing from another point. There we will find that Origen does not receive any disagreement from main Alexandrian MSS (B C L) while he does from the main MSS or families of other text-types. The frequency of disagreement of main MSS where he disagrees with TR is as follows : twice by Θ fam 1 fam 13 28 700 1071 (all Caesarean), A and Π (Byzantine); once by 33 579 892 (all Alexandrian), W Σ 157 565 (all Caesarean), D (Western), G K M (all Byzantine), and X (unclassified).

The observation above may allow us to make a conclusion as following, though the number of readings is so small and limited.

1. The text of Origen in Mark in his homilies on Luke is clearly Alexandrian rather than Caesarean, \mathcal{A} and B having the same affinity for.
2. Among the Caesarean witnesses the PC is more preferred by him than the C.
3. This feature is contrary to that made previously concerning his text in the same book, i.e. Mark, in his commentary on Luke.
4. P⁴⁵ appears three times in this study of Mark

in his homilies, in 9:2, 28, and 12:25. In the text edited by Kenyon¹⁸ Mk. 12: 25 is not included, and I could not collate. Out of other two, it agrees with Origen where he agrees with TR. In 9: 28 it disagrees with him along with the Caesarean witnesses, and this verse is one discussed previously as to be Byzantinization of his text.

This conclusion is opposite to that made on his text in Mark in his commentary. Probably it is due to the extremely small amount of data available from his homilies. Streeter's theory which was modified by Harvard scholars,¹⁹ however, may raise a question on this matter. According to it Origen used the "Neutral" text while he was at Alexandria, with some possibility of using the Caesarean text as well, but after he removed to Caesarea he used the Caesarean text, though for a while he certainly used the "Neutral" text which he subsequently abandoned.²⁰ Eusebius mentioned in his History²¹ that Origen came to Caesarea

¹⁸F. G. Kenyon, The Chester Beatty Biblical Papyri, fasc. 2,

¹⁹Kenyon, ibid., p. xv; Metzger, Text, pp. 214f.

²⁰Kenyon, ibid.

²¹Eusebius, Εκκλησιαστικῆς Ἱστορίας, ed. & trans. J. E. L. Oulton(London: William Heinemann Ltd., 1942).

from Alexandria escaping from the warfare in that city and was requested to discourse and expound the Scriptures publicly in the church before he was ordained to the presbyterate.²² Oulton, the translator and editor of that book, gives a note on that warfare as to be one by Caracalla in A.D. 215.²³ In other words, he preached at Caesarea some days between this year and the year when he returned to Alexandria (probably A.D. 216). Also Eusebius mentions that Origen did not allow short-hand writers to take down his discourses in the public until he was "over sixty of age,"²⁴ i.e. later than A.D. 245. If any part of his homilies were not taken down until this year, then this part of his homilies on Luke must have been delivered and taken down at Caesarea more than thirteen years later after his removal from Alexandria to Caesarea (A.D. 232), which cannot be "a short time" in any sense. If so, why and how does his text of Mark in his homilies on Luke have the Alexandrian character while his text of the same Mark in his commentary on Luke written after 249 at Caesarea has the Caesarean character? If it be right that this part of his homilies was delivered

²²Ibid., VI, xix. ²³Ibid., p. 63 n.

²⁴Ibid., VI, xxxvi.

during the period of his temporary stay at Caesarea because of the warfare in Alexandria, it explains the Alexandrian character of his text in his homilies on Luke, but has a conflict with Eusebius' statement about his permission to short-hand writers.

Three questions, at least, will be raised concerning this matter: first, whether or not Eusebius' statement means an absolute forbiddance of taking note of his homilies until that time; secondly, when these homilies were, in fact, delivered; thirdly, whether or not Streeter's theory can be applicable in this matter. Not enough materials for discussing these in detail were, however, available to the present writer, and also it seems to be beyond the primary purpose of this paper. Therefore, suffice to say as follows:

It seems true that the congregation of the church at Caesarea was so unreliable that Origen, a scholar of high quality, felt a need for the reserve.²⁵ Nevertheless, not all of his audience was this kind, and much less so when he preached by the request of Bishops there. This view cannot explain rightly what Eusebius' statement means.

²⁵ Benjamin Drewery, Origen and the Doctrine of Grace (London: The Epworth Press, 1960), p. 5; Charles Bigg, The Christian Platonists of Alexandria (Oxford: The Clarendon Press, 1913), p. 167.

Though it is possible, as some scholars²⁶ hold, that his extant Homilies were delivered and taken down after he was over sixty years of age, interpreting Eusebius literally, it is much more likely, as others hold, that Origen did not permit to publish his Homilies until that time, wishing to take the responsibility for them by himself.²⁷

If so, when was this part of his Homilies delivered? Hieronimus, according to Rauer,²⁸ reports that Origen preached since he was even a little boy. This may be an exaggeration, as Rauer points out. Eusebius, as previously mentioned, gives us a report on his preaching at Caesarea between A.D. 215 and A.D. 216. Before this time he seems to have preached in Corinth.²⁹ According to a subscription in a MS,³⁰ however, it is more likely to consider that these homilies were done in a longer period than that

²⁶E. g. : William Fairweather, Origen and Greek Patristic Theology (Edinburgh: T. & T. Clark, 1901), p. 125.

²⁷R. B. Tollintion, Selection from the Commentaries and Homilies of Origen (London: Macmillan Co., 1929), p. xiv; Rauer, Origenes Werke, p. viii; Theodor Zahn, Die Predigten des Origenes über das Evangelium des Lukas (Vol. XXII of Neue kirchliche Zeitschrift, 1911) pp. 253-268, quoted by Rauer, ibid.

²⁸Rauer, ibid. Quoted, "Fateor itaque ... in his Origenem tractatibus quasi puerum talis ludere!"

²⁹Ibid., pp. viii f.

³⁰"Incipiunt omeliae Origenes in Lucan . . . dictae

of his stay in Corinth. Therefore, it seems more likely that it was done either during his temporary stay at Caesarea or during his final settlement at Caesarea. The former seems to be more probable.

According to Lawson's mention of the report by a church historian named Socrates, Origen preached, as a rule, on Wednesday and Friday, but his homilies on Luke were reportedly delivered on Sundays.³²

Accordingly, it may be said safely that Origen's homilies on Luke were delivered on Sundays during his temporary stay at Caesarea but not published until late date.

If this is the situation, another question will be raised: why did not he assimilate the scriptural quotations in these homilies to the text which he was currently using, namely the Caesarean? This question, moreover, introduces another one: why did he abandon the Alexandrian text after a while since he settled at Caesarea? Was it because of change of his faith, or of his attitude to Alexandria, or of his viewpoints, or because of another reason which is

in diebus dominicis." P. P. Lawson, Origen: The Song of Songs; Commentary and Homilies (Vol. XXVI of Ancient Christian Writers, eds. Johannes Quasten and Joseph C. Plumpe; London: Longmans, Green and Co., 1957), p. 311 n. 23, citing Die griechischen christlichen Schriftsteller der ersten drei Jahrhunderte (Leipzig, 1901-), 35. 2. 15-17.

³²Lawson, ibid.

much simpler. If Tasker is right by saying that "they were both in his view 'good texts,'"³³ this change of texts may be caused by a less great reason, letting him leave these scriptural quotations un-assimilated to the Caesarean text which he later used in the time of publication of his homilies.

³³Tasker, "The Text of the Fourth Gospel Used by Origen in his Commentary on John," JTS, XXXVII (1936), p. 155.

CHAPTER III

ORIGEN'S TEXT OF MATTHEW

In this chapter, as in the previous one, Origen's text of Matthew is discussed, first that in his commentary and secondly that in his homilies.

In searching for the textual affinity of a certain MS in other gospels than Mark, it should be kept in mind that the most of witnesses for the Caesarean text have suffered more or less Byzantinization.¹ In Matthew even the codex 565 which is supposed to be the best authority among the Caesarean witnesses in Mark has suffered from the Byzantine revisers more than any other witnesses in that text.² Along with 565, 28 has also very few Caesarean readings,³ and Θ is assimilated to the T. R. to a great extent.⁴ There is, however, an additional witness for the Caesarean text. As known, Tischendorf divided the correctors of \aleph into four groups, i. e. a, b, c, and e,⁵ though Milne and Skeat could not find any

¹Greenlee, Cyril of Jerusalem, pp. 22 and 38.

²Streeter, Four Gospels, p. 574.

³Streeter, "The Caesarean Text of Matthew and Luke," HTR, XXVIII (1935), pp. 231- 235.

⁴Ibid.

⁵Tischendorf, Novum Testamentum Graece, Vol. III, p. 346.

good reason to separate the first two groups.⁶ Out of these groups of the correctors, the "c" group is counted as a minor witness for the Caesarean text. This witness, however, does not help this study of his text in Matthew, having no appearance at all.

I. IN COMMENTARY

Origen quotes 33 verses from Matthew in his commentary on Luke,⁷ making 9 singular readings with no known attestation,⁸ leaving 5 variants to be considered besides 23 readings which agree with the TR.⁹ The Table II-1 shows the three texts-- Alexandrian, Caesarean, and Western-- have the same frequency, and the Byzantine has no occurrence at all. That table reveals also that in two cases the Western text supports Origen exclusively, and in another case it supports him along with the other two texts. Moreover, the table III-1 indicates that the codex D, the representative of the Western, appears 3 times out of the total 5 variants supporting Origen as one single or as one of small groups of MSS, placing itself at the top among the other MSS. Also the table V-1

⁶H. J. M. Milne and T. C. Skeat, Scribes and Correctors of the Codex Sinaiticus (London: British Museum, printed by order of the Trustee, 1939), p. 40.

⁷Table I-1. ⁸Table I-2-A. ⁹Table I-2-A.

reveals that D appears as a witness for Origen most frequently among others except Δ which appears same times as D.

This may let us assume that D has a good affinity for Origen's text of Matthew. The frequency of its disagreements with Origen, however, gives us a contrary conviction. After deducting Origen's readings which seem to be the Byzantinization of his text, D has 10 disagreements with Origen when he agrees with the TR, ranking itself at the top among other MSS in opposing him. The ratio of support of D becomes then only 28.6% which places D at the thirteenth rank among other MSS.

The MSS which stand at the top in the supporting ratio are 28, 157, and 700. However, these MSS do not support Origen in his variants from the TR. They agree with him only when he agrees with the TR. Also the data obtained concerning these MSS are a few. Moreover the MS 28 is known to have suffered much from Byzantinization.¹⁰ Therefore, their highest ratio is not reliable.

Next to them the codex C stands with the ratio of 75%. Even the possibility of coincidence of the pauseness both of this MS and of Origen's text being taken into

¹⁰Streeter, "The Caesarean Text of Matthew and Luke," HTR, XXVIII (1935, pp. 231 - 235), p. 234.

consideration, C has only small numbers of occurrence, in both its agreements and disagreements. It has only one agreement with Origen in his variants from the TR, and only 2 in his agreements with the TR. There is a considerable probability that the numbers of its disagreements, rather than that of its agreement, will be increased if every witness to the variants from Origen, in both places where he agrees with the TR and where he disagrees with it, be available in a critical apparatus. Furthermore, this codex is of less importance in spite of its age (V century).¹¹ Taking these into account, we are safe to leave this MS out of consideration.

Next to C is fam 1 with 70%. It is this group of MSS which hold the highest ratio in a real sense. This family is also indicated in the table V-1 to stand at the same rank as that of B by 2, surpassed only by D and \mathcal{A} by 3. These three MSS (D, \mathcal{A} , and B) have twice or three times more disagreements than those of fam 1. It is obvious that the fam 1 has more affinity for Origen than those MSS do.

K. W. Kim, in an analysis of representative work

¹¹Metzger, Text, p. 49.

of Origen, made a conclusion by writing:

The Matthean text of Origen in his commentary on Matthew is neither "Caesarean" nor "Neutral;" it is a distinct¹² text-type which is represented by Codex 1 and 1582.

In this part of the present study, however, 1582 appears only 6 times. Out of the 6, 2 times the MS 1582 supports Origen and 4 times opposes him. An interesting thing, however, is this: whenever it supports Origen it always agrees with the codex 1, and also even when it is opposed to Origen it almost always agrees with 1, except once (22:30) where fam 1 with B disagrees with TR against λ which 1582 supports, though both λ and 1582 also disagree with TR. This relationship between 1 and 1582 is of interest, though the ratio of agreement of 1582 with Origen is far less than that of the codex 1.

The Caesarean character of the fam 1 is highly estimated even in other gospels than Mark.¹³

¹²K. W. Kim, "The Matthean Text of Origen in his Commentary on Matthew", JBL, LXXVIII (1949), pp. 125-139. The quotation was made from p. 139.

¹³Streeter, "The Caesarean Text of Matthew and Luke," HTR, XXVIII (1935), pp. 231- 235. He says, ". . . so for these Gospels we are principally dependent on fam 1 and fam 13." (p. 234). R. V. G. Tasker, "The Text of the Fourth Gospel Used by Origen in his Commentary on St. John," JTS, XXXVII (1936), pp. 146- 155. He made a list of non-Byzantine readings of each member of the Caesarean text. There the fam 1 ranks at the top by 53 out of 170 quotations, followed by Θ by 51, and by fam 13 and N both by 34.

Next to fam 1 stands the Georgian version. It is to be noticed that geo always (4 times in total) agrees with fam 1 in supporting Origen, regardless whether he agrees or disagrees with TR.

It will be known that members of the Caesarean text show in general higher ratios in supporting Origen, as far as this study on his commentary on Luke is concerned, than those of the Alexandrian. From the third rank, which should be counted as the first rank in a real sense as observed previously, to the eleventh rank are occupied by the Caesarean members, except the sixth, the seventh, and the tenth which are occupied by sa, bo, and α respectively.

This same thing will be attested, if Streeter's hypothesis¹⁴ is recalled, by the table VI-1 in which α is listed as to support Origen twice with B and once against B, while B never supports Origen against α .

Tasker concluded in his study on Origen's text of Matthew in his commentary on Matthew by writing:

The conclusion, therefore, cannot be resisted that the text used by Origen when writing this portion

¹⁴Streeter, "Origen, α and the Caesarean Text," JTS, XXXVI (1935), pp. 178-180. Tasker also supports this hypothesis in his "The Text of St. Matthew Used by Origen," JTS, XXXVIII (1937), pp. 60-64.

of his commentary on St. Matthew at Caesarea was that of fam Θ.¹⁵

By this conclusion he agrees with Streeter who says that Origen's text in Matthew is that of fam Θ.¹⁶ This conclusion by Tasker, however, may be mistaken as a self-contradiction by a hasty mind with another conclusion which he made in his study on Origen's Exhortation to Martyrdom.¹⁷ He says:

No clearly 'Caesarean' text emerges in Matthew and Luke. All we can say is that Origen uses a text similar to that of A¹B, and that that text finds a certain degree of support from individual members of the family known as "Fam Θ" by students of the text of Mark.

If Streeter's theory which was revised by a group of Harvard scholars is applicable here, this contradiction will be explained without much trouble, because Exhortation to Martyrdom was written a few years later after his arrival at Caesarea from Alexandria, while his Commentary on Matthew started to be composed more than ten years later after his Exhortation to Martyrdom was written.

¹⁵Tasker, ibid.

¹⁶Streeter, Four Gospels, pp. 95-96.

¹⁷Tasker, "The Quotations from the Synoptic Gospels in Origen's Exhortation to Martyrdom," JTS, XXXVI(1935), pp. 60-65. The quotation was made from p. 65.

Regarding Origen's text in the chapters from 12 to the end of Matthew Greenlee points out that "Origen's text, therefore, seems to be much closer to the Neutral text than it is to the text of Cyril."¹⁸ In this study of Origen's text of Matthew in his commentary on Luke, however, Cyril of Jerusalem does not appear at all, which must be due to the paucity both of Cyril's quoted text and of those of Origen.¹⁹ The observation in this restricted area reveals that none of the total 14 variants from TR appears in the part of the chapter 12 to the end of this Gospel, though the total 10 agreements with TR are found in this part, while the rest 13 agreements with TR are in the first half of the Gospel. Out of the 10 agreements in the last half part of this Gospel, 4 are such cases as both of \aleph and B agree with him, and twice are those where \aleph or B agrees with him, making the total 6 agreements with the Alexandrian and 4 disagreements with it. On the other hand, out of the 13 agreements with TR in the first half of the Gospel, 9 are also with both \aleph and B, and 2

¹⁸Greenlee, Cyril of Jerusalem, p. 41 n.

¹⁹The present writer collated Origen's variants from TR and his agreements with TR (in the Chart II) against Cyril's variants from and agreements with TR (in this Gospel), too, which are given in Greenlee's Cyril of Jerusalem.

are with either α or B, while 2 are against α and B, making 11 agreements with Alexandrian and 2 disagreements with it. As to the Caesarean text, the numbers of agreements are slightly more than those of the Alexandrian text in the both parts. In the first half part of the Gospel, out of the 13 agreements of Origen with TR, 10 are also with fam 1 and fam 13, and 2 are either with fam 1 or fam 13, while there is only one disagreement with the combination of fam 1 and fam 13, making 12 agreements with the Caesarean and one disagreement. In the second half, out of the 10 agreements of Origen with TR, 5 are with both fam 1 and fam 13, 1 is with fam 1, and 2 are with fam 13, while 2 are against both fam 1 and fam 13, making 8 agreements with the Caesarean text and 2 disagreements. From this viewpoint also the Caesarean character of his text of Matthew in his commentary on Luke is noticed.

Among the Caesarean groups his text slightly prefers PC than C, as seen in the table IV-1. P⁴⁵ does not appear in this study on Matthew. This seems to be a mere co-incidence due to the paucity both of the quoted text of Origen and of the extant portions of the papyrus.

As to the versions the Georgian version is the best witness to Origen in his text of Matthew in his commentary

on Luke. This is the same phenomenon as seen in Greenlee's study on Cyril of Jerusalem. He concluded in the part of discussion on Cyril's text of Matthew that the Georgian version is one of the strongest witnesses to him.²⁰ The Georgian version is followed by the Sahidic version, the Bohairic version, the Curetonian Syriac version, the Sinaitic Syriac version, and the Armenian version. The Palestinian Syriac version never supports Origen in this Gospel in his commentary, while it opposes to him 4 times.

The Fathers who appeared in this part of the present study are Cyril of Alexandria and Athanasius (both Alexandrian), and Eusebius (Caesarean), and Irenaeus, Tertullianus, Clement of Alexandria, Cyprianus and Augustine (all Western).²¹ Among all these fathers, only Irenaeus and Cyprianus support Origen in his variants from the TR. They support him twice (5:44, two times). In doing so they agree with א, B, bo, sa, fam 1, geo, syr^C, S, and some old Latin versions including k, and they oppose to D. Therefore their witnesses in these two cases seem to be unique, and probably are not merely Western. Burkitt discussed the importance of the old Syriac versions,

²⁰Greenlee, Cyril of Jerusalem, p. 43 (for the second half of Matt.) and p. 47 (for the first half of Matt.).

²¹Cf. Chart III-1.

suggesting some possibility that the original readings are preserved in them even in some cases when they disagree with early Alexandrian or Western MSS.²² In these cases (two times in 5: 44) they agree with א' and B, and also with fam 1. Also modern scholars have recognized the importance of the old Latin manuscript k, concluding that this fourth or fifth century MS is a descendent of a copy current in the North Africa about A.D. 250.²³ These two opinions give an interesting suggestion on these two readings of Origen.

From the observation in the above the conclusion concerning Origen's text of Matthew in his commentary on Luke will be drawn as follows:

1. Origen's text of Matthew in his commentary on Luke is apparently Caesarean.
2. Among the Caesarean groups he prefers slightly PC more than C. Among PC the fam 1 has the closest affinity to his text.
3. His text has a slightly more affinity to א' than to B.
4. The Georgian version is a strong witness to his text, while the Armenian version is only fair

²²Cf. Metzger, History, pp. 36f. He introduces Burkitt's opinion quoting from Evangelion da-Mepharreshe, II (Cambridge, 1904), pp. 224f.

²³Metzger, Text, p. 86.

and the Palestinian Syriac version is very poor. Coptic versions (Sahidic and Bohairic in order) are better than the Armenian version.

II. IN HOMILIES

Origen quotes 20 verses from Matthew,²⁴ and makes 11 variants from the TR, having 6 singular readings with no known attestation and leaving 5 to be considered.²⁵

The Table II-3 notifies us that each text type has the same frequency in supporting Origen, except the Alexandrian and the Byzantine which have an exclusive reading for these texts, one reading for each.

The exclusive reading of the Byzantine(18:10), however, is of less importance, because it is only one MS (H) that supports Origen in that place with an additional witness from Irenaeus who is classified under the Western,²⁶ and the reading supported by H and Ir is an omission reading of a pronoun which can easily happen in a case of homilies. Therefore, this reading of Origen may be called an allusion or a rough quotation, and be excluded from our consideration.

²⁴Table I-1. ²⁵Table I-2-B.

²⁶In making the table II the versions and Fathers were left out of the consideration to simplify the statistic data according to the main purpose of that table.

Contrary to this, the exclusive reading of the Alexandrian, though it is also an omission reading of a word, has a strong support from B, L, bo, and sa, receiving the additional support from syr^s and ff². Therefore, this reading should be taken into consideration.

The chart III-2 reveals that the members of the Caesarean text have no agreement with Origen in his variants from TR, except only two instances (346 and sur^{pal}, once for each), while the main Alexandrian members do. The fam 1 has no agreement with Origen in his variants from TR, but has 2 disagreements with him when he agrees with TR. The fam 13, when taken as a family, never supports him when he differs from TR as well as it never opposes to him when he agrees with TR. The codex Θ does not support him in his variants from TR while it has one disagreement with him where he agrees with TR, which was because of a different spelling.²⁷ Other Caesarean witnesses are more or less similar to these.

Contrary to this, Alexandrian witnesses are more positive in supporting Origen. \mathcal{A} , B, L, bo, and sa support him in his variants from TR in different places,

²⁷ Θ reads $\gamma\epsilon\upsilon\epsilon\sigma\iota\varsigma$ for $\gamma\epsilon\upsilon\upsilon\eta\sigma\iota\varsigma$. It is noticed that Θ sometimes changes υ or ϵ for η , and omits one of doubled υ , or adds another υ to one single υ .

though they have also disagreements with him when he agrees with TR, but only in these cases.

When \mathcal{A} and B support Origen, however, \mathcal{B} supports him against B, and so does B. In relation of these two MSS to the Caesarean groups, \mathcal{A} appears once with PC, but B never does with any of the Caesarean. This phenomenon is understandable as observed previously.

The observations in the above lead us to make a conclusion into a different direction from that made on his commentary, but it is in accordance with the conclusion made on his text in Mark. The conclusion is drawn as follows:

1. Origen's text of Matthew in his homilies on Luke is apparently Alexandrian.
2. No particular preference is shown to \mathcal{A} nor to B as far as this limited area of the present study is concerned.
3. The combination of \mathcal{A} and PC is seen here also as in the case in Mark.
4. Among the versions the both old Syriac versions (syr^c, ^s) are better than the two Coptic versions (bo and sa), and also than the Palestinian Syriac version.
5. P⁴⁵ does not appear in this study as in the study on Mark, which must be due to paucity both

of this papyrus and of the quoted text of Origen.

CHAPTER IV

ORIGEN'S TEXT OF JOHN

In this chapter Origen's text of John is discussed, first that in his commentary and secondly that in his homilies. Each part is followed by a conclusion for that part.

I. IN COMMENTARY

Origen quotes 26 verses from John, making 7 variants from the TR except one out of which are all singular readings with no known attestation, while he has 17 readings which agree with the TR. In addition, it is only 652 (fam II) alone that gives a witness to Origen's only one attested variant in this Gospel which is the omission of the second $\alpha\mu\eta\nu$ in 8:58. Therefore, no search is possible to find out his textual affinity through his variants from the TR, though that is the primary step and the normal procedure for this purpose. Therefore, we have to examine his readings which he agrees with TR as our only source to study his text-type.

Out of the 17 readings which he agrees with TR, 2 are recognized as those of Byzantinization. They are 11:50 (Origen and TR read $\eta\mu\iota\nu$) and 11:51 (both read $\pi\rho\sigma\epsilon\phi\eta\tau\epsilon\upsilon\sigma\epsilon\nu$). A doubtful reading is that in 8:57 where

he with TR reads εωρακας against P⁷⁵ sa syr^S (all of these read εωρακε(ν) σε) and B W Θ (all of these read εωρακες). The following MSS support Origen in this place: P⁶⁶ C N fam 1 fam 13 D A S U Γ Λ and λ^C, Π^C.

This reading, however, is adopted in the printed texts of Tischendorf, von Soden, Merk, Nestle, and even of Westcott and Hort. Therefore, it is more unlikely a Byzantine reading. This reading is thus to be included in our consideration for more safety.

For the convenience for discussion here is afforded a list of the variants from both Origen and TR which are supported by a single MS or by a small group of MSS. They are 9 in total.

<u>Verse</u>	<u>TR et Origen</u>	<u>Variants</u>	<u>Witnesses for Variants</u>
1 :12	δε]	om	D
	ελαβον]	ελαβαν	B
1 :34	ο υιος]	ο εκλεκτος	syr ^{C,S}
5 :14	ιδε]	ιδου	N Λ 253
8 :57	ουπω]	ουδεπω	D
8 :58	γενεσθαι]	om	Θ D it
11:51	αρχιερευς]	αρχων	W
	εκεινου]	om	P ⁴⁵ D syr ^S
15: 5	ουδεν]	ουδε εν	B
	"]	om	D

By a glance it will be noticed that Origen is rejected often by D, 5 out of the total 9, which is one-third of the total 15 agreements of Origen with TR.¹ As known from the chart III-1 D opposes to Origen 7 times out of which 2 are due to the Byzantinization of his text. In other words, all disagreements of D with Origen except these two due to the Byzantinization of his text are listed here. Out of these 5 only 2 are with other MSS (P⁴⁵ and Θ). In short, these 5 variants from Origen are almost exclusively of D.

At the same time D has 5 agreements with Origen when he agrees with TR. Apart from these 5 agreements of D, none of the members of that text is listed in the chart II as to have an agreement with him.

We may safely say that Origen's text of John is hardly supposed to be Western.

If only the numbers of agreements and disagreements when he agrees with TR are concerned, the ratio of support of main MSS in other text-types than the Western are as the following in order:

<u>Alexandrian</u>	<u>Caesarean</u>	<u>Byzantine</u>
P ⁶⁶ 83%	fam 1 100%	fam II 75%
P ⁷⁵ 66%	fam 13 83%	U 66%

¹Two Byzantine readings are deducted.

C	60%	N	60%	F,G,H	50%
λ, L, Δ	50%	Θ	43%	A, Λ	40%

In making this list the two doubtful Byzantine readings of Origen are excluded from consideration. Also the Armenina version, Eusevius, E, and S are not listed here because of their rare occurrences, though their ratios themselves are very high.

The similarity to what Tasker² and Streeter³ observed regarding the reliability of the Caesarean witnesses in other Gospels than Mark is seen also here, therefore the Caesarean members, at least fam 1 and fam 13, in this study can be taken as to be faithful to that text.⁴

Tasker concluded that "the text of Origen in John is nearer to the text of B than of λ,"⁵ and he thinks that Origen resumed his text again from the Caesarean to the Neutral at the book XXXII of his Commentary on John. It is not impossible to presume that Origen might have resumed his text-type even from the Caesarean text to the Alexandrian. However, as far as this study on his com-

²Tasker, "The Text of the Fourth Gospel Used by Origen in his Commentary on St. John," JTS, XXXVII (1936), pp. 146-155.

³Streeter, "The Caesarean Text of Matthew and Luke," HTR, XXVIII (1935), pp. 231-235.

⁴See also Greenlee's Cyril of Jerusalem, p. 22.

⁵Tasker, loc. cit.

mentary on Luke is concerned, the Neutral text represented by \mathcal{N} and B is less preferred than the Caesarean and the so-called proto-Alexandrian.⁶

The family Π and the MS U have higher ratios than any MSS of the Alexandrian except what are called proto-Alexandrian. One may point out by this fact that Origen's text or the MSS of Origen's commentary have been Byzantinized. Nevertheless, the studies done by Streeter and others concerning these MSS give a better and more probable answer to this issue. Geerlings takes the fam Π as a bridge over the gap between the Caesarean, the Alexandrian and the Ecclesiastical texts,⁷ and agrees with Lake, Blake, and Streeter to think that "a modified form of von Soden's I text gives a fair representation of the 'Caesarean' text as used by Origen and Eusebius."⁸ Mrs. Lake, according to Metzger, made a statement that "the reconstructed text of Family Π , therefore, . . . affords another witness to a text which must have existed in the early part of the fifth century, if not before."⁹

⁶ Metzger, Text, pp. 215f.

⁷ Jacob Geerlings, Family Π in Luke, Vol. XXII of Studies and Documents (ed. J. Geerlings. Salt Lake City: University of Utah Press, 1962), p. 2.

⁸ Ibid.

⁹ Mrs. Lake, Family Π and the Codex Alexandrinus, the Text According to Mark, Vol. V of Studies and Documents (London: 1937), p. ix, quoted by Metzger, History, pp. 22f.

According to Streeter,¹⁰ the non-Byzantine element in the fam U seems to be about as large as that in the purple MSS, and it also represents the fam Θ. Streeter, moreover, extends the test to the family A too, and is convinced that this family also has the element of the family Θ, and said that "I do not happen to have noticed any readings which suggest that this element is other than the fam Θ text."¹¹ Furthermore he thinks that von Soden is right in supposing that the non-Byzantine element in the codex Alexandrinus(A) represents mainly, if not wholly, the fam Θ text.¹²

If these views are right, and are taken into consideration along with the statistic results in the above, the considerably high ratios of Byzantine witnesses seem to reflect not the Byzantine element, but that of the Caesarean.

The conclusion, therefore, can be made as follows:

1. The text of John used by Origen in his commentary on Luke is Caesarean, with a remarkably strong

¹⁰Streeter, Four Gospels, pp. 579f.

¹¹Ibid., p. 580.

¹²Ibid., p. 579.

- preference to PC group, especially to fam 1.
2. Among the Alexandrian MSS, the proto-Alexandrian has a good affinity to his text, \mathcal{A} is only fair and B is poor.
 3. The support from the Byzantine in this place which is considerably high in degree is not Byzantine proper.

II. IN HOMILIES

He quotes 6 verses from John in his homilies on Luke, making no variant from the TR but 4 agreements with it. Therefore, the same procedure as in discussing his text in his commentary should be applied here too. The more complicated situation in this case, however, is this that no witness to both TR and Origen is available in the critical apparatuses at all in the places where these variants from both TR and Origen have witnesses for them. Also none of the main uncial MSS is cited as a witness for these variants from both TR and Origen, except D and Δ once for each. Under such a circumstance as this it is not safe to discuss his textual affinity. All that I can say is this :

In 3 out of the 4 agreements of Origen with TR the Alexandrian opposes him: Δ (the only uncial), two

papyri (though P⁶⁶ is an unproved member of that text, having a mixture of text-types¹³), and three cursives, and one Father. In 3 out of the 4 agreements of Origen with the TR the following members of the Caesarean text disagree with him: two or three¹⁴ cursives and one version. The Western opposes him once out of the 4 of his agreements with the TR: D and it. It seems to me that his text does not show a close affinity to the Proto-Alexandrian, nor to the pre-Caesarean, nor to the Western. A presumption is that his text may have an affinity for either the Alexandrian or the Caesarean proper. The definite conclusion, however, should not be attempted in such a scantiness of materials. Therefore the question should be left unanswered.

¹³Metzger, Text, p. 254.

¹⁴If the fam 1424 is a Caesarean witness as Streeter holds, the MS 1293 should be classified under the Caesarean instead of being under the Un-classified text-type.

CHAPTER V

ORIGEN'S TEXT OF LUKE

In this chapter Origen's text of Luke is discussed, first that in his commentary, secondly that in his homilies. Each part is followed by a conclusion to that part.

In addition to what has been said concerning the value to the Caesarean witnesses in other Gospels than Mark, the following notes should be made.

The witnesses for the Caesarean text in this Gospel are weaker than in even Matthew, and far weaker than in Mark.¹ The MSS 28 and 565 become worse in Luke, having very few Caesarean readings. In Luke the codex W has not any Caesarean character at all, but is a witness to the Alexandrian in 1:1 - 8:12, and to the Byzantine in 8:13 to the end of the Gospel. Also in the case of Θ and 700 the Byzantine revisers have left only fewer Caesarean readings in this Gospel, particularly in the second half.² Therefore, even the same witness has different value as

¹Tasker, "The Chester Beatty Papyrus and the Caesarean Text of Luke," HTR, XXIX (1936), pp. 345-352.

²Streeter, "The Caesarean Text of Matthew and Luke," HTR, XXVIII (1935), pp. 231 - 235; Tasker, ibid., p. 345; Greenlee, Cyril of Jerusalem, p. 22 and a note in that page.

a witness to that text in different places. Furthermore, it is said that witnesses of this text have in Luke a smaller Western element than in Matthew.³ This is also indicated in Tasker's study on P⁴⁵⁴ in which he stated by writing:

It will be seen that there are in proportion more Neutral readings preserved in members of fam Θ in Luke than in Mark. In other words, the distinction between the Neutral and Caesarean text in Luke is less than it is in Mark.

He made an observation somewhat similar to this in his another article.⁵ P⁴⁵ is now classified by most scholars as one member of the pre-Caesarean group.⁶

Here is another witness, however, to this text. It is a group of lectionaries. According to Metzger⁷ who studied the lectionaries in Luke, the Neutral text is represented in the lectionary text to only a very slight

³Streeter, ibid., p. 234.

⁴Tasker, "The Chester Beatty Papyrus and the Caesarean Text of Luke," HTR, XXIX (1936), pp. 345-352. The quotation was made from p. 350.

⁵Tasker, "The Quotation from the Synoptic Gospels in Origen's Exhortation to Martyrdom," JTS, XXXVI (1935), pp. 60-65.

⁶Teófilo Ayuso, "¿ Texto Cesariense O Precesariense? Su realidad Y su Trascendencia Nuevo Testamento," Biblica, XVI (1935), pp. 369- 415, Greenlee, loc. cit., Metzger, Text, p. 215.

⁷Metzger, The Saturday and Sunday Lessons from Luke in the Greek Gospel Lectionary (Chicago: The University of Chicago, 1944), p. 66.

degree (14% in the Saturday lessons and 18% in the Sunday lessons), and the Western text is represented in even smaller proportions (only 7% in the Saturday lessons, and 11% in the Sunday lessons), and the Caesarean text is represented much more extensively in the lectionary text (pre-Caesarean: about 70% in both the Saturday and Sunday lessons; Caesarean proper: 55% in the Saturday lessons and 60% in the Sunday lessons).

He says:

The lectionary text was derived either from a typical Byzantine text which somehow acquired a considerable number of "Caesarean" readings . . . or . . . from a text predominantly "Caesarean" (or, more precisely, pre-Caesarean) and was gradually brought into conforming with the prevailing Byzantine text. The latter alternative seems to be the more probable. . .

It is difficult, therefore, to avoid drawing the conclusion that the lectionary text for this area of Saturday and Sunday lessons from Luke [6:1-10; 8: 41-56] was constituted from a New Testament text which was predominantly "Caesarean" (pre-Caesarean) in character. This "Caesarean" element was gradually eliminated from the lectionary text which became proportionately more and more like the Byzantine text.⁸

The present writer referred to all the variants of the lectionaries which Metzger collated against TR,⁹

⁸Ibid., pp. 66f.

⁹Ibid., pp. 73- 90.

and found in six places Origen has support from one or more lectionaries,¹⁰ in one out of these six Origen uses the same reading as in his commentary on John,¹¹ and also that in one place¹² Origen disagrees with lectionaries, though both Origen and the lectionaries disagree with TR. All the lectionary MSS which support Origen frequently support also two or one of the three readings which Metzger estimates as distinctly pre-Caesarean.¹³

Another complicated factor in this study is this that there seems to be, as seen from the table II, a difference in his text among the part of the first 6 chapters of Luke, and that of the chapters 7 to 19, and that of the rest of that Gospel. Therefore, these parts are discussed separately instead of discussing the whole book of Luke together.

10	TR	Origen and Lectionaries
8:16	λυχνιας]	την λυχνιαν
8:32	βοσκομενων]	βοσκομενη
8:39	Ιησους]	θεος
9:58	κλινη]	κλιναι
12:20	αφρων]	αφρον
12:38	ουτω]	ουτως

¹¹In both his commentaries on John and Luke he reads αφρον for TR's αφρων in Luke 12:20. Cf. Metzger, op. cit., p. 91 n.

¹²Luke 10: 27.

¹³Op. cit., p. 64.

I. IN COMMENTARY

A. Chapters 1-6.

Origen quotes 261 verses from Luke in his commentary.¹⁴ In these chapters he has 79 variants from TR (Table I-2), out of which 55 are his singular readings with no known attestation, leaving 22 variants to be considered.

The table II-1 reveals that the Alexandrian text appears most frequently in supporting Origen in this part by 13, including 4 readings which are supported exclusively by that text, and making its supporting ratio about 59%. However, the difference between this text and the next one is very slight, which is only one reading. The next to the Alexandrian is the Caesarean by 12, including 1 exclusive Caesarean reading, of which the supporting ratio is about 55%. The similarity is observed in the table III-1 which indicates the both texts have same frequency (5) as to support Origen by a single MS or by a small group of MSS, surpassed very slightly by the Western (6) of which the total number of agreements with him is very small (7) and is almost half of those of these two texts (Alexandrian and Caesarean). It is obvious that his text has no more affinity to the Western than it does to both the Alexandrian and the Caesarean.

¹⁴Table I-1.

The table V-1, which lists all the MSS in order of their frequency, will notify us that the main Alexandrian MSS hold the upper ranks while all the Caesarean witnesses stand at the lower ranks. In other words, Origen in his variants from the TR constantly receives a support from one or more of the main Alexandrian MSS when supported by that text, while the Caesarean witnesses are not constant, some supporting him in some places but others in different places, though this may be due to Byzantinization of the Caesarean witnesses in different places.¹⁵ The supporting ratios of these main MSS in Origen's variants from the TR are as follows:

Δ	6 out of the 22 variants	(27.2%)	Alex.
L	5 " " " " "	(22.7%)	"
B	4 " " " " "	(18.1%)	"
C	3 " " " " "	(13.6%)	"
565, Θ	" " " " " "	(" ")	C
Fam 1	2 " " " " "	(9.0%)	PC
Fam 13			

It should be noticed, however, that the numbers of agreements of even these Alexandrian MSS are too small to draw a conclusion. Therefore, some supplementary consideration is necessary.

¹⁵Streeter, "The Caesarean Text of Matthew and Luke" HTP, XXVIII (1935), p. 232.

If the agreements of the MSS with Origen when he agrees with the TR and where the citation of MSS for both opposition and support is available in a critical apparatus can be counted for supporting readings, there will be a remarkable change in this ranking.

In 20 out of his 39 agreements with the TR, the citation of both MSS supporting and opposing both of Origen and TR was available in the critical apparatuses. The statistic result is as follows:

fam 1	16	out of the 20	(80%)	PC
fam 13	15	" " " "	(75%)	"
Θ	14	" " " "	(70%)	C
C, L	7	" " " "	(35%)	Alex.
λ'	6	" " " "	(30%)	"
B	4	" " " "	(20%)	"

In this table all the Alexandrian stand at the lower ranks while the Caesarean stand at the higher ones. The ratios which the Caesarean witnesses have in this table are incomparably higher than those which the Alexandrian witnesses have in the former table.

We have to observe also their disagreements with Origen when he agrees with the TR. The ratios of these MSS in opposing him in his agreements with the TR, which count 39, are as follows:

B	13 out of the 39	(33.3%)	Alex.
λ, W	12 " " " "	(30.7%)	"
L	11 " " " "	(28.2%)	"
Θ	8 " " " "	(20.5%)	C
Fam 1	7 " " " "	(17.9%)	PC
Fam 13	6 " " " "	(15.3%)	"
C, Δ	5 " " " "	(12.8%)	Alex.
565. N, O	5 " " " "	(")	C.

This table shows that the main Alexandrian MSS oppose him more than the main Caesarean MSS do. It may be supposed to be due to their Byzantinization. However, as far as Θ, fam 1, and fam 13 are concerned, they agree with either λ or B with or without D in opposing his text as frequently as following: Θ always, and fam 1 and fam 13 three times. In other words, nearly half or more of their disagreements with him are coincident with the main Alexandrian MSS. Similarity is observed in their agreements with his text. In their agreements with Origen when he agrees with the TR, these MSS (fam 1, fam 13, and Θ) agree with either or both of λ and B with or without D as frequently as 8, 7, and 8 respectively, and also with some Alexandrian witnesses with or without D as frequently as 8, 7, and 8 respectively. In short, these

MSS are almost always proved by some Alexandrian witness or witnesses in their agreements with Origen when he agrees with TR. Therefore, it is not safe to ascribe this phenomenon to their Byzantinization. If both fam 1 and fam 13 are the best authorities for this text-type in Luke and the codex 565 is the worst,¹⁶ and if their ratios of agreements and disagreements with him are re-examined from this view, there is another possible answer to this phenomenon, that is, it is due to the peculiarity of either the Caesarean text itself or the MS which Origen used.

Both tables of supporting ratios thus can be taken into consideration together. If the second table has the same value as the first one, then the PC group stands at the top (fam 1 with 44.5% and fam 13 with 42%), followed by @ (41.8%), \mathcal{N} (31.1%), L (28.9%), C (24.3%), B (19.5%), and 565 (6.8%).

His text of Luke, therefore, seems to have affinity for the Caesarean more than for the Alexandrian.

Regarding the relationship of his text to PC and C, PC is shown in the table IV to support Origen

¹⁶Streeter, *ibid.*, p. 234; Tasker, "The Chester Beatty Papyrus and the Caesarean Text of Luke," *HTR*, XXIX (1936), p. 345; Tasker, "The Text of the Fourth Gospel Used by Origen in his Commentary on St. John," *JTS*, XXXVII (1936), pp. 146-155.

4 times when counted by its combination with either \mathfrak{A} , B, D, or C group, while the C group is shown to have 6. As far as we have taken into consideration his agreements with TR when the citation of MSS of both agreeing and disagreeing with both TR and Origen was available, these figures should be corrected accordingly. The corrected figures are as follows: PC has 22 in total, having 7 exclusive readings by that group only, while C has 21 in total, out of which 6 are its exclusive readings. The PC group slightly surpasses C in both total number and number of its exclusive readings.

Taking all of these into consideration, the conclusion to this portion can be drawn as the following:

1. His text in this portion is, though very akin to the Alexandrian, yet Caesarean.
2. Among the two Caesarean groups, the PC is more preferred than the C is.
3. It has affinity more for \mathfrak{A} than for B.
4. Fam 1 and fam 13 have a good affinity for his text.
5. No particular version nor Father has a close affinity for his text.

B. Chapters 7-19.

In this portion he has 88 variants from the TR out of which 30 are his singular readings having no known attestation, leaving 58 to be considered.

From the table II-1 it is seen that the Caesarean text has the highest degree of frequency (29), followed by the Alexandrian (28). Next to the Alexandrian is the Byzantine (23), and the last is the Western (20), about one third less than that of the Caesarean. Out of the 29 Caesarean readings, 7 are the exclusive readings supported by that text alone. The Alexandrian text has only 2 exclusive readings, and that of the Byzantine is far less, only 1,¹⁷ and that of the Western is 7. The same thing will be observed in the table III-1 where the Caesarean and the Western rank at the top by 12 while the Alexandrian is recorded to have 4. If the versions can be taken only as the secondary authorities, then the numbers of the above are to be changed as follows: 11 for the Caesarean and 7 for the Western, in other words, the Caesarean stands

¹⁷The only one exclusive reading of the Byzantine text is in 8: 32 which the codex W alone supports Origen's omission reading of $\epsilon\mu\epsilon\iota$. W is commonly known to have the Byzantine character in Lk. 8:13 to the end of that Gospel.

at the top. These 7 Western readings are always accompanied by D. Among the Caesarean fam 1 and MS 1604 are most frequent by 3, but 1604 appears twice in the same verse while fam 1 appears in three different places. It can be said that fam 1 is superior to 1604. \mathcal{L} has 2 in this table. In this table (III-1) which indicates the numbers of readings of a single MS or of a small group of MSS, both group of PC and C share the same frequency. If the total numbers of their occurrences are observed, however, his text shows the preference for PC than for C. In the table IV-1 which indicates their frequency, PC is listed as to appear 29 times either alone or with other text or texts combined together, which is almost as twice much as that of the C which is listed to appear 18.

Concerning the individual MSS, the table V -1 indicates that D and \mathcal{L} are predominant, D being slightly superior to \mathcal{L} , having 23 while \mathcal{L} has 21. The supporting ratios of the main MSS are in order as follows:

D	23 out of the 58 variants	39.6%
\mathcal{L}	21 " " " " "	36.2%
P ⁷⁵ , L	18 " " " " "	31.3%
B, fam 1	16 " " " " "	27.6% ¹⁸
arm	14 " " " " "	24.1%

¹⁸ The codex 1 has two additional supporting readings Luke 11. If these are added to this figure, the fam 1 has 18 agreements with him, making 31.3%.

⊖ 12 out of the 58 variants 20.6%

The fam 13 has only 7 (12.6%). Bo and syr^{pal} are better than fam 13, bo having 15.5% and syr^{pal} having 13.7%. The first three ranks are occupied by MSS which belong to the other text-types than the Caesarean, which seems to be in conflict with what have been observed. However, even these MSS which hold the highest degrees in this table do not have the ratios which are more than fifty per cent. Therefore, it is not safe to discuss their affinity to Origen's text only by these data. The supplementary materials should be taken into consideration.

The chart III-1 reveals their agreements with Origen when he agrees with TR. The same consideration should be made regarding these agreements as has been made in the previous discussions. It is in only 16 out of his 60 agreements with the TR that we can have citations of witnesses both agreeing and disagreeing with him in his agreements with the TR. The supporting ratios of the main MSS in these 16 cases are as follows:

A	12 out of the 16	75%
⊖	10 " " " "	62.5%
Fam 1	9 " " " "	56.6%
Fam 13	8 " " " "	50%
Ⲛ , L	5 " " " "	31.2%
B	3 " " " "	18.8%
D	2 " " " "	12.5%

The adjusted ratios of their agreements with him are Λ 45.3%, Θ 44.7%, fam 1 42.1% (or 43.9%), \mathcal{N} 33.7%, fam 13 31.3%, L 31.25%, D 26.05%, B 23.2%. We may assume that by Λ , Θ , and fam 1 we can reconstruct almost half of his text in this portion. This is, however, only one of the supplementary materials to be examined. Their disagreements also should be taken into consideration, following the same procedure as has been made in discussion the disagreements of MSS with him. The following is the table to indicate their ratios in their disagreements with Origen when he agrees with the TR.

D	31 out of the 60	51.6%
B	17 " " " "	28.3%
P ⁷⁵	15 " " " "	25.0%
\mathcal{N} , L	12 " " " "	20.0%
fam 13	10 " " " "	16.6%
157	8 " " " "	12.1%
Θ	7 " " " "	11.6%
fam 1, P ⁴⁵ , Λ 3	" " " "	5%

If these observations are taken together into consideration, it will be clear that this portion of his text of Luke is Caesarean.

The high ratio of support and low ratio of opposition of Λ is a surprise. Is it because of the Byzan-

tinization of the MS Origen used or the MSS of his commentary? It could be so, but here is another possibility. It is a well-known fact that the codex A has so-called "Jerusalem Colophon" at the end of each Gospel. Streeter estimates the family represented by this MS as a weak member of the family Θ .¹⁹ When the relation of this MS with the codex A, a representative of the Byzantine text, and also with the fam 1 which is considered as one of the best authorities for the Caesarean text in Luke, it seems to be more probable to take this phenomenon to be due to the peculiarity of A in this portion of this Gospel.

As previously referred to, the total 6 of Origen's agreements with the lectionary occur in this portion. This also attests the Caesarean character of his text of Luke in this portion.

Among the Caesarean groups the PC is more preferred than the C. Among the PC, fam 1 is most preferred.

Concerning the relation between \aleph and B, the similarity is observed as in the previous discussion. \aleph supports Origen 16 times with B, 5 times against B, while B does so against \aleph 3 times.

Among the versions, the Armenian version is slightly better (its adjusted supporting ratio is 25.25% and that of opposition is 10%) than the Bohairic version

¹⁹Streeter, Four Gospels, p. 580.

(its adjusted supporting ratio is 26.5% but that of opposition is 15%).

As to the Fathers, Eusebius has 1 agreement in Origen's variants from the TR, and 1 disagreement in his agreements with the TR. Cyril of Jerusalem appears twice only supporting him without disagreement with him.²⁰

Cyril of Alexandria has 5 agreements with Origen, while he has only one disagreement with him when he disagrees with the TR though this is not listed in the chart III-1.

The conclusion to this portion of Origen's text of Luke can be drawn as follows:

1. This portion of Origen's text of Luke is Caesarean, having more affinity for the PC group than for the C group.
2. The fam 1 shows a very close affinity for his text.
3. His text prefers \aleph more than B.
4. He has peculiar Western readings, though his text is not Western.
5. The Armenian version is slightly better than the Bohairic version.
6. Among the church fathers, Cyril of Jerusalem has no disagreement with Origen, but appears

²⁰One out of these two appearances of Cyril of Jerusalem, i. e. that in 10:19, is achieved by personal collation against Greenlee's chart (his Cyril of Jerusalem,

only twice. Cyril of Alexandria is better than both Eusebius and Cyril of Jerusalem.

C. Chapters 20ff.

In these closing chapters Origen makes 10 variants, out of which 5 are his singular readings, leaving 5 to be considered.²¹

A glance at the chart I-1 gives an impression to us that the support from the Caesarean seems to be weaker than in the previous portions. Only three instances are found for that text: once for each of two Fathers (Eusebius and Cyril of Jerusalem), and once for fam 1 with some members of fam 1424, if fam 1424 is taken as a Caesarean witness as Streeter holds.

The table II-1 reveals that both texts of the Alexandrian and the Western shares the same frequency. In the table of the small group readings,²² however, none of the uncial MSS of the Alexandrian appears, except B appearing once in 24:32, while D appears in all of these 3 readings listed in that table. In other words, in 3 out of the total 5 variants D appears once alone, once with 2 minuscule

pp. 72f), though Tischendorf and von Soden give mention only about Cyril of Alexandria and nothing about Cyril of Jerusalem.

²¹Table I-2.

²²Table III-1.

MSS of the Alexandrian text, fam 1, and some of fam 1424, and in the third variant with B, P⁷⁵ and two Western versions (vg, and syr^c). In total Alexandrian appears twice in these small-group readings, the Caesarean once, and the Western three times. Therefore, as far as this table is concerned the textual character of this portion of his text seems to be slightly more Western than Alexandrian. This same feature is indicated by the table V-1 which shows the frequency of each MS. D appears 4 times, while P⁷⁵ and B 3 times, ℵ and 579 2 times, and C, L, T, 892, and fam 1 once. B, in its 3 agreements with Origen, agrees with ℵ twice and disagrees with it once while it agrees with D twice out of which once even against ℵ. On the other hand, wherever there is ℵ, there is a certain Caesarean witness which agrees with ℵ in supporting Origen. This phenomenon reminds us of the relationship of ℵ with the Caesarean text which Streeter referred to in his article.²³

The supporting ratio of D in the total 5 variants is 80%, ranking at the top among other MSS, followed by B and P⁷⁵ (both 60%).

When the supplementary materials are taken into consideration, however, another interpretation will be

²³Streeter, "Origen, ℵ and the Caesarean Text," JTS, XXXVI(1935), p. 180.

possible.

The chart III-1 reveals that D has 4 disagreements in total with Origen when he agrees with TR which happens 10 times in this portion, causing D to have 40% disagreement. This is not a small ratio, and none of the MSS has such a high ratio of disagreement as this. The ratios of disagreements of the main Alexandrian MSS are as small as half of that of D, which are about 20% except that of the Sahidic version (30%); those of the Caesarean witnesses are far smaller, only one-fourth of that of D. Therefore, it is very doubtful to presume that his text is Western.

As to the Alexandrian text, none of the main Alexandrian MSS has any support to him when he agrees with TR, but each of them has two disagreements instead, making their adjusted supporting-ratios 30% (B and P⁷⁵) or 20% (Δ).

On the other hand, as to the Caesarean text, fam 1 and Θ support him twice, and fam 13 once, in the cases where the citation of witnesses for both supporting and opposing Origen is possible when he agrees with TR, which happen in total 3 times out of which one is too general to be taken into consideration. The Armenian version has one agreement while the Palestinian Syriac version has no agreement but 2 disagreements. Fam 1 has no disagreement at all, while both fam 13 and Θ have one. In

short, the main Caesarean witnesses agree with Origen, while the main Alexandrian witnesses so not at all, when he agrees with TR and when the citation of the witnesses for both supporting and opposing readings is possible in the critical apparatuses used in this study.

Why do not the Caesarean witnesses support Origen at all in his variants from the TR except fam 1 and two Fathers, once for each, while they do in his agreements with the TR? When a careful observation is made on both charts I-1 and II-1, it will be recognized that this is due to the character of Origen's text itself, or to that of the TR itself in this portion of Luke.

Though it is observed that his text has a close affinity to the Alexandrian text, especially to B and P⁷⁵, when only his variants from TR are concerned, it is also noticed, when charts I-1 and II-1 are compared carefully, that Origen seems to have made choices between this text and the Caesarean text. For example, in quoting Lk. 23:17, he has a singular reading with no known attestation which is different from TR almost only by the word-order. This reading, however, is entirely omitted in the Alexandrian MSS except \mathcal{A} and Δ , if Δ is an Alexandrian witness in Luke, while it is included in the Caesarean MSS (Θ , fam 1, and fam 13) and in the Western (D). In another place (Lk. 23:46) he reads two alternatives: $\kappa\alpha\rho\alpha\tau\iota\theta\eta\mu\iota$ (in fr. 253), and

παραθησομαι (in fr. 252). The former reading is with fam 1, D, and two minuscule MSS of the Alexandrian text, against TR; the latter is with fam 13, L, and Δ as well as with TR. Nevertheless, both alternatives are rejected by P⁷⁵, א, B, and C. Therefore we can not exclude the Caesarean text as having no affinity for his text.

The similarity is observed in behalf of the Alexandrian. In 23:21 he reads σταυρου^{bis} instead of σταυρωσον^{bis}. The former reading is supported by P⁷⁵, א, B, and T, but by none of the Caesarean except one Father, i.e. Eusebius, while the latter reading is supported by fam 1 and fam 13, but by none of the Alexandrian except L, and Δ. This reading is quoted also in his homilies, therefore it is clear that his text had this reading, or that he chose this reading constantly. Also in 23:45 he reads του ηλιου εκλειποντος which is supported by P⁷⁵, א, B, and other Alexandrian MSS, but by none of the Caesarean except a single father, i. e. Cyril of Jerusalem. In this place the Caesarean text reads και εσκοτισθη ο ηλιος with Θ, fam 1, fam 13, and syr^{pal}, along with D and Q, Δ. In this place Origen gives a comment on the reading, which his text has, with a view which is close to the Caesarean reading, yet he did not quote it in the form as it is in the Caesarean text. In the fragment 250 he says as follows:

Then, on one hand, John did not mention this, and also both Matthew and Mark did not speak of either *ἡλιος* or *ἐκλειψιν*. On the other hand, Luke says *του ηλιου εκλειποντος*; probably it points out, for our reference, an accident either of dark could or of the clouds which intercepted the sun-beam reaching down to the land of Judea, or of misty darkness thither which was thickened, mourning also for him because of what happened, just as the land around Judea and the caves and the graves; for the Scripture in many places speaks of all the land of Judea.²⁴

Therefore, it is obvious that he made alternative selections from these two texts.

After taking all of these into consideration, the conclusion can be drawn as the following:

1. His text in this portion is neither clearly Alexandrian nor Caesarean, but a mixture of these two, or more precisely the combination of them.
2. Among the Alexandrian, his text has the affinity slightly more for P⁷⁵ and B than for A.
3. Among the Caesarean, his text shows the affinity more for the pre-Caesarean than for the Caesarean

²⁴This is the writer's personal translation. His words are as the following: " 'Ιωάννης μὲν οὖν οὐδὲ ἐμνήσθη τούτου, Ματθαῖος τε καὶ Μάρκος οὔτε ἡλίον οὔτε ἐκλειψιν ὠνόμασεν. Λουκᾶς δὲ εἰπὼν τοῦ ἡλίου ἐκλείποντος τάχα τὸ περὶ ἡμᾶς πάθος δηλοῖ, εἴτε σινοτεινῆς νεφέλης ἢ νεφῶν ὑποδραμουσῶν τὰς φθάνουσας ἐπὶ τὴν Ἰουδαίαν γῆν ἡλιακᾶς ἀκτῖνας ἢ τοῦ ἐκεῖσε ἀέρος παχυνθέντος συμπενοῦτος καὶ αὐτοῦ τῶ γεγονότι, ὡσπερ ἢ περὶ τὴν Ἰουδαίαν γῆν καὶ αἱ πέτραι καὶ τὰ μνημεῖα· πολλαχοῦ γὰρ ἡ γραφὴ πάσαν γῆν τὴν Ἰουδαίαν ὀνομάζει"

proper, and more for fam 1 than for fam 13.
 Fam 1 seems to have a good affinity for his
 text.

4. Both versions the Armenian and the Bohairic are only fair, and the Palestinian Syriac is very poor.
5. P⁴⁵ does not contain this portion of Luke.

D. Summary.

It seems good to summarize the conclusions on these three portions in Luke. It will be as below:

1. Origen's text of Luke in his Commentary on Luke is in general Caesarean (more precisely pre-Caesarean), except in the last portion (chaps. 20ff) in which he used both the Alexandrian and the Caesarean (more precisely pre-Caesarean).
2. Among the Caesarean witnesses, his text has more affinity for fam 1 than for others. This is the constant tendency observed not only in Luke but also in other Gospels than Mark where MS 565 is slightly closer to his text than fam 1 is.
3. Among the Alexandrian, \aleph is more preferred than B except in the last portion of Luke.
4. His text indicates some peculiar Western readings some places, though its general character

is not Western.

5. The Armenian version in general is the best among the versions, but the Georgian version is poor, and the Palestinian version is surprisingly very poor. This is a contrast to the conclusions made concerning his texts of both Mark and Matthew in which the Georgian version is a good witness while the Armenian version is only fair.
6. P⁴⁵ never supports TR against Origen, while it opposes TR either agreeing with Origen or disagreeing with him too, as far as its appearances in this study are concerned.²⁵

II. IN HOMILIES

In his Homilies on Luke Origen quotes 131 verses from that Gospel as seen in the table I-1. As indicated in the table I-2-b, there are 61 variants in the first four chapters, including 28 singular readings with no known attestation, which are almost 2.5 times of all the variants in the rest of the Gospel which are in total 24. In addition, the character of his text seems to show a

²⁵According to Kenyon, P⁴⁵ has in total 117 agreements with TR in Luke, and 170 disagreements with it. See: Kenyon, The Chester Beatty Biblical Papyri, fasc. 2, pp. xiif.

slight difference in the chapters before 7, and in those from 7 to 19, and in the rest of that Gospel. Therefore, as in the commentary these three portions will be discussed separately.

A. Chapters 1-4.

There is no quotation from the chapters 5 and 6, therefore the discussion of his text in this portion will be restricted in the chapters one to four. In these four chapters Origen has 61 variants from TR, out of which 29 are his singular readings with no known attestation, leaving 23 to be considered, as seen in the table I-2-b. The table II-3 indicates that both the Alexandrian and the Caesarean have the same frequency in supporting him in these variants with 13 plus 1 exclusive reading for each text, followed by the Western with 10 plus 4 exclusive readings.

The table III-2 reveals to us that there are the total 9 readings in which he receives supports from a small group of MSS. Out of the 9 small-group readings, the Western has 5, and the Caesarean has 4, while the Alexandrian has 3. Almost all of these 9 small-group readings are covered by either Western or Caesarean, though these texts notably never concur in supporting his text in these small-group readings except once, or possibly

twice, which happens in the reading which D supports with 565, and in another reading which D supports with 990, a member of the family 1424, if this family can be taken as a Caesarean witness. In addition, none of the main Alexandrian MSS appears in this table. It can be said, therefore, that these small-group readings of Origen are not of the Alexandrian text, but of others.

The table V-2 reveals that D ranks at the top among the other MSS with 13 agreements with Origen. This is the same feature of D which we have almost always observed in the other parts of this study. It is 1.5 times more than that of B, and almost twice as that of \mathcal{A} , and more than half of the total variants in these chapters. This is unique. The ratios of the main MSS are as follows:

D	56.5%
B	34.7%
\mathcal{A} , W	30.4%
L	26.4%
Θ	21.7%
Fam 1, fam 13, 28, 565	} 17.3%
A, Λ , fam II	

As to the disagreements of the MSS with Origen when he agrees with TR, Origen has the total 29 agreements with TR in this portion, out of which 2 are to be excluded from

consideration: one seems to be the Byzantinization of his text, and the other is a so-called "ν εφελευστικον"²⁶ which is a merely euphonic change. After deducting these two instances, the ratios of disagreement of the main MSS will be as following:

W	11 out of the 27	about 40%
D	9 " " " "	" 33%
B, L	8 " " " "	" 29%
ℵ, Θ, fam 1	4 " " " "	" 14.5%
fam 13	2 " " " "	" 7.3%

The ratio of D in this table is, at any rate, not small. Rather, if it is compared with its high ratio of agreement with Origen, it seems to imply something beyond that figure. Taking the result of the small-group readings together into consideration, we may say that his text is not Western, though somewhere it shows some unique Western readings. This is in accordance with the table II-3 from which it is noticed that the Alexandrian and the Caesarean have greater degrees of frequency than the Western, if the exclusive readings of each text are taken out from consideration.

²⁶George Benedict Winer, A Grammar of the Idiom of the New Testament, trans. and ed. J. Henry Thayer (London: Trübner and Co., 1877), p. 41.

It seems fair to pay attention also to the agreements of these MSS with Origen where he agrees with TR against some important MSS and where the citation of the witnesses for both supporting and opposing him is possible in a critical apparatus. There are the total 29 agreements of Origen with TR, out of which the 12 are such cases as being possible to cite the witnesses for both supporting and opposing him. One out of the 12 instances (1:76) seems to indicate the Byzantinization of his text, therefore, it should be taken out of our consideration. The following is the list of the MSS in their frequency:

fam 1	10 out of the 11	99%
fam 13	8 " " " "	81.8%
C, Θ, D	7 " " " "	72.7%
ℵ, Δ	6 " " " "	54.5%
L	5 " " " "	45.4%
E	4 " " " "	36.2%
B	2 " " " "	18.1%

If the attention is paid only to the ratio of B which is very low, it might be supposed that these agreements of both TR and Origen are nothing but the Byzantinization. However, if fam 1 and fam 13 are recognized as the best authorities in Luke, as referred to previously, and if the Byzantine revisers have preserved the Caesarean

element of Θ in its first half more than in its latter part, and also if the fact is recalled which is related to the relationship of \mathcal{A} with the Caesarean text, which is also seen in this table by its position which is in the mid-way between the Caesarean groups and B, it is not safe to take these agreements of Origen with TR as the Byzantinization. Moreover, here is another thing to be observed. Fam 1 and fam 13, both as the families and not by some members of them, agree with each other in supporting Origen when he agrees with TR against \mathcal{A} and B: 2 times with Θ , and once without Θ . In addition, fam 1, some members of fam 13, and Θ agree with him against \mathcal{A} and B once; fam 13 and some members of fam 1 support him against \mathcal{A} and B once: these three (fam 1, fam 13, and Θ) stand together with \mathcal{A} in supporting Origen against B, 4 times; fam 1 and fam 13 with \mathcal{A} and B against Θ , 2 times (in other words, fam 1 and fam 13 disagree with Θ whenever they agree with \mathcal{A} and B in supporting Origen). In short, the combination of fam 1 and fam 13, mostly as the entire families, and of Θ agrees with Origen against \mathcal{A} and B at least 7 times out of the total 11, and that without Θ 1 time. Is it possible that these 3 (by the numbers of the MSS they are 17) have suffered from the Byzantinization in the same places, in the same manners, and by the same

words? Why did fam 1 and fam 13 exclude Θ whenever they support TR and Origen along with \mathcal{A} and B, if their agreements with TR and Origen in the above table should be called Byzantinization? Is it impossible to understand this situation not as the Byzantinization, but as the peculiarity of these MSS and as show the Caesarean readings?

The table IV-2 indicates that his text prefers C group than PC group (10 with C, and 7 with PC), which is in accordance with the ratios of MSS obtained from the table V-2. However, this reflects only one side, because this is concerned only with Origen's variants from TR. If the discussion of his agreements with TR is meaningful, the same procedure as done in the table IV-2 should be done for his agreements with TR. Deducting the case of Byzantinization, PC supports him 11 times while C does 7 times. In total, PC is preferred very slightly more than C (18 with PC and 17 with C). Among the PC group fam 1 is better than fam 13.

It is noticed that his text has the affinity for \mathcal{A} more than for B, as observed from the table VI-2 and from the similar table made from his agreements with TR.

P^{75} does not appear in this portion at all, being due to paucity both of Origen's quotations and of the extant portions of that papyrus. P^{45} does not preserve these chapters in Luke.

Armenian version is good, while Palestinian Syriac is only fair; Bohairic version is poor and Sahidic version is worse. Georgian version does not appear in the study of this portion.

The conclusion for this portion will be made as the following:

1. Origen's text of Luke in these chapters in his homilies on Luke is Caesarean, having the affinity for the pre-Caesarean more than for the Caesarean proper.
2. Fam 1 is a good witness for his text, and is better than fam 13.
3. Though it has not a few Western readings, it is not Western.
4. Rather it has the affinity for the Alexandrian more for the Western, with the slightly more affinity for \mathcal{A} than for B.

The preference of his text for \mathcal{A} than for B is in accordance with the conclusion 1 in the above, but in the contrary to the conclusions concerning his text of other Gospels than Luke in his homilies, where his text is always Alexandrian and shows the same preference to both \mathcal{A} and B.

5. P⁴⁵ and P⁷⁵ do not help this study without

concurrence with his text in this portion of Luke.

6. The Armenian version is good, while the Palestinian Syriac is only fair; the Bohairic is poor and the Sahidic is worse.
7. Eusebius and Cyril of Jerusalem are good. Though Cyril of Jerusalem has the highest ratio in supporting Origen without any disagreement with Origen, he appears only once in Origen's variants from the TR, and also appears only once supporting Origen in his agreement with the TR.

B. Chapters 7 - 19.

In these chapters Origen makes 21 variants, out of which 8 are his singular readings with no known attestation, leaving 13 to be considered.

From the table II-3 it is known that in this portion the Alexandrian supports his variants 6 times; the Caesarean 8 times, including 2 exclusive readings; the Western 3 times; and Byzantine 4 times. The Caesarean and the Alexandrian are far better than other two texts. The citation of witnesses for both Origen and TR, when they agree, was not available. On the other hand, the disagreements of each text-type with both Origen and TR

are counted as follows: the Alexandrian, 4 (out of which 1 is exclusively by that text); the Caesarean, 3 (1 is exclusively by that text); Western, 0; the Byzantine, 3. The Western, though it has no disagreement, cannot claim to be the best witness to him, if its low ratio of agreement with him in his variants from the TR taken into consideration. Regarding the relationship of his text with the Alexandrian and the Caesarean, further observations should be made before reaching the conclusion.

The table III-2 reveals that Origen has 7 small-group-readings, out of which 2 are only by versions. Out of the rest 5 readings 2 are by the Alexandrian (B and P⁷⁵); 4 by the Caesarean (all but one by PC group); 1 by the Western (only by versions), by the Byzantine, and by an un-classified witness which can be taken as Caesarean. As to the small-group-readings by the Caesarean, 3 are by the PC group, out of which 2 are by P⁴⁵. However, P⁴⁵ is said to have the highest affinity for B in its variants from the TR in Luke, next for L, and only by as half times as for B it has affinity for fam 1 which stands at the top among other Caesarean witnesses in supporting that papyrus.²⁷

²⁷Cf. The chart in Kenyon's Chester Beatty Biblical Papyri, fac. 2, pp. xvi-xvii.

Kenyon, the editor of P⁴⁵, says:

Its closest affinity [in Luke] is with the Neutral text, notably with B and L rather than \mathcal{N} ; D is rather further away, but all these are distinctly nearer than A W Θ fam. 1, 13. The papyrus text can therefore be defined as about equidistant between 'Neutral' and 'Western,' with a slight leaning to the former, and without the peculiar readings specially associated with the latter.²⁸

Tasker, concluding that P⁴⁵ is akin to, though not identical with, that found in members of fam Θ , yet confessed that "in the case of a large number of the Chester Beatty readings in Luke we simply do not know whether or no they stood in the Caesarean text."²⁹ That P⁴⁵ stands with B and P⁷⁵, the so-called proto-Alexandrian, is noticed also from the table III-2. Here we may be safe to say that these small-group-readings are rather of the Alexandrian character than of the Caesarean character.

In accordance with this, the table V-2 shows that B stands at the top among all MSS supporting him with 7 which means that B supports him in more than half of the total 13 corrected variants; followed only by other two Alexandrian MSS, \mathcal{N} and L, with 4. Fam 1 and P⁴⁵ stand together at the third place with 3. Θ in the fourth with 2. Fam 13 does not appear at all as the family, but as

²⁸ Ibid., p. xvi.

²⁹ Tasker, "The Chester Beatty Papyrus and the Caesarean Text of Luke," HTR, XXIX (1936), p. 345.

some members of it. 2 out of 3 agreements of P⁴⁵ are those referred to previously. Therefore, this table also seems to give an impression that the variants in these chapters are of the Alexandrian than of the Caesarean.

This situation will be noticed more clearly if the chart II-2 is reviewed with an attention paid to what MSS are opposed to Origen when he differs from the TR. No main Alexandrian MSS appear at all, but only C, Δ, and 33. On the other hand, from the Caesarean text we have fam 13, Θ, and one member of fam 1, and two versions (syr^{pal} and arm, once for each). These are the instances listed in the places where we can have witnesses for both readings, of agreement and of disagreement, which seem fair to be taken into consideration. If all the instances of disagreements of these MSS should be taken into consideration, the frequency of the Caesarean text becomes far greater, while from the Alexandrian only B and E are added (once for each).

Regarding the relationship of ℵ and B, the table VI indicates that ℵ stands with B together 4 times and never supports Origen against B, while B does as much as 3 against ℵ. This also testifies the Alexandrian character of this portion of his text.

Therefore, the conclusion can be drawn as follows:

1. This portion of his text of Luke in his homilies

on Luke is clearly Alexandrian.

2. It has the affinity more for B than for \mathcal{A} .
3. Among the Caesarean groups, the PC is more preferred than the C; among the PC, fam 1 is far more preferred than fam 13 is. Fam 1 is almost as good as \mathcal{A} .
4. The Bohairic version is slightly better than the Armenian. The Georgian version does not appear in this study. The Palestinian Syriac is only fair.
5. None of fathers of these two texts (Alexandrian and Caesarean) appears, except Cyril of Jerusalem who appears once in supporting his text.

C. Chapters 20ff.

Origen has 3 variants from the TR in these chapters, having no singular reading and leaving all to be considered.

In these 3 variants he receives the supports from the Alexandrian, the Western, and the Byzantine, but never from the Caesarean except once by Eusebius. The Alexandrian has 1 agreement, the Western 2 (1 out of which is the exclusive reading to that text), and the Byzantine 1 exclusive reading.

The table III-2 reveals that 2 out of these 3 variants are small-group-readings; 1 out of the 2 small-

group-readings is by Western only, the other instance is by a Byzantine MS (W) with along 2 members of fam 1424 by Streeter and with some unclassified minuscule MSS.

As to the citation of the MSS which disagree with his text, we have only one instance possible to cite the witnesses both for agreement with and disagreement with his text. Therefore, no discussion should be made in this line. In the instance above, L and Δ (both Alexandrian), Θ and fam 1 (both Caesarean), and some Byzantine MSS are listed as opposed to his text.

The total amount of variants is too small to discuss the accurate character of his text in this portion. However, the following procedures may be right.

1. Out of these 3 variants the reading supported only by W and 7 other unclassified minuscule MSS may be taken out from consideration, though this is a small-group-reading to give a certain clue for finding his text's type.

The codex W is the MS which is most oftenly opposed to Origen's text when the codex belongs to the Alexandrian text-type,³⁰ disagreeing with him 11 times even in the

³⁰The codex W has the Alexandrian character in Lk. 1:1 - 8:12, and in Jn. 5: 12- 21:25.

first four chapters of Luke which is as much as that of the codex B in the entire book of this Gospel. Yet, it has no disagreement with him after changing its text-type to the Byzantine.³¹ However, in agreeing with him, it always stands with Alexandrian MSS as well as with Byzantine MSS. Therefore, it seems very strange that W is the only one uncial MS in supporting him in the variant in 21:35. It seems, therefore, much safer to exclude, than to include, this reading from consideration.

2. D ranks at the top in supporting him in these variants. This is, however, not a surprise to us, because, in our previous observation, D has so often shown the high ratio of support, yet also the high ratio of disagreement, too. This has been uniqueness of D's relation to Origen observed in this study. Therefore, we cannot make a statement, unless there are more proofs strong enough to testify it, that his text in this

³¹In Luke 8: 13 through the end of that Gospel, W is Byzantine.

portion is of the Western character.

3. As to the Caesarean, the main authorities of that text for this Gospel (Luke) stand together against Origen, in 23:21, agreeing with TR. Other two MSS and one version omit this reading.³² In addition, Origen adopts the same reading not only in his homilies but also in his commentary. Therefore, regardless which is the true Caesarean reading, the omission reading or the reading by fam 1 and others, the reading of Origen in 23:21 is not Caesarean.
4. The main Alexandrian MSS, \aleph B P⁷⁵ and T, support his reading, though L and Δ are against, which appears also in his commentary as mentioned in the above. Δ is said as be Byzantine in other Gospels than Mark,³³ though L is a good witness for the Alexandrian text.³⁴ Therefore, this reading of Origen (23:21) can be taken as Alexandrian.

³²MSS 157 and 1604; the Armenian version.

³³Metzger, Text, p. 58.

³⁴Ibid., p. 54.

The definite conclusion, of course, can not be expected from such restricted data as these, but it may be safely said that his text in this portion is Alexandrian.

D. Summary.

To give a summary of discussions done separately on each portion of Luke seems reasonable.

1. His text of Luke which he used in his homilies on Luke has two different text-types. In the first 4 chapters it is of the Caesarean (more precisely pre-Caesarean), but in the remaining chapters it demonstrates the Alexandrian character.
2. Regarding the Alexandrian, \mathcal{A}^1 is better than B in the first portion, corresponding to the text-type of his text in that portion; in the second portion, B has more affinity for it than \mathcal{A}^1 has; in the last portion, they are equal.
3. Among the Caesarean groups, the PC is preferred more than the C is. Among the PC, fam 1 is better than fam 13.
4. As to the versions, the Armenian version is good in the first two portions.

5. A question will be raised regarding the change of the text-type. As we have previously observed his text used in his homilies has been constantly Alexandrian throughout all the Gospels except the first 4 chapters of Luke where it is of the Caesarean. How does this change occur? How can we explain it?

It is obvious that it does not mean that Origen preached starting with Matthew using a MS or MSS of the Alexandrian text-type through Mark, and at the beginning of Luke he changed his text temporarily to that of the Caesarean, but later resumed it again to the Alexandrian after the fourth chapter of Luke, and continued to use it through John. Because, all the quotations discussed previously regarding each Gospel are scattered in his entire homilies on Luke.

Whether or no it means that the text he used had originally the Alexandrian character throughout the Gospels except the first 4 chapters where it was of the pre-Caesarean, is not certain.

There is another way to approach to this problem. It is from the time- and/or place-difference of his preachings which might

have caused him to change his text-type.

This problem will be discussed further in the next chapter in which the general conclusion will be attempted.

CHAPTER VI

GENERAL CONCLUSION

In addition to the conclusions which have been stated at the end of each Gospel (each section, in Luke), some general deduction may be drawn concerning Origen's text of Gospels, with some additional discussions.

As far as the discussions on the Caesarean text in other Gospels than Mark are concerned, they can not be understood as completely final, because the Caesarean text in other Gospels than Mark has not yet been established definitely. Also the witnesses to that text have suffered more or less from Byzantinization in different portions with different proportions, which has made this study complicated.

The type of his text. The fact that his text has proved to have almost constantly the same textual characters is of considerable interest. In his commentary his text is always Caesarean (more precisely pre-Caesarean, except in Mark where PC and C are equally preferred) except the last five chapters of Luke in which it is a combination of pre-Caesarean and Alexandrian. On the other hand, in his homilies it is always Alexandrian except the first 4 chapters of Luke where it is Caesarean (more precisely

pre-Caesarean).¹

Why two text-types? Why did he use the different text-types almost constantly: the Alexandrian in his homilies and the Caesarean (more precisely pre-Caesarean) in his commentary? The present writer is not prepared to discuss this matter in detail without enough materials available to him to lead this discussion to a final settlement with historical and literal evidences.

However, if Streeter and his revisers' theory of Origen's usage of different texts according to his different residences is right, and if that his commentary on Luke was composed as a supplementary work to his commentary on Matthew, as Rauer holds,² is right, there is a possible answer to explain why he used the Caesarean text (more precisely pre-Caesarean) in his commentary.

It is said that he wrote Commentary on Matthew in A.D. 244, or not later than 249. Therefore, the date of the commentary on Luke is not earlier than 244 which is 12 years later after his settlement at Caesarea in 232. At that time Origen must have been using the Caesarean text. Among the Caesarean groups, he seems to have pre-

¹A conclusion cannot be made in John in his homilies.

²Max Rauer, Origenes Werke, p. xx.

ferred the pre-Caesarean group. This has been observed throughout this study except in Mark in which our data are very small and limited.

Regarding the fact which indicates that Origen used different text-types in the last section of Luke in his commentary, no definite answer is prepared yet. Suffice to say that it is a combination of both the Alexandrian and the Caesarean (PC).

In respect of the homilies, however, the date has not been determined yet. As we observed previously, it depends upon how to interpret Eusebius' statement. There is, however, another approach to find a clue to explain why his text has two different text-types in his homilies. An observation was made for this purpose, analysing the sources of the quotations, the homilies which include them, and their text-types. The following is the result summarized briefly.

<u>Homilies</u>	<u>Text-types</u>	<u>Sources</u>
I - IX	PC	Luke I
X	PC + A.	Luke I + II
XI	—O—	Matt., Luke II
XII - XVIII	A + PC	Luke I
XIX	—O—	Matt., Luke I
XX	A	Matt. (+ Luke I)

XXI - XXVII	PC > A	Luke I
XXVIII to the end	A	Matt., Mark, Luke II + III. (XXVIII & XXXII in- clude Luke I, too.)

In brief, the homilies which include the quotations from the first section of Luke belong to the first two thirds of his homilies, and in these homilies his text shows somewhat Caesarean (PC) more than Alexandrian. Does this mean that the first two thirds of his homilies were delivered after his permanent settlement at Caesarea, while the others were delivered either in Alexandria or in Caesarea during his temporary stay?

If Streeter's revised theory should be applied here, there will be at least two possibilities to give an explanation to the question why his text of homilies has two different types.

1. He started to preach at the last one third of his homilies on Luke at Alexandria, then the rest of them he preached at Caesarea after his permanent settlement.
2. Or, he started to preach at the last one third of his homilies on Luke during his temporary stay at Caesarea, and the rest of them he preached at Caesarea after he moved there permanently.

If R. M. Grant's view³ should be taken, the answer will be the same as the first one in the above.

The attempt to discuss this issue further, however, is to be avoided without enough materials provided. Regarding the changes of the text-types in his commentary and homilies, therefore, suffice to say at the present time that his text-type is different in commentary and homilies: in the former, it is Caesarean (PC), and in the latter, it is Alexandrian, although in each a slight exchange, at one place and no more than once, is observed.

His text and the family 1. Nevertheless, one thing which is very notable in this study is the relationship between his text and the family 1.

As previously referred to, K. W. Kim concluded that Origen's text in his Commentary on Matthew is a distinct text-type which is represented by MSS 1 and 1582, and that Origen used this type of text in his homilies on Luke, too.⁴ Without any prejudice the present writer has done this study, and came to the same conclusion that his text has the very close affinity for the family 1, especially for the codex 1. Regarding the MS 1582, however, the critical

³Grant, Earliest Lives of Jesus, p. 52.

⁴Kim, "The Matthean Text of Origen in his Commentary on Matthew," JBL, LXXVIII (1949), p. 135.

apparatuses cite it only in a few instances so that the writer is afraid to say anything definite concerning its relationship to Origen's text. However, among many unclassified MSS⁵ which have been cited in this study from the critical apparatuses this is one of the MSS which are most notable because of their high frequency in agreeing with him. The MS 1582, however, is not the best one among them, as far as the citations from the critical apparatuses are concerned. There are 8 unclassified MSS which have comparatively high frequency in agreement with him.⁶ Among these MSS, 22, 660, 1194, 1229 (the last 3 MSS are in the commentary), and 1574 seem to show better affinity than 1582 does. However, this is the result only from the citations in the critical apparatuses, and it is so often observed that the citations of any critical apparatus, even that of Legg⁷, are not conclusive, especially in the case of the cursive MSS. Therefore, it is much safer to avoid a definite conclusion regarding the relationship of the MS 1582 to Origen's text.

⁵More than 300.

⁶These MSS are: 22 213 660 1194 1229 1574 1582 1675. Two of them (i.e. 1194 1675) are members of fam 1424.

⁷For example, he says, "Uncls. rell. Minusc. pler." in Matt. 9: 12 for ελεεν αυτους, and "al. pler." in Matt. 14:22 for ηναγκασεν ο Ιησους.

His text and the MSS with "Jerusalem Colophon."

Among the dozen of MSS which have so-called "Jerusalem colophon,"⁸ the MSS 157, 565, and 1071 are good witnesses to Origen, though in different places. Especially, 565 is most akin to his text of Mark in his commentary. Nevertheless, we do not have evidences strong enough to conclude that the MSS which have the "Jerusalem colophon" have a good affinity for Origen's text.

His text and B, \aleph . The relationship of \aleph and B to Origen is in accordance with our conclusions, namely, wherever his text has the Caesarean character more than Alexandrian, \aleph is closer to his text than B is; on the other hand, wherever his text shows the affinity for the Alexandrian text more than for the Caesarean text, B is either closer to his text than \aleph is, or is on equality with \aleph . In short, therefore, we may be able to say that his text has more affinity for \aleph than for B.

His text and its peculiar Western readings. Origen's readings are sometimes, as Streeter pointed out⁹, supported by D against most other MSS, and are thus distinctively Western. Some of these examples are : Luke 1:26, 64; 2:8, 26; 3:17; 8:27; 14:19; 18:20; 20: 25; 22:27; Matt. 5:44;

⁸These MSS are: 157 164 215 262 300 376 428 565 686 918 1071 1604.

⁹Streeter, "Origen, \aleph and the Caesarean Text," JTS, XXXVI (1935), p. 179.

10:42. In these instances his readings are supported almost only by D exclusively. In both of the commentary and the homilies D ranks at the top among the MSS by its highest frequency of supporting Origen, except in the second section of Luke, Matt., and Mark (all in the homilies). Nevertheless, it is impossible to conclude that Origen's text has the affinity most closely to the Western, especially for D. Because it is also D that has the highest ratio of disagreement with him. For example, in Luke it has at least the total 72 disagreements which is one third more than that of B which ranks next to D in the ratio of the disagreement in the commentary.

This unique phenomenon, therefore, should be interpreted in another way. Kenyon noticed not a small relationship between P⁴⁵ and D, and estimated these peculiar Western readings not to be geographically Western but to be chronologically early readings which did not find a place in B but which, in varying degrees, are preserved in Western, Syrian, or Caesarean authorities.¹⁰ He made a similar statement in another place, too.¹¹

¹⁰Kenyon, Chester Beatty Papyri, facs. 2. pp. xiif, xviff, and xviiiif.

¹¹Ibid., facs. 3, p. xvii.

As referred to previously, Burkitt, according to Metzger,¹² illustrates three examples to show that somewhere in Old Syriac versions the more original readings are preserved. If the re-citation of these examples may be made, they are εὐδοκία (Luke 2:14), ἀριστον (Luke 14:15), and ἀναβοησας (Mark 15:8). Out of these three, the first two are found in Origen's text.

Taking these into consideration, we may conclude that these unique Western readings found in his text are not due to the Western character of his text, but rather reflect the more original readings.

His text and the versions. As to the versions, the Georgian version is good in Matthew and Mark, but poor in Luke, while the Armenian version is good in Luke though poor in other Gospels. The Palestinian Syriac version is poor. Among the Coptic versions, the Bohairic version is better than the Sahidic version. This relation of his text with the versions is observed in both the commentary and the homilies.

His text and the pre-Caesarean. It has been observed throughout this study that his text has a close affinity

¹²F. C. Burkitt, Evangelion de-Mepharreshe, II (Cambridge, 1904), p. 224f, cited by Bruce M. Metzger, History, p. 37.

for the family 1, especially for the codex 1, which belongs to the pre-Caesarean group. In general, his text has shown a close affinity for the pre-Caesarean group, even when his text was estimated to be Alexandrian it showed a good affinity for the pre-Caesarean group, too.

The pre-Caesarean group is said to have a relationship to the region of Fayum of Egypt.¹³ How could he get this? Ayuso says:

Now it does not seem probable to me that in one single city there exist two different texts at the same time. At least I do not know any parallel cases existed¹⁴

If so, how could Origen, who lived in Alexandria and in Caesarea, but never in the center region of Egypt, obtain this text-type which is ascribed to that region? Ayuso suggests that he could have known that text-type in his trip, or he could have known it before by a private or professional way while he was still in Alexandria, not because it was in use in Alexandria but because of his critical spirit, i. e. he wanted to have such a text-type as was used in other region of Egypt.¹⁵

¹³Kenyon, Chester Beatty Papyri, facs. 1, p. 5; Ayuso, "¿Texto Cesariense O Precesariense?" Biblica, XVI (1935), p. 374; Metzger, History, p. 62; Greenlee, Cyril of Jerusalem, pp. 13 and 95.

¹⁴Ayuso, ibid., p. 374

¹⁵Ibid., p. 377.

It is not impossible to suppose that communications between the upper and the lower regions of Egypt existed even in the time of Origen, and that he might have known this text-type through such communications.

More probably, however, he might have known it by his trips, as he is said to have discovered in a wine jar at Jericho during his journey to Palestine (in A.D. 216) a translation of the Old Testament. (Presumably the editio Quinta) which he embodied later in his Hexapla.¹⁶ The fact is known to us that he had visited twice, at least, the Roman province of Arabia before he left Alexandria forever: once for the heathen, as requested by the governor of that province, and in A.D. 215 for the heretics.¹⁷ The courses he took are uncertain. Yet, if we take into consideration the three points, namely Alexandria, Fayum, and Arabia, and also two channels (one by the Nile, and the other by a traditional route from the Fayum region to Arabia), there seem to be some assumptions to explain this question.

¹⁶Fairweather, Origen and Greek Patristic Theology, p. 50 and the foot-note; Eusebius, E. H., VI, xvi.

¹⁷Fairweather, ibid., p. 49; George H. Dryer, History of the Christian Church, Vol. 1 (Cincinnati: Jennings & Pye, 1896). p. 134.

There are other factors which seem necessary to be considered together. \aleph is known to have a unique character among the Alexandrian authorities, having a closer relation to the Caesarean text. Streeter made a hypothesis that the "Western" and "Alexandrian" mixture which Hort detected in \aleph is, at least in part, due to an ancestor of \aleph having been crossed with a MS of the Caesarean text.¹⁸ The codex \aleph was found at Mt. Sinai. Lake, the editor of Codex 1 of the Gospels and its Allies, discovered later that this codex used the same arrangement of symbols for the evangelists as Anastasius of Sinai did.¹⁹ Lake and Blake who recognized the Coptic hand in the codex Θ and its close relationship with a region of Coptic language, related this codex to Mt. Sinai, saying:

Now the occurrence of an adscription in Coptic, a language but little known outside of Egypt, naturally causes us to look to Sinai rather than Palestine as the place whence our codex [Θ] takes its origin.

Accordingly it would seem that the almost unique combination in a single codex of Greek, Georgian, and Coptic elements, taken together with the paleaeographical testimony, makes it possible to localize the Koridethi MS on Mt. Sinai.²⁰

¹⁸Streeter, "Origen, \aleph and the Caesarean Text," JTS, XXXVI, p. 180.

¹⁹Lake and Blake, " Θ " HTR, XVI (1923), p. 284.

²⁰Ibid., p. 283.

This Mt. Sinai is located in the so-called Roman province of Arabia. It is of a great interest that the codices later than Origen, which are known to have the close relation to the Caesarean text or to belong to that text, are said to have the common origin geographically, and that Origen, whose text shows a very good affinity for that text, travelled that area more than once. It is not difficult to suppose that there was a deep relationship between him and this area. It was only by the bishops of Palestine, Arabia, Phoenicia, and Greece that the sentence of ex-communication of Origen by the synod of bishops of Alexandria was entirely disregarded.

The quest of the origin of the Caesarean text (its form: a recension or a textual process; its place; its time; its author(s), if any) are beyond the intention of this study. It seems enough to recognize that there is a close relation between him and the pre-Caesarean text and that there is in no small degree a relation between him and the regions of Fayum, Roman province of Arabia, and Palestine which have some relation to the Caesarean text.

General conclusion. In closing this study the general conclusion may be drawn as follows:

The Gospel text of Origen in his homilies and commentary on Luke has the same textual characters con-

stantly: in his commentary it is always Caesarean (more precisely pre-Caesarean, except in Mark where PC and C are equally preferred) except the last five chapters of Luke in which it is a combination of Alexandrian and pre-Caesarean; in his homilies it is always Alexandrian except the first 4 chapters of Luke where it is Caesarean (more precisely pre-Caesarean). His text has a strong relation to the pre-Caesarean; this was observed even where his text was evaluated as Alexandrian. It has a good affinity for the family 1, especially for the codex 1. He might have used the ancestor of the family 1 in general as the basic text, referring to also the local texts.

CHART I - 1

ORIGEN'S VARIANTS FROM THE TR

(COMMENTARY)

MARK

VERSE	REF. for ORIGEN	VARIANTS	ALEXANDRIAN	CAESAREAN
1 :31	f101a	ευθεως] om	Ⲛ Ⲕ Ⲑ Ⲙ Ⲙ Ⲙ 579 892 bo sa	Ⓞ faml 28 565 700 arm geo
4 :21	f121c	κλινην] add τιθεασι (The following MSS add τεθη	————— <u>o</u> —————	Ⓞ faml3 565)
5 :34	f127c	υπαγε] πορευου		Ⓞ Ν Σ 565 700
6 : 7	f158	προσκαλειται] προσκαλεσαμενος	bo sa	faml 565 geo
	f158	ηρξατο αυτους αποστειλειν] απεστειλεν		565
	f158	δυο δυο] ανα δυο δυο ⁽¹⁾] ανα δυο ⁽²⁾	————— <u>o</u> —————	565
	f158	και εδιδου] δους		565
	f158	των bis] om	Ⲑ Ⲙ 33 579	faml3 28
9 :28	f151	οι μαθηται] ρ ιδιαν	————— <u>o</u> —————	
	f151	επηρωτων] ηρωτων		faml(exc. 118) 28
10:21	f226	δε] om		W
12:25	f226	ο ... Ιησους] ρ αυτω	————— <u>o</u> —————	
	f241	οι] om	Ⲛ Ⲙ Ⲙ Ⲙ 579 bo 1342	Σ faml 157 700 geo

WESTERN

BYZANTINE

UNCLASSIFIED

W e

253 517

D v g i t s y r ^s

42 44 410 1223 1279 1574

472 s y r ^pD a b c e f f ² i
s y r ^s

475

D

595

D a b e f f ² i q

4 9 179 238 273 472 569 044 0183

D

282 517 1355

D i t v g

FKMUTΩ

4 21 69 127 237 241 251 252 273
291 349 440 495 517 788 945 1038
1047 1207 1229 1278 1396 1515 1542
0184 s y r ^h a e t h

MT. VERSE	REF. for ORIGEN	VARIANTS	ALEXANDRIAN	CAESAREAN
2 : 6	f55	εκ σου] εξ ου	Λ C	565
4 : 8	f98	δεικνυσιν] εδεικνυεν	_____0_____	
5 :18		ου μη] ου	_____0_____	
5 :44	f174	ευλογειτε τους καταρωμενους υμας καλωσ ποιειτε τους μισουντας υμας] om	Λ B bo sa	fam1 geo
	f174	και] om		
	f174	επηραζοντων υμας και] om	Λ B bo sa	fam1 geo
6 :34	f181	ουν] om	_____0_____	
	f181	μεριμνησητε] μεριμναν	_____0_____	
	f181	εις την αυριον] περι της αυριον	_____0_____	
7 :13	f161a	απαγουσα] αγουσα	_____0_____	
	f161a	εισερχομενοι] διερχομενοι	_____0_____	
8 :14	f101	ειδε την πενθερα αυτου βεβλημενην και πυρεσσοουσαν] ευρισκει πυρεττουσαν την αυτου πενθερα	_____0_____	
10:42	f228	και ος εαν ποτιση] και ει ποτε τις εποτισε	_____0_____	
	f228	ποτηριον] add υδατος	sa	

WESTERN

BYZANTINE

UNCLASSIFIED

D

262 566 1187 1579 1675

a b ff¹ g¹ g² k l
 vg syr^{c,s} Cyp Ir
 D

660 1582 Adam Athenagoras Dial
 Theophilus of Antioch

k m syr^{c,s} Cyp Ir

660 1582 aeth Adam Athen Dial
 Theophilus

D it vg syr^{c,s}

syr^{pal}^c

<u>JN.</u> VERSE	REF. for ORIGEN	VARIANTS	ALEXANDRIAN	CAESAREAN
1 :18	f59c, f223	εις τον κολπον] εν (τοις) κολποις	—○—	
1 :34	f96	ο] οη	—○—	
8 :57	f162	ετη] ρ εχεις	—○—	
8 :58	f162	αμην ²] οη		
13:23	f223	εν τω κολπω] εις τον κολπον	—○—	
14: 6	f16	η οδος] η αληθης οδος	—○—	
15: 5	f182	χωρις] εκτος	—○—	

WESTERN

BYZANTINE

UNCLASSIFIED

fam II(652)

LUKE

VERSE	REF. for ORIGEN	VARIANTS	ALEXANDRIAN	CAESAREAN
1 : 2	f5	ημιν] ομιν	—○—	
1 : 4	f7	επιγνως] γινωσκη	—○—	
1 : 7	f54a	προβεβηκοτες] πρεβυτεροι	—○—	
1 :11	f12b	ωφθη δε] δε ωφθη ante εστας	—○—	
	f12a	αυτω] τω Ζαχαρια		
	f12a	αγγελος] ο αγγελος		fam13(543)
	f12b	κυριου] om	—○—	
	f12b	εκ δεξιων] ante δε	—○—	
1 :13	f13a	η γυνη σου] om	—○—	
	f13a	Ελισαβετ] η Ελισαβετ p. υιον	—○—	
	f13a	γεννησει] add γαρ	—○—	
	f13a	υιον σοι] σοι υιον	—○—	
1 :14	f13a	χαρα] χαρα μεγαλη ante σεται	—○—	
	f14b	του κυριου] κυριου	℣ C L 33	fam1 fam13(exc. 174 230)
	f14b	μεγας] p. κυριου	—○—	
1 :16	f16	κυριον] τον χριστον τον κυριον και	—○—	
	f16	τον θεον] θεον	—○—	
1 :27	f20a	παρθενον] ante εξ	—○—	
	f20a	μεμνηστευμενης ανδρι ω ονομα Ιωσηφ] p Μαριαμ	—○—	
1 :29	f22a	διεταραχθη] εταραχθη		565

WESTERN

BYZANTINE

UNCLASSIFIED

Ta

A Γ2 famII(489 1780) 4 7 251 273 544 659 660 713 945
990 998 1038 1194 1354 1555 1574
1654-1542.

D

44 76 225 713

1 :35	f33b	επελευσεται] ενοικησαντος	—○—	
1 :36	f27a	Ελισαβετ] om	—○—	
	f27a	συνειληφουια] συνειληφεν	ℵBLW Z	157 565 syr ^{Pal}
1 :38	f27a	Μαριαμ] η Μαρια	—○—	
1 :42	f30c	ανεφωνησε] επιφωνησασα	—○—	
	f31c	γυνα:ξι] γυναιξιν	Ξ	⊙ fam13
	f40	επι] om	—○—	
1 :52	f44	ταπεινους] τους ταπεινω- σαντος	—○—	
1 :56	f46	εμεινε] εμεινεν	Ξ	⊙
	f47			
	f46	Μαριαμ] η Μαρια	—○—	
	f46	υπεστρεψεν] ανεχωρησεν	—○—	
1 :63	f18	εστι] εστιν	Ξ	⊙
	f50b	εποιησε λυτρωσιν τω λαω] βουλομενου λυτρωσασθαι τον λαον	—○—	
1 :69	f50b	τω οικω] οικω	ℵ BCL 33 bo	fam1(1) fam13 28 565 700 1071 1604 Eus
1 :73	f51a	Αβρααμ] τον Αβρααμ	—○—	
2 :14	f63	υπιστοις] τοις υπιστοις	—○—	
2 :24	f63	ειρημενον] γεγραμμενον		
	f65	η] και	—○—	
2 :25	f222	ιδου] om		N
	f222	ην] p ανθρωπος	ℵ BW 892	
	f222	πνευμα] add θεου	—○—	

372

fam Π

fam Π

fam Π (exc 1346)

D

M famΠ(1478)
go

11 22 230 3000 544 1012 1582

syr^s it

Ta 1047

D

b f ff² l vg

Ta syrP aeth

713 1424 1675

2 :25	f222	επ αυτον] αυτω	————○————	
2 :26	f66a	του1] om	————○————	
	f66a	του αγιου] α πνευματος	————○————	
	f66a	αυτω] om		bo
	f66a	κεχρηματισμενον] κεχρηματισμενος		bo
	f66a	πριν η] εως αν		syr ^{pal} arm
2 :28	f66b	αυτο] om	————○————	
	f66b	αυτου] add τον Ιησουν	————○————	
	f66b	ευλογησε] ηυλογησε	W 579	1071
2 :43	f79	υπεμεινεν] εμεινεν		
2 :51	f80	διετηρει] συνετηρει		
3 : 1	f82	εν] om	————○————	
	f82	δε] και	————○————	
	f82	πεντεκαιδεκατω] τω πεντ. α ετει	————○————	
	f82	καισαρος] βασιλειας	————○————	
3 : 3	f84	πασαν] om	————○————	
	f84	κηρυσσων] κηρυσσει	————○————	
	f84	μετανοιας] om	————○————	
3 : 8	f237	δυναται] μη αδυνατειν	————○————	
	f237	ο θεος] τω θεω	————○————	
3 :16	f92	εν πνευματι αγιω] εις αγιον πνευμα	————○————	
4 : 2	f96	ημερας τεσσαρακοντα] εν τεσσαρακοντα ημεραις	————○————	
	f96	πειραζομενος] ην πειραζ.	————○————	

D it

D it
syre

Ta Did

D

r

990 1074 1573 2145 2193

472 and a few others

1424

148

4 : 5	f95	ορος] το ορος	—○—	
	f95	υψηλον] om	ⲗ BLW bo sa CyrAlex	arm
	f97	οικουμενης] γης	W	
4 :11	f99	χειρων] των χειρων	—○—	
	f99	μηποτε] μη	—○—	
	f99	προσκοψης] υπερ του ... προσκοψαι	—○—	
4 :19	f100II	κηρυξαι] κηρυσσει	—○—	
4 :40	f103	ενι εκαστω αυτων τας χειρας επιθεις] om	—○—	
	f103	εθεραπευσεν αυτους] αυτ. εθερ.		
5 : 1	f104	Γεννησαρετ] Γενησαρετ	L—○—	fam13(230)
5 :27	f108	ονοματι] καλουμενον	C	157
6 :43	f112	καλον] αγαθον	—○—	
	f112	σαπρον] πονηρον	—○—	
7 :28	f13a f172	προφητης] om	P ⁷⁵ ⲗ B L bo	fam1 565 700 1604 syr ^{pal}
	f172	του βαπτιστου] om	P ⁷⁵ ⲗ B L bo	fam1 157 700 arm syr ^{pal}
8 :16	f120	καλυπτει] καλυψαι		157
	f120 f123	λυχνιας] της λυχνιας] την λυχνιαν	ⲗ 1241	© fam13(124 174 346) 157 1071
	f120	τιθησιν] τιθεται	—○—	
8 :27	f124	οικια] οικω		
8 :32	f124	εκε:] om		
	f124	βοσκομενων] βοσκομενη	P ⁷⁵ ⲗ B	© fam13(69 124 543) 565 arm syr ^{pal}

it

vg c r²

F

a b c e ff² l gg
Clem^{Alex}fam Π (exc 1780)
MX 22 213 477 544 660 syr^{hmg} aethsyr^s

M

22 660

D

245 1478^c

 MW fam Π (exc 1780) X 213 349 517 713 954 990 1093
 1188 1424

D

W

D a

UW fam Π

 Ta 251 472 544 660 713 1047 1194
 1229 1355 aeth syr^p

8 :33	f124	ωρμησεν η αγελη] -p κρημνου	_____○_____	
8 :39	f124	οσα] α	_____○_____	
	f124	Ιησους] θεος	579 bo Cyr ^{Alex}	⊙ fam1 (exc 131)
8 :43	f125	εις ιατρους προσαναλωσασα ολον τον βιον] om	p75 B sa	arm syr ^{Pal}
	f125	ουδενος] εδδ των ιατρων	_____○_____	
8 :44	f125	του] om	_____○_____	
8 :48	f125	θαρσει] om	p75 λ BLΞ bo sa	fam1 157 syr ^{Pal}
9 :23	f135	απαρνησασθω] αρνειται (Cf. αρνησασθω cum)	λ LE 33 579	⊙
9 :34	f146	εγενετο] om		N 700 1604
	f146	και] om		N 700 1604
9 :45	f151	εφοβουντο] εφοβηθησαι	_____○_____	
	f151	ερωτησαι] επερωτησαι	C	1071
	f151	αυτον] α. επερωτησαι		565 fam13(exc 174 230)
9 :58	f154	δε] om	_____○_____	
	f154	κλινη] κλιναι	1241	N fam1(118 209) fam13 (69 983) 157 1604 ⊙ fam1(118 209) fam13(13 69 230 346 828 983) 1071
10:10	f159	δεχωνται] δεχονται		
10:19	f44	διδωμι] δεδωκα	p75 λ BCL 579 892 Cyr ^{Alex}	f45 fam1(exc 118 131) 700 1071 syr ^{Pal} arm
	f44	την1] om	_____○_____	
	f44	του1] om	Cyr ^{Alex}	fam1(exc 118) Cyr ^{Jer}

r²22 131 209 251 270 472 544 726
1200 1229 1375 1582 2193 2430syr^SD it vg syr^C

59 348

D

AW fam Π (exc 652
1780)B^C 265 489 1012 1219 1346

D

N fam Π

280 713 990 1194 1207 1223 1355
1574
1574 954if² vg

A

126 472 1093 1555 1573 1574
Did Vallent

UPA

236 245 251 262 270 291 348 726
998 1038 1093 1200 1229 1396 1555
1574 1579 1375

b e f g i l q vg

W fam Π(1780) go

X 213 372 1188 syr^{hmg} aeth
Bas Caes Epiph Hil Leif Theodrt

W

Antiochus Caes Epiph Theodrt

10:22	f164	παρεδοθη]p μοι	P ⁷⁵ V B C L Δ E	N ^o fam1 fam13
	f162	εαν] αν	B 33	
10:24	f165	και βασιλειας] om		
	f165	και] δε ρειδον	_____o_____	
10:27	f166	εξ ολης της καρδιας] εν ολη καρδια		fam1(exc 118) 157
	f166	σου2,3] om	_____o_____	
10:27	f166	εξ ολης της ψυχης] εν ολη τη ψυχη	P ⁷⁵ V B L E 579 1241 bo	fam1 (exc 118 131) 157
	f166	εξ ολης της ισχυος] εν ολη τη ισχυι	P ⁷⁵ V B L E 579 1241 bo	fam1(exc 118) 157
	f166	εξ ολης της διανοιας] εν ολη τη διανοια	P ⁷⁵ V B L E 579 1241 bo	fam1(exc 118) 157
10:59	f171	παρα] περι	_____o_____	
11: 2	f174	ο εν τοις ουρανοις] om	P ⁷⁵ V B I	fam1(1) fam13 arm
	f175	γενηθητω το θελημα σου ως εν ουρανω και επι της γης] om	P ⁷⁵ B L	fam1 (1) arm
11: 4	f174	αλλα ρουσαι ημας απο του πονηρου] om	V B L Cyr ^{Alex}	fam1(exc 118 209) arm
11: 5	f182	μεσονυχτιου] μεσονυχτιου		
11: 7	f182	αποκριθεις] αποκρινεται	_____o_____	
	f182	ειπη] λεγων	_____o_____	
11: 9	f183	ζητειτε και ευρησετε] om		
11:10	f183	γαρ] om		

D it vg	Α Γ Δ go	W ^c X
D		W ^c
D a e ff ² i l Tert		Marcion Meth
D b i l q	Α	1582
D b i l q	Α	1582
	Α	1582
a g ² q vg syr ^s Tert		22 57 130 443 Marcion
ff ² syr ^c , s vg aug		130 660 Marcion
vg Aug Tert		57 130 131 226 237 242 426
	Α	λ ^c X 1579
syr ^c		683

11:26	f185	του ανθρωπου εκεινου] om	_____○_____
11:33	f186	δε] om	p ⁷⁵ Λ B C 33 p ⁴⁵ arm syr ^{pal}
	f186	κρυπτον] την κρυπτην	cum unc omnib al plu
	f186	ουδε υπο τον μοδιαν] om	p ⁷⁵ L T Ξ p ⁴⁵ faml faml ³ 1241 sa (exc 69 788) 700
11:36	f187	ολον] om	_____○_____
	f187	φωτεινον] add γεγονεναι	_____○_____
	f187	μη εχον τι] μηδεν εστιν εν σοι	_____○_____
	f187	μερος] add ετι	_____○_____
12: 4	f186	φοβηθητε] φοβεισθε	_____○_____
	f186	αποκτεινοντων] αποκτενοντων, Λ L Δ Ψ	
12: 6	f192	εστιν επιλελησμενον] εισιν επιλελησμεναι	_____○_____
12:18	f199	τουτο ποιησω] om	
	f199	οικοδομησω] ποιησω	
12:20	f199	αφρων] αφρον	faml
12:37	f199	ευρησαι] ευρη	
12:38	f198	ουτω] ουτως	(TR sine cod unc. Cf. Tischendorf.)
12:44	f200	αυτου] τω κυριω (The following MSS read αυτω	_____○_____
			T p ⁴⁵ @ 157
12:53	f202	εφ] επι	p ⁷⁵ Λ B T Δ p ⁴⁵ @ Eus
	f202	μητρι] μητερα	p ⁷⁵ Λ B L T Ψ p ⁴⁵ @ faml fai
	f202	την1] om	579 892 1241 (124 346) 157 B
			_____○_____

12:53	f202	αυτης ¹] om	Λ Δ bo	Eus
	f202	αυτης ²] om	p75 Λ BL bo	p ⁴⁵ 157 Eus
14:13	f209	πτωχους] add και		⊖
	f209	χωλους] add και	_____○_____	
14:15	f209	αρτον] αριστον	Cyr ^{Alex}	fam 1(131) fam 13(exc 174) arm
14:19	f212	εχε με παρητημενον] και δια τουτο ου δυναμαι ελθειν		
14:20	f212	ετερος] ο ετερος		1604
15:27	f219	απελαβεν] απελαβον	_____○_____	
16:16	f204	εως] μεχρι(ς)	p75 Λ BL 892	fam 1 fam 13 (exc 174 230) 1604
	f204	Ιωαννου] add του βαπτιστου	_____○_____	
16:19	f222	δε] om	Δ 579	⊖ 1604 arm
18:11	f167	ωσπερ] ως	IQ Ψ 1241 Cyr ^{Alex}	28
18:20	f171	μη μοιχευσης] ου μοιχευσεις		
	f171	μη φονευσης] ου φονευσεις		
19:24	f231	και] om	_____○_____	
	f231	ειπεν] φησιν	_____○_____	
	f231	τοις παρεστωσιν] ρ φησιν	_____○_____	
	f231	αρατε] αρατε ουν α φησιν	_____○_____	
19:42	f238a	σου ²] σοι		fam 13(exc 124 174 230 346 828 1689) Eus
	f238b	εκρυβη] απεκρυβη	_____○_____	
19:43	f238a	περιβαλουσιν] παρεμβαλουσιν	Λ C L 33	⊖ Eus
22:27	f198	εγω δε] καγω	_____○_____	
	f210	] και εγω	_____○_____	

l Tert

Marcion

D Tert

Marcion

Γ Π

1534

syr^c Clem^{Alex}EMSUVW fam11
(exc K 652)H^c K^c 11 130 131 BasD a b c ff² i q

Ω

1675

Clem^{Alex}

R X 213

D a f q r² vg
syr^c

W

X 267 aeth

D

047 482 660 713 1194 Antio

D

D

D c e f i l q s
vg

22:27	f198	υμων] add ουχ ως ο ανακειμενος αλλ		
23:17	f245	αναγκην δε ειχειν απολυειν αυτοις κατα εορτην ενα]- δε ειχον αναγκην απολυσαι ενα κακουργου κατα την εορτην	_____○_____	
23:18	f246	δε ²] om	_____○_____	
23:21	f246	σταυρωσον ^{1,2}] σταυρου bis	p75 A B T	Eus
23:43	f248	παραδεισω] add του θεου	Cyr ^{Alex}	
23:45	f250	και εσκοτισθη ο ηλιος] του ηλιου εκλειποντος	p75 A B C L	Cyr ^{Jer}
23:46	f253	παραθησομαι] παρατιθημι	579 892	fam 1
24:32	f256	εν ημιν] om	p75 B	

D c

D

pc

l7 l9 l10 l12 l13 l15 l17 l48
l49 l150 1012 syr^{hmg}

D

R 27 71 213 291 472 544 659 661
692 716 726 1012 1047 1194 1375

D ie vg syr^c

CHART I - 2

ORIGEN'S VARIANTS FROM THE TR

(HOMILIES)

<u>MARK</u> VERSE	REF. for ORIGEN	VARIANTS	ALEXANDRIAN	CAESAREAN
12:23	XXXIX	ουν] om	ⲚⲐⲘⲘⲘⲘ 1342 bo	Φ 157 geo
	XXXIX	οταν αναστωσιν] om	ⲚⲐⲘⲘⲘⲘ 33 579 892 bo sa	W 28

<u>MT.</u> VERSE	REF. for ORIGEN	VARIANTS	ALEXANDRIAN	CAESAREAN
1 : 2	XXVIII	δε ¹] om	Ⲛ	fam 13(346) syr ^{pal}
3 : 4	XI	ην] α η	_____○_____	
	XI	δε] om	_____○_____	
4 : 9	XXX	προσκυνης] προσκυνησον	_____○_____	
4 :10	XXX	γαρ] om		
8 :17	XIX	ελαβον] φερον	_____○_____	
10:34	XIII	ειρηνην ²] add επι την γην		
18:10	XXXV	βλεπουσι] θεωρουσι	_____○_____	
	XXXV	μου] om		
23:38	XX	ερημος] om	BL bo sa	
24:12	XXXVII	ψυγησεται] ψυγη	_____○_____	

k q	EFHSUVYFΩgo	X 2 9 10 22 106 108 349 517 692 697 1278
D c k r		ℓ 13 ℓ 18 syr ^p

c q syr^{c,s}

ff² h k vg
Tert Ir

247

syr^c

Ir

H

ff² syr^s

LUKE VERSE	REF. for ORIGEN	VARIANTS	ALEXANDRIAN	CAESAREAN
1 :15	IV, VII	εκ κοιλιας] εν τη κοιλια	W	syr ^{pal}
1 :16	IV	επι] προς		fam 1(exc 118 209) 565
1 :26	VI	εις πολιν της Γαλιλαιας] om	_____○_____	
	VI	η ονομα Ναζαρετ] om		
1 :29	VI	διεταρχθη] εταραχθη		565
1 :39	VII	εις] επι	_____○_____	
1 :43	VII	ελθη] ρ μου		
1 :57	IX	αυτην] om		
1 :63	X	εστι] εστιν	E	⊙
1 :64	IX	δε] om	_____○_____	
	IX	παραχημα] add ελυθη		
1 :66	IX	αρα ετ τουτο] om	_____○_____	
1 :69	X	τω οικω] οικω	⊕BCL 33 bo Cyr ^{Alex}	fam 1(1) fam 13 28 565 700 1071 1604 Eus
	X	του παιδος] παιδος	⊕BL Cyr ^{Alex}	565
1 :71	X	εξ εχθρων ημων] ημας εκ των εχθρων ημων	_____○_____	
1 :72	X	και] δε	_____○_____	
	X	αγιας αυτου] om	_____○_____	
	X	Αβρααμ] τον Αβρααμ	_____○_____	
1 :80	X	ηυξανεν και εκραταιουτο πνευματι και ην] om	_____○_____	
	X	εν ταις ερημοις] α ην	_____○_____	
2 : 8	XII	φυλακας] τας φυλακας		

e l r		ta syr ^P Amb Chr
	U	22 372
D		255 259 990
D		44 76 225 713
		1279 1675 syr ^P
		998
	fam II(exc 1346)	
D a b ff ² r		Amb
D	M fam II(1478) go	0 ^c 11 22 230 300 544 1012 1582
D		1355
D		131 142

2 :10	XII	ιδου] om	_____0_____	
2 :12	XIII	τη φατνη] φατνη	ⲚⲔⲐⲗⲁⲤ	© fam 1 fam 13 (exc 230) Eus
2 :14	XIII	ευδοκια] ευδοκίας	ⲚⲔⲘ	28 Cyr ^{Jer}
2 :29	XV	δεσποτα] om	_____0_____	
2 :35	XVII	εκ πολλων καρδιων] om	_____0_____	
2 :40	XIX	σοφιας] σοφια	ⲔⲐⲘⲮ 33	157
2 :46	XIX	εν μεσω] ρ διδασκαλων	_____0_____	
	XIX	των διδασκαλων] διδασκαλων	_____0_____	
2 :49	XIX	τι οτι] δια τι	_____0_____	
2 :51	XX	διετηρει] ετηρει	W	
	XX	ταυτα] om	ⲚⲔⲘ	syr ^{pal} arm
3 : 1	XXI	δε] om	Ⲯ 579	N ΣΦ fam 13(13 124 543 788) 28 1071 Eus
3 : 2	XXI	επι ²] προς	Δ	©28
3 : 6	XXII	πασα σαρχ] οι ... σαρκες	_____0_____	
3 :13	XXIII	παρα] υπερ	_____0_____	
3 :17	XXVI	το] om	_____0_____	
	XXVI	πτωθ] add εχειν	_____0_____	
	XXVI	αυτου] om	_____0_____	
	XXVI	διακαθαριει] διακαθαρειν	_____0_____	
	XXVI	αυτου ²] om	_____0_____	
	XXVI	συναξει] συναγει ρ αποθηκην	_____0_____	
	XXVI	τον σιτον] τον μεν σιτον	W	©fam 13(exc 230) 1071 1604
	XXVI	αυτου ³] om	bo	
	XXVI	κατακαυσει] κατακαιει	_____0_____	

D AEEFGHMPSU ΓΔ
 famΠ(exc K 1780)
 D it vg Ir go
 A go

λ^c

D 990
 H famI(K) λ^c N^c X 4 23 124 213 267 348 472
 477 485 543 713 788 990 1047 1093
 1515 1574 1579 1675

D EG A 22 174 230 566 788 826 828 983
 D it 1555
 λ^c 213 273 990

3 :20	XXVII	εν τη φυλακη] εις φυλακην	_____○_____	
3 :23	XXVIII	ο Ιησους] Ιησους	Λ'BL 33	700
	XXVIII	ων ως ενομιζετο υιος] υιος των ως ενομιζετο	_____○_____	
4 :14	XXXII	ο Ιησους] Ιησους	W Δ	
	XXXII	υπεστρεψεν] ρ Ιησους	_____○_____	
4 :18	XXXII	ευαγγελιζεσθαι] ευαγγελισασθαι	Λ'BL Δ E W Ath Cyr Alex	© fam 1 fam 13 Eus
	XXXII	πτωχοις] τοις πτωχοις	_____○_____	
7 :27	X	εγω] om	P ⁷⁵ Λ'BLE bo	fam 1 arm
10:20	XI	εγγραφη] εγγραφη	_____○_____	
10:35	XXXIV	δυο δηναρια] ρ εδωκεν	P ⁷⁵ B.	P ⁴⁵ arm
	XXXIV	εδωκε] δεδωκε(v)		
	XXXIV	αν] εαν	P ⁷⁵ B.	P ⁴⁵
10:36	XXXIV	ουν] om	Λ'BLE V 892 bo	P ⁴⁵ fam 1(exc 131) fam 1(118 209) syr ^{pal} arm
	XXXIV	πλησιον] ρ γεγονεταυραυραυ		
12:58	XXXV	γαρ] om		
19:24	XXXIX	και] om	_____○_____	
	XXXIX	ειπεν] φησιν	_____○_____	
	XXXIX	τοις παρεστωσιν] ρ φησιν	_____○_____	
	XXXIX	αρατε] αρατε ουν α φησιν	_____○_____	
19:30	XXXVII	εφ ον] εν ω	_____○_____	
19:31	XXXVII	διατι] τι		
	XXXVII	λευετε] λυετε τον πωλον		1071 syr ^{pal}
	XXXVII	ουτως] om	sa	
	XXXVII	αυτω] om	Λ'BL bo	28

D	U	X 213 990
	ΓΑ famΠ (exc 1346 1478)	21 245 273 440 566 998 1047 1207 1555 1573
D	ΑΓΑ famΠ	
D it vg Tert		243 1012 Epiph
		661
	famΠ	1574
it vg syr ^{c,s}		22 872 1192 1210 Bas
it syr ^{c,s}		
syr ^{c,s}		235
		1675
f		254
a c ff ² l syr ^c		Eulog
D c e ff ² i l q	F	R 27 243 aeth
s		

19:36	XXXVII	αυτων] εαυτων	BY	©NS fam 1(131) fam 13(124) 1604
	XXXVII	υπεστρωννουσιν] υποστρωννουσιν	_____○_____	
19:44	XXXVII	ουκ αφησουσιν] p επι	_____○_____	
	XXXVII	λιθω] λιθου	ABL Ψ 33 579 892 1241	© fam 1 fam 13 (124) 1071 1604
20:25	XXXIX	τοινον] οτι		
20:35	XXXIX	της εκ] των		
23:21	XXXIX	σταυρασον ^{1,2}] σταυρου ^{bis}	P ⁷⁵ BT Cyr ^{Alex}	Eus

UWfam II(exc 178
1546)

R 251 485 660 713 716 1207 1223
1229 1582

D
D a e i l q
syr^c

SWA famII(exc K
178 1313 1478 1780)

R 22 213 267 349 472 517 954 1012
1093 1188 1192 1210 1574
Ta 2145 aeth

W

267 440 659 998 1375 1574 1689

D

R^c

CHART II - 1

VARIANTS FROM ORIGEN AND/OR THE TR

MARK

(COMMENTARY)

172

MARK VERSE	REF for ORIGEN	VARIANTS	ALEXANDRIAN	CA ESA REAN
1 :31		πυρετος ευθεως (TR) cum	Δ 1241	Σ Φ
4 :34	f151	κατ] καθ	BA	
	f151	επελυε] απελυεν] επελυσεν] ελεγεν	579 1241	Θ fam 13(124 346) fam 13(69 543)
	f151	παντα] απαντα] αυτας	Δ sa	
5 :29	f127	ιαται] ιατε] ιαθε	579	N 28
	f127	της] om	C	
	f127	μαστιγος] add αυτης	sa	ΣΦ
5 :34	f;27c	και ιεθι υγιης απο της μαστιγος σου] om	bo	565 syr ^{pal}
6 : 7	f158	τους δωδεκα] add μαθητας] add μαθητας αυτου		1071
9 : 2	f139a	μεθ] μετα TR et Or cum	Λ'BCIA 892 33 579 1241	P ⁴⁵ NΘΣΦW fam 1
9 :28	f151	επηρωτων (Or : ηρωτων) αυτον]p ιδιαν] ιδιαν και επερ. αυτον λεγοντες TR et Or cum	Λ'BCI ΔΥ 33 579 892 bo sa	fam 1(excl118) 1071 arm geo P ⁴⁵ WΘ fam 13(exc 124) 28 565 700 NΣΦ fam 1(118)
10:21	f126	Ιησους] om	Δ	

WESTERN
D c f ff² g^{1,2}

BYZANTINE
ΑΕΦΓΗΚΜΣΥΥΠΩ
go

UNCLASSIFIED
aeth syr^h

D W

229 245 489 495 1093 1588

D ff² i q

W

238

31 38 110 213 435 945 1223 1573
aeth syr^{h,p}

238 1223 ℓ 47 ℓ 50 ℓ 253

D b ff g² i q r¹

syr^s

6 27 71 179 235 237 259 267 349
472 475 569 692 695 1194 ℓ 3 syr^p

D

ΑΕΦΓΗΚΜΣΥΥ Γ ΠΩ

X 892^c

D it vg

517 1342

syr^s

ΑΕΦΓΗΚΜΣΥΥ Γ ΠΩ

X C^c 22 124 472 1278 syr^{h,p}

ΑΚΥΠ

11 15 36 68 72 114 116 253 489

174

12:25	f241	αγγελοι] οι αγγελοι	B 892	Θ W
		] add (του) θεου	33	fam 13(69)
		] add θεου οι		fam 13(exc 69)
		οι εν (TR) cum	BΥ sa	WΘΦ fam 13 (124) 28 565
14:28	f196	γοηγορειτε] add ουν	sa bo	1071
	f196	εισελθητε] ελθητε	λ' B	fam 13(13 346 543)
		TR et Or cum	CL	NΘ fam 1
14:41	f196	το λοιπον] λοιπον	CLΨ 892	WΘ fam13(13) 28
		TR et Or cum	λ'BCΔ 579	NΣΦ fam 1 fam 13(exc 13) 157 565 700 1071

476

i

238 330 472 260

syr^S

AEGHSV F

X 22 syr^P

b c ff k

q

D a f l vg

AII

788

Xλ^c W^c

D k i t v g Aug

AEFS Q

X V^c 61 71 258 330 483 485 569

575 1342 218

GHEMU.V F II

4 22 71 115 245 251 262 440 472

477 495 566 713 945 1012 1093

1187 1223 1402 1515 1555 1573 1606

CHART II - 1

VARIANTS FROM ORIGEN AND/OR THE TR

MATTHEW AND JOHN

(COMMENTARY)

<u>MT</u> VERSE	REF. for ORIGEN	VARIANTIS	ALEXANDRIAN	CAESAREAN
2 : 6		εκ σου (TR) cum		N fam 1 fam 13
4 : 4	f96	δε] p αποκριθεις] om		arm
	f96	ανθρωπος] ο ανθρωπος	NECLZ 33 892	ΣΦ fam 1 1604
		TR et Or cum		fam 13 28 157 700
	f96	εμπορευομενω (Or: -μενων) δια στοματος θεου] om		syr ^{pal}
4 :18	f104	περιπατων (Or : -ει)] παραγων		syr ^{pal} Eus
5 :18	f221	αν ²] om		⊙ 1604
5 :44		ευλογειτε τους καταρω- μενους υμας καλως ποιειτε τους μισουντας υμας (TR) cum	L Δ 33 892	⊙Σ fam 13 28 157 565 700 syr ^{pal} arm Eus
		επηραζοντων υμας και (TR) cum	L Δ 892	⊙Σ fam 13 565 700 arm syr ^{pal} Eus ⊙Σ
5 :45	f174	οπως] add αν		⊙Σ
	f174	τοις ουρανοις] ουρανοις TR et Or cum	cum multi mss 33	⊙ fam 1(209) 700
6 :22	f121a	οφθαλμος ¹] add σου	B Ath	
		TR et Or cum	L Δ bo sa	⊙ fam 1 fam 13 arm geo
7 :13	f161a	η πυλη] om	ⲛ	Eus
		TR et Or cum	BCL Δ bo sa	⊙ fam 1 fam 13 arm geo

WESTERN	BYZANTINE	UNCLASSIFIED
	fam 11	
D syr ^{c,s}		372 aeth
D	EPUVW	259 399 478 1187 1346 1355 1582 21355
	MS ΓΩ famΠ	22
D b c g Clem ^{Alex}		
D it syr ^s		482
D c f h m vg Clem ^{Alex}	EFGHMSUVWY famΠΩ go	Ta aeth syr ^{h,p} Athen Const
D it vg Clem ^{Alex}	EFGHMSUVWY famΠΩ	aeth syr ^{h,p} Const.
Clem ^{Alex}	SU fam Π	470 482 697
it Aug		372
syr ^{c,s} vg Clem ^{Alex}	EGMSUV Γ famΠ	syr ^{h,p}
a b c h k m vg Clem ^{Alex} Cyp Aug		1355 Hipp
f ff ¹ g ^{1,2} l m q vg	GMSUV fam Π go	X ^a ^b syr ^{h,p} a eth

179

8 :15	f101a	αφηκεν] ευθεως αφηκεν			fam 13(exc 174)
9 : 9	108	Ματθαιον] μαθηταιον	λ' B	sa	
		] ματθεον	L		NΦ
		TR et Or cum			⊙ fam 1 fam 13
10:29	f192	επι την γην } εις την γην } επι της γης } om	L		
10:42		ψυχρου (TR)] ψυχρουν	Z 33		Σ
	f228	μονον] om	bo		
12:36	f228	εαν] αν] om	L λ' B		
		TR et Or cum	CA 33 892		NΣΦ⊙ fam 1 fam 13 28 157 565 700
	f228	λαλησωσαν] λαλησουσιν	λ' BC 33		⊙
		] λαλουσιν			
		TR et Or cum	LA		NΣΦ fam 13
21:43	f185	αυτης] αυτου] om	λ'		Eus
22:30	f241	αγγελοι] οι αγγελοι	sa		⊙ fam 1
	f241	του θεου] θεου	λ' L 33 892 1241 bo		Σ fam 13(exc 174 230) 28 157 1604 syrPal
		] om	B sa		⊙ fam 1 700 arm geo
		TR et Or cum	Δ		Φ fam 13(174 230)
22:30	f241	ουρανω] τω ουρανω	λ' B L 33 892 bo		fam 1 fam 13(exc 174 230) 157
		] ουρανοις	sa		⊙ arm geo
		TR et Or cum	Δ		ΣΦ fam 13(174 230)
28:18	f164	μοι] μι			fam 13(exc 69 174) 230 346 828
	f164	ουρανω] ουρανοις			983) arm geo

syr^{c,s}

D

W go

famΠ

multi mss

1170

X 59 517 659 1424 249

Novatian

M

X 252 348 349 470 471 473 485 566

1207 1675 2148

D syr^{c,s} Aug
Cyp

E

59 544 1675 H11

267 372

D

1555

EFGHMSUVWY ΓΩ

X

famΠ

4 21 273 713 945 1093 1223 1354

1391 1555 1574

D

it vg

EGHMSUVWY famΠ

X

238

syr^{c,s} ff

22 1582

ff gl,2 l vg

4 7 213 273 399 477 485 954 1093

1170 1295 1354 1355 1424 1555

1582 1606 syr^{h,p} aethD a b c d e f
ff² h q r^{1,2} syr^{c,s}

EFGHMSUVWY ΓΩ

Amb

⊕ 0107 22

famΠ

22 349 482 517 713 954 1093 1295 1355

1424 1582 1675

r¹

aeth

D vg

W Γ fam ΠΩ

syr^{h,p}

D d

Bas

28:18 f164 γης] της γης B bo Eus
] add καθως απεσταλχειν © 1604 arm
 με ο πατηρ καγω απο-
 στελλω υμας

TR et Or cum Cyr^{Alex} fam 1 fam 13

JOHN
 VERSE

REF. for	VARIANTS	ALEXANDRIAN	CAESAREAN
1 :12 f174 δε] om			
f174 ελαβον] ελαβαν		B	
	TR et Or cum	P ⁶⁶ P ⁷⁵ λ' CL	© fam 1 fam 13
1 :34 f96 ο (Or :om) υιος] ο εκλεκτος λ'			
5 :14 f127a ιδε] ιδου		Cyr ^{Alex}	N
	TR et Or cum	P ⁶⁶ P ⁷⁵	© fam 1 fam 13
f127a τι] p σοι		P ⁶⁶ P ⁷⁵ BCL Δ Cyr ^{Alex}	N 700 Cyr ^{Jer}
	TR et Or cum	λ' 33 1241	© fam 1 fam 13 arm
8 :56 f162 ιδη] ειδη] ηδη		λ' B W 579	fam 13(69 983 168 ©
	TR et Or cum	P ⁶⁶ P ⁷⁵ CL Cyr ^{Alex}	N fam 1 fam 13 exc 69 983 1689)
f162 ειδε] ιδεν		CL	© fam 13(exc 69 230 983)
	TR et Or cum	P ⁶⁶ P ⁷⁵ λ' B Δ	N fam 1 fam 13 (69 230 983)
8 :57 f162 πεντηκοντα] τεσσαρακοντα			
f162 ουπα] ουδεπα			
f162 εωρακας] εωρακε(ν) σε] εωρακες		P ⁷⁵ λ' sa BW	©
	TR et Or cum	P ⁶⁶ C	N fam 1 fam 13(exc 788)

D		1295 syr ^P
	AEFEMSUV,7 fam II	G ^c syr ^P Bas Chr Marcion Ps-Ath
WESTERN	BYZANTINE	UNCLASSIFIED
D Tert		
D	A	
D	A	B ^c
syr ^{c,s}		P ^{66mg} 77 218
	A	253
	famII	multi mss
	AFGHMUR A	047 0141 7 22 185 251 262 265 267 472 477 713 945 1187 1188 1242 1207 syr ^P
D	EFamII A F	Bas Chr X D ^c 262 1187
D	famII(exc II ^c 178 652 1313 1478 1780) AMF famII	B ^c Chr Theod X
D	EFGHSU A A	II ^c 262 1555 Chr
D		78
syr ^s		
D	ASU FA	λ ^c II ^c

183

8 :58	f162	γενεσθαι] om			⊙
10:30	f212	πατηρ] add μου	WΔ	sa	
11:50	f83	ημιν] υμιν	p ⁶⁶ bo	p ⁷⁵ BL	f ⁴⁵
		] om			
		TR et Or cum	Δ		⊙ fam 1 fam 13 ⊙ P ⁴⁵
11:51	f83	προφητευσεν] επροφητευσεν	p ⁶⁶	p ⁷⁵ BL 33	
		] προφητευσεν			
		TR et Or cum	Δ		fam 1 fam 13 (exc 13)
	f83	αρχιερευς] αρχων	W		
	f83	εχεινου] om			p ⁴⁵
15: 5	f182	ουδεν] ουδε εν] om	B		

D a b c f r² e l
q it
e

Ign Epiph Nov Victorin

71 247 1279 244 syr^D aeth

D a b e f f l q M^T

X 4 12 19 213 346 348 477 1010
1170 1188 1242

X^C 252 Chr Thdrt

D AEGHSU_Δ fam_Π
M

I Others
X

 AFA fam_Π

I M^C

d

D syr^S

D

CHART II - 1

VARIANTS FROM ORIGEN AND/OR THE TR

LUKE

(COMMENTARY)

LUKE

VERSE	REF. for ORIGEN	VARIANTS	ALEXANDRIAN	CAESAREAN
1 : 6	f10a	ενωπιον] εναντιον	Α' B C 579 892 Cyr ^{Alex}	
		TR et Or cum	L ΔΞ 33	⊖ fam 13 fam 1
1 : 7	f13	Ελισαβετ] Ελισαβεθ		⊖ 565
1 :14	f13a,b	γεννησει] γενεσει	Α' BCLW Δ	⊖
		TR et Or cum	Υ 33 1241	fam 1 fam 13
1 :14		του κυριου (TR)] του θεου		⊖ fam 13(exc 174 230)
		TR cum	BW ΔΥ 892	
1 :17	f15	καρδιας] καρδιαν		
1 :23	f19	λειτουργιας] λιτουργιας	Α' L Δ	⊖
1 :26	f20a	ο] om	Υ	fam 13(69) 1604 Eus Cyr ^{Jer}
1 :28	f21a	ο αγγελος] om	BL Ξ bo	⊖ fam 1(exc 118 209) fam 13 (788)
		]p προς αυτην	Α' W Δ	fam 13(69) arm
		TR et Or cum	C	fam 1(118 209) fam13(exc 69 788)
1 :30	f22a	Μαριαμ] Μαρια	Υ	

WESTERN	BYZANTINE	UNCLASSIFIED
it Ir		X 73 239 Resp
D f	APΓA fam Π(exc 1546)	C ^c
D		661
D	AEHMSUV Λ famΠ(exc 1478 1546 1780)	229 280 399 461 655
	G Γ fam Π(1478 1546 1780)	X 270 476 661 726 1200 1375
D	EGHMSUV Δ famΠ(exc 489 1780)	X
		251 945 1223
		W ^c
		106 255 348 544 1424 1606 1375
f ff l q	F	syr ^p
D a b c e vg Aug	AΓA fam Π go	X syr ^h aeth Chron
D it vg		372

1 :30	f22a f23	τω] om			fam 1(1)
	f22a f23	θεω] θεου			fam 1(exc 1)
	f22a f23	παρα τω θεω] ενωπιον σου			
1 :31	f22b	συλληψη] συλληψη] συλληψει	BCL	Ξ	fam 1(exc 131) fam1 (131) fam 13(exc 13 124 174 230) ⊗ fam 13(13 124 174 230)
		TR et Or cum		Δ	
1 :36		συνειληφεια (TR) cum			⊗ fam 1 fam 13(exc 346)
1 :38		Μαριαμ (TR) cum		B Ξ	⊗ fam 1 fam 13
	f27b	απηλθεν] απεστη			
1 :42	f30c	φωνη] κραυγη	BL	Ξ	565
		TR et Or cum		C Δ	⊗ fam 1 fam 13
1 :47	f39a	επι] εν			
1 :63	f18	Ιωαννης] Ιωαννης			
	f18	εστι (ν)] εσται	C	1241	fam 1 (exc 131)
1 :69		τω οικω (TR)		Δ	⊗ fam 1(exc 1)
1 :74	f51b	αφοβως] αφοβος		W	0

1038

716

D

A

=

fam Π(exc L 178
 265 489 652 1219
 1313 1346 1478 1780)
 ΓΑ famΠ(K 178 265 W^c X other eight uncials
 489 652 1219 1313
 1346 1478 1780)

A famΠ

C^c

D

D

A ΓΑ fam Π

D

D

U famΠ(1346)

047 482 660 990 1223 1396 syr^{hmg}

A E F G H S U V ΓΑ famΠ(
 exc 1478)

R W^c Chron

Γ

R

1 :76	f53a	προ προσωπου] ενωπιον TR et Or cum	F ⁴ λ B W bo sa C L Δ	O @ fam 1 fam 13
	f53a	κυριου] του κυριου	F ⁴ bo	
2 : 6	f56	επλησθησαν] ετελεσθησαν		
2 :14	f59c	ευδοκια] ευδοκιας TR et Or cum	λ B W L ΔΞ bo Cyr Alex	28 Cyr ^{Jer} @ fam 1 fam 13 arm Eus
2 :25		ην ανθρωπος (TR) cum	L Δ bo	N @ fam 1 fam 13(exc 983 1689)
	f222	ευλαβης] ευσεβης TR et Or cum	λ B L Δ	565 700 1071 arm @ fam 1 fam 13
2 :26		πριν η (TR)] πριν] πριν η αν TR cum	W B L 33 Δ	fam 1(118 209) fam 13(exc 174 230) 157 N fam 1(exc 118 209)
	f66a	ιδη] ιδειν	1241	N ΣΦΘ fam 13 (exc 174 230 16 565 Cyr ^{Jer}
2 :28	f66b	ω του] om TR et Or cum	λ B L W Δ bo Ath	565 Cyr ^{Jer} N @ fam 1 fam 13 arm Cyr ^{Jer}

D it vg Ir	ΑΓΑ famΠ	R W ^c Chron
D		
D it vg	A go	
	ΡΓΑ	Tat λ ^c B ^c syr ^{h,p} aeth Bas Chr Const Epiph Iac Procl Thaum Theodrt
D a c e q	ΑΓΑ famΠ go	X syr ^h Ps-Ath
	Γ fam Π(excl780)	544 713 1424 2193 syr ^{hmg}
D it vg	ΑΑ fam Π(1780)	R X λ ^c Did Ps-Ath
		16 472 1223 1424
	F	R X λ ^c 36
D	ΑΓΑ famΠ	
	fam Π(exc 652 1346 1780)	80 544 713 1207 Did
a b l Ir.	γ fam Π(exc K 128 1313 1478 1546 1780)	27 229 265 489 1219 1346 1355
D c e f g vg Ir	ΑΓΑ famΠ(K 178 1313 1478 1546 1780) go	X aeth syr ^{h,p}

2 :30	f66c	ειδον] ιδον	L Δ	N fam 13(exc 13 69 124 230 346 983)
		TR et Or cum	Α'Β	00 fam 1 fam 13 (13 69 124 230 346 983)
2 :32	f66f	εθνων] Οm		
2 :36	f72	προφητις] προφητης	L 33 579 1241	0 fam 1 fam 13(exc 69 174 230 543 828) 28 157 1071 N fam 13(69 174 230 543 828)
		TR et Or cum	Α'ΒΔΕ	
2 :43		υπεμενειν] απεμεινεν (TR)	33	NΣΦ0 fam1 (exc 118 209) 1071 Cyr ^{Jer}
2 :49	f74a	τι οτι] τι οτε	Δ	
	f74a	εζητειτε] ζητειτε	Α' W bo sa	fam 13 (346 828)
		TR et Or cum	B C L Δ	N0 fam 1 fam 13(exc 346 828)
	f74a	ηδειτε] οιδατε	W Cyr ^{Alex}	
		] ιδητε		fam 13(69)
		] ειδητε		fam 13(983)
		] ηδητε		fam 13(exc 69 124 174 230 983)
		TR et Or cum	bo	N0 fam 1 fam 13(124 174 230 arm Cyr ^{Jer})

	A V famΠ(exc 178 1313 1346 1478 1780)	0 ^c
D	EGHMS ΓA famΠ (K 178 1313 1346 1478 1780)U	Π ^c
D	famΠ(1478)	
	EUΓ famΠ(K 1780)	4 16 21 213 229 273 476 544 655 990 1012 1038 1047 1279 1375 1555 1579 1606
D	AGHMSV A famΠ(exc K 1780)	
D		X 080 22 1047 1355 1606
b syr ^c		1207 1279
D it vg	AF famΠ go	λ ^c X aeth syr ^{h,p} Dial Epiph Phot
D a b c e f ff ² l q syr ^c Ir Tert		49 225 282 660 1424
	fa m II (1780)	
g vg	famΠ(exc 1546 1780) go	syr ^{h,p} aeth Dial Did Epiph Thdrt Phot

194

2 :49	f74a	ειναι] p με	W	© fam 1(exc 131) fam 13 (exc 124 174 2: Cyr ^{Jer}
		TR et Or cum	Cyr ^{Alex}	N fam1(131) fam 13(124 174 230 N 0
3 : 3	f84	την περιχωρον] περιχωρον	BLW Y 579	
		TR et Or cum	Λ' CΔ	© fam 1 fam 13 Eus
3 : 8	f89	καρπους αξιους] αξιους καρπους	B	
		] καρπον αξιον	W bo	
		TR et Or cum	Λ' CL ΔΣ	NΘ fam 1 fam 1 a rm Eus
4 : 2	f96	τεσσαρακοντα] τεσσαρακοντα	BL ΔΥ 579 892 1241	NΘΘ
		TR et Or cum	Σ	fam 1 fam 13
4 : 3	f96	υιος] Ιησους	579	
4 : 5		εις (το : Or) ορος υψηλον (Or:om)] om	Λ' BL bo sa Cyr ^{Alex}	
		TR et Or cum	Δ	© fam 1 fam 13 syr ^{pal} arm
4 :40	f103	εθεραπευσεν] εθεραπευεν	p75 BWΨ	
		TR et Or cum	Λ' C1Q ΔΣ	NΘ fam 1 fam 13

D it vg syr^{c,s}
Ir Tert

348 1047 1279 1579 Dial Did
Epiph Thdrt

famΠ

Phot Thdrt

A

D

ΓΑ famΠ

X Chron

D e

go

106 1012 2145 aeth

vg syr^c

ΑΓΑ famΠ

X

A

D

ΓΑ famΠ

B^c W^c

b g²

c f ff² q vg

ΑΓΑ famΠ go

W^c syr^h bo^c aeth Hil

D it vg

21 440 1355 syr^{h,p}

ΑΓΑ fam Π

X

5 : 1	Γεννησαρετ (TR)] Γεννησαρεθ	W bo	⊙ fam 13(exc 174 230 983 1689 565
	] Γεννησαρεδ		
	] Γεννησαρ		syr ^{pal}
	TR et Or cum	P75 ᾠ BCQ Δ	fam 1 fam 13 (174 983 1689) arm
5 :27 f108	Λευ'ν] Λευειν	ᾠ BCL E	
	] Λευει		⊙
	] Λευι	Υ bo sa	fam 1(131) 28 1604
	TR et Or cum	Δ 33 579 892	fam 1(exc 131) fam 13
7 :28	add προφητης (TR)	Δ	⊙ arm
	add του βαπτιστου (TR)	Δ	⊙
f172	Ιωαννου] Ιωανου	P75 B	
8 :16	λυχνιας (TR)] λυχνιαν	Υ 579	fam 13(124 174 346) 700
	TR cum	P75BL ΔE	fam 1 fam 13 (exc 124 174 34
8 :27 f124	ιματιον ουκ ενεδιδυσκετο] ουκ ενεδυσσατο ιματιον	P75 ᾠ BL E 33 bo	fam 1(exc 118 209) 157
	TR et Or cum	ΔΥ 892	⊙ fam 1(118 209) fam 13 arm
	εν οικια (TR)] εις οικιαν		⊙ fam 13(exc 124 174 230)
f124	εμενεν] εμεινεν	L 33 579	fam 1(exc 118 209) 157

q	ΕΝΜ fam Π(K) go	syr ^{hmg} 4 273 399 1047 1375 1555 1582 2145
D d		
f ff		syr ^p
a b e l	AGSUV ΓΑ fam Π((exc K)	R syr ^h
	AMΓ	R
D		
it vg	fam Π(K)	440 544 1515
	ESUV Δfam Π(exc K)	X
f g ^{1,2} q vg Clem ^{Alex}	EGHSUV ΓΑ fam Π (1780) go	syr ^{h,p}
it vg	AEGHMSUV ΓΑ fam Π go	X syr ^{h,p} aeth Amb Quaest
D		
	U fam Π(exc 1780)	251 270 280 1047
	A EFGHSV ΓΑ fam Π (1780)	Bas
	go	λ ^c 131 990 1582 2193 syr ^{hmg} aeth
D it vg	AW ΓΑ fam Π	R X λ ^c
	A	273 1582 2193

8 :32	f124	ικανων] om	bo	fam 13(174)
		βοσκομενων (TR)] βοσκομενην		fam 13(exc 69 124 174 230 543)
		TR cum	CLΔΞ bo	fam 1 fam 13 (174 230)
8 :33	f124	ωρησεν] ωρησαν		
	f124	η αγελη] add πασα α η		⊖ fam 13(69) syr ^{pa1}
	f124	κατα] add των χοιρων α κατα		fam 13(69)
8 :39	f124	υποστρεφε] υποστρεψον] υποστρεψαι] πορευου		1604
8 :43	f125	ουκ] και ουκ	ⲛ bo	157
	f125	θεραπευθηναι] add και διελογιζετο εν εαυτη λεγουσα εαν (syr ^c add απελθουσα) αψωμαι καν των ιματιων του Ιησου σωθησομαι		
	f125	υπ] απ] παρ	p75 BΞ	fam 13(69)
		TR et Or cum	ⲛLΔC	⊖ fam 1 fam 13 (exc 69)
8 :48		θαρσει θυγατερ (TR) cum	C Δ 892	⊖ fam 13 arm geo

D e r

b e d f f f g
l q v g syr^cAEFGHMPSV ΓA
geoX syr^h

D

syr^{c,s}

X 213 1396

544 1279

1279

D

syr^c

Ta

A

R 254

PΓ^fam II

8 uncials and very many others

q

AEHMPSUV fam II

R X syr^{h,p} aeth

9 :23		απαρνησασθω (TR) cum	p ⁷⁵ BC Δ	fam 1 fam 13
9 :28	f138 f139	ωσει] ως	L 579 1241	fam 13(13 69 1689) 28
	f138 f139	οκτω] εξ		1071
9 :30	f145	ανδρες] p δυο		syr ^{pal}
9 :36	f148	και αυτοι] αυτοι δε	sa	
	f148	εωρακασιν] εωρακαν	p ⁷⁵ B L 892	700
		] εορακασιν		Θ fam 13(exc 69 124 174 230 346 828 983)
		] εωρακεισαν		
		TR et Or cum	α C Δ	fam 1 fam 13 (69 124 174 230 346 828 983)
9 :44	f151	παραδιδουσαι] παραδοθησαι		700
		] παραδιδουσαι		fam 13(69)
9 :45		ερωτησαι αυτον (TR)		
		] ερωτησαι	α B L Δ	
		] om		fam 13(13)
		TR cum	p ⁷⁵ Σ	Θ fam 1 fam 13 (174 230)
	f151	αυτον] αυτο		fam 13(124)
9 :58		κλινη (TR)] κλινειν		
		] κλινει	33	fam 13(exc 124 174 230 828)

ΓΑ fam Π(652 1780) R X seven uncials and very many others.

MHT 4 16 348 472 1012 1047 1093 1187
1200 1216

L

it syr^c

1396 syr^h

D e

C^c X P^{45c} 21 47 50 213 246

fam Π(1780)

G

AEHMSUV FA
fam Π(

R W^c

544

AEFGHSUV ΓΑ

W^c X 229 1354

D e l q

16 1579

GM²

X Λ^c 213 251 348 485 661 713 716
990 1194 1279 1396 1424 1675

10: 1	f158	εβδομηκοντα] add δυο	P ⁷⁵ B sa	1604
		] add μαθητας		
		TR et Or cum	Λ'CLΔΞ bo	NΘ fam 1 fam 13 geo syr ^{pal} Cyr ^{Jer} Eus
10: 9	f159	ηγγικεν] ηγγισεν	E	
10:10		δεχωνται (TR)] δεξωνται		
10:19		διδωμι (TR) cum	ΔΥ 33	P ⁴⁵ NΘ fam 1(118 131) fam 13(exc 543) Eus
10:22		εαν (TR) cum	Λ'CL ΔΞ	NΘ fam 1
	f164	παρεδοθη] παραδεδοται		
	f162	βουληται] βουλεται		fam 13(69)
		] βουληθη	33	157
10:24	f165	ουκ] add ουδε		fam 13(69)
10:27	f166	σου1] om	B	
		εξ ολης της καρδιας (TR)		
		] om της	P ⁷⁵ B T	
		] εν ολη τη καρδια		
		TR cum	C Δ sa	NΘ fam 1(118) fam 13 arm syr ^{pal}
		εξ ολης της ψυχης (TR)] om		fam 1(131)
		TR cum	C Δ	NΘ fam 1(118) fam 13 arm syr ^{pal}

D ^a c ^c l r ² bg syr ^{c,s}	M	R 1047 Adam Epiph Homil-Clem
		7 267 945
b f q Ir Tert	AΓA famΠ	X syr ^{h,p} aeth Ambr Bas
D		713
D syr ^c Ir	AΓ fam Π (exc 1780)	C ^c W ^c syr ^{h,p} .
	AEGHMSUV Γ famΠ	X
	fam Π (exc 265 652 1478 1546 1780)	473 482 489 Hipp Just
	AA	X W ^c
	H	
e f vg syr ^c Tert	AΓA fam Π (exc 1478) go	X syr ^{h,p}
e f vg syr ^c Tert	AΓA fam Π (exc 1478) go	X syr ^{h,p}

10:27	εξ ολης της ισχυος (TR) cum C Δ		NΘ fam 1(118) fam 13 arm syr ^{pal}
	εξ ολης της διανοιας (TR)] om		
	] TR cum C Δ		NΘ fam 1(118) fam 13 arm syr ^{pal}
11: 2	ο εν τοις ουρανοισ (TR) cum CZ ΔΥ bo		Θ fam 1(exc 1) fam 13
f175, f176	ελθετω] ελθατω TR et Or cum	P ⁷⁵ C Δ 1241 B L	fam 13(exc 69 124 174 230) Θ fam 1
f175, f176	η βασιλεια σου] σου α η] om σου] add το πνευμα σου το αγιον εφ ημας και καθαρισατω ημας		565 700
	γενηθητω το θελημα σου ως εν ουρανω και επι της γης (TR) cum	λ' C Δ sa	Θ fam 1(exc 1)
11: 3 f181	το καθ ημεραν] σημερον TR et Or cum	bo P ⁷⁵ λ'(sine το) BZ	28 1071 Θ fam 1 fam 13
11: 5	μεσονυχτιου (TR)] μεσονυχτου] μεσανυχτιου] μεσωνυχτιου] μεσονυχτιω TR cum	L λ' BC Δ	fam 13(exc 230 1689) Θ fam 13(230 1689) fam 1

e f vg syr ^c Tert	AΓA famΠ (exc 1478) go	X syr ^{h,p}
D a b c ff ² i l q	Γ	
e f vg syr ^c Tert	AA fam Π (exc 1478) go	X syr ^{h,p}
D a b c e f ff ² i l q syr ^c	APW ΓA famΠ	X aeth syr ^{h,p}
	P	
D	AΓA famΠ(exc K 1546)	X
D		57
		162 Ny Max
D b c e f i l q	APGA famΠ	X aeth syr ^{h,p}
D a b c e f ff ² i l vg		2 71 106 300 2145 2430 aeth syr ^h
q syr ^c	fam Π (exc 652 1780)	syr ^{hmg,p}
D f		
		472 1574 Bas
	AΓfam Π	D ^c R Dam Epiph

11: 7	f182	παρεχε] παρεχετε	579	
11:24	f185	ζητουν] ευρισκειν] ζητων		p ⁴⁵ fam 13 (exc 230)
11:26	f185	επτα] p εαυτου] a πνευμα TR et Or cum	p ⁷⁵ L BLZ 1241 CA bo	fam 1 arm
11:27	f165	μαστοι] μασθοι		fam 1(118 209)
11:33		ουδεις δε (TR) cum κρυπτον (TR) cum	LΔΞ	Θ fam 1 p ⁴⁵ fam 1(exc 131) 28
11:34	f186	σωματος] add σου	bo	Θ
	f186	οφθαλμος ¹] add σου TR et Or cum	p ⁷⁵ L BC 1241 bo L	p ⁴⁵ fam 13(exc 346) Θ fam 1 arm
11:34	f186	ολον το σωμα (TR et Or) cum	bo	Θ fam 1 28
11:35	f188	The entire verse (TR et Or)] om	1241	
11:36	f187	The entire verse (TR et Or)] om		
12: 4		αποκτεινοντων (TR)] αποκτενοντων TR et Or cum	p ⁷⁵ B 892	fam 1 p ⁴⁵
12:19	f193	κειμενα] add σοι] om] p πολλα] αποκειμενα	bo sa 1241	N

syr ^{c,s}		Ta
	EGHSF fam Π(Π 1478 1546 1780)	543 ^c
D a c syr ^c	G	482 syr ^p
vg	AEHMSUV ΓΑ fam Π	RX
b f ff ² q	AA fam Π (exc 1780)	X aeth syr ^h
	Ω	661
D it vg		aeth syr ^p
D it vg	AMW	265 788 ^c 1047 aeth syr ^{h,p}
syr ^c	EGHSUV ΓΑ fam Π	X ^c
f r s syr ^c		X ^c 213 280 348 713
D a b e ff ² i		
D a b e ff ² i syr ^c		
D	GHS Λ fam Π (exc K 178 265 1313 1478)	X
syr ^s Clem ^{Alex}		
D a b c e i l r		
Clem ^{Alex}		348 1093 1279 2253 Bas

12:20		αφρων (TR) cum	λ' BLQT Δ	⊙
12:37	f199	ελθων] p κυριος	LQ γ 33	
	f198	πηρελθων] προελθων		
		] om		
12:38	f198	και εαν ελθη] καν	p ⁷⁵ λ' BLT 33 sa	⊙ fam 1(131) arm
		] add τη εσπερινη φυλαχη και ευρη ουτως ποιουντας οτι ανακλινει αυτοις και διακονησει αυτοις	TR et Or cum QΔΥ	N fam 13 107 geo
	f198	φυλαχη ¹] om	p ⁷⁵ λ' BLT 33 sa	fam 1(131) arm
		TR et Or cum	QΔΥ bo	N⊙ fam 13 1071 geo
	f198	και ²] καν	p ⁷⁵ λ' BLT 33 sa	⊙ fam 1(131) arm
		TR et Or cum	QΔΥ bo	N fam 13 10 geo
12:39	f121	τον οικον] την οικιαν	Υ	157 565
12:53	f202	διαμερισθησεται] διαμερισθησονται	p ⁷⁵ λ' BLT bo	p ⁴⁵ 157 1071 Eis
		TR et Or cum	Δ	⊙ fam 1 arm
12:53		εφ (TR) cum	L	fam 1
		αυτης ¹ (TR)] εαυτης	Υ 579	⊙N
		TR cum	p ⁷⁵ B L Δ	p ⁴⁵ fam 1

D	AEGHA	X	
			1207
syr ^c			
		X aeth syr ^p	
D it syr ^c Ir		Marcion	
f q vg	AEHMPSUVΓΛ fam II (K 652)	G ^c syr ^h Bas Dam	
D it syr ^c Ir		X aeth syr ^p Marcion	
f q vg	AEHMPSUVΓΛ fam II (K 652)	G ^c syr ^h Bas Dam	
		X aeth syr ^p	
f q vg	AEHMPSUV fam II (K 652)	G ^c syr ^h Bas Dam	
			047 213 245 472 477 660 954 1194 1279 1573 1579 1675
D it vg	U	18 48 59 63 150	Hil Pist
syr ^c Tert	A ΓΛ fam II	X 1349	aeth syr ^{h,p} Marcion
D	fam II (exc 652 1780)	1012 1038 1355	
it vg			
D	AΓ fam II	ν ^c X	

210

12:53	αυτης 2 (TR) cum	ΤΔΥ 33 1241	Θ fam 1
14:15	αρτον (TR) cum	P ⁷⁵ X BL Δ 1241 bo	NΘ fam 1(exc 131) fam 13 (exc 174) 157 1071 1604 Eus fam 13(69 124 174 346) 565 7 arm Θ Eus
14:16	f210 μεγα] μεγαν] om TR et Or cum	XBL Δ	
14:20	ετερος (TR)] αλλος		
	f212 εγημα] ελαβον	bo	syr ^{pal}
15:23	f218 φαγοντες] φαγωμεν	bo	syr ^{pal} arm
16: 2	f200 δυνηση] δυνη TR et Or cum	P ⁷⁵ X B L Δ	Θ fam 13 N
16:16	εως (TR) cum	Δ	NΘ fam 13 (174 230)
	f204 Ιωαννου] Ιωανου	P ⁷⁵ B	
16:17	f221 μιαν] p κερατιαν	B sa	
	f221 κερατιαν] κερεαν	P ⁷⁵ B L	NΘ fam 13(exc 124 174 230)
16:19	f222 βυσσον] add και		
16:22	f223 του Αβρααμ (TR et Or) cum		fam 13 1071
18:11	ωσπερ (TR) cum	P ⁷⁵ X B Δ	NΘ fam 13
19:12	f227 επορευθη] επορευετο	579	157
	f227 εαυτω] om		
19:24	f231 την μιαν] om		
	f231 δοτε] απενεγκατε		

it vg	ΑΓΑ famΠ	X ^c X 2349
D it vg	AGH _Δ famΠ(X652) P go	16 213 251 348 477 713 1012 1093 1187 1216 1279 1579
D Clem ^{Alex}	ΑfamΠ(178 652 1313)	B ^c Π ^c 472 998 1279
e	AP ΓfamΠ (exc 178 652 1313)	X R Bas
D it		
D it syr ^{c,s}		syr ^p
D it vg		syr ^{h,p} aeth
D e ff ²	PW go	472 713 1229 syr ^{h,p}
	ΑΓΑ fam Π (exc 1546)	R X
D	ΑΡΓΑ famΠ	
D		syr ^{h,p}
D	ΑΡΓΑ	X
D		
	W	71 280 659 1279 Epiph
	ΑΓΑ famΠ	X
D	H	
D it syr ^{c,s}		
D a e s		
D		

19:24	f231	εχοντι] α τας			fam 13(exc 124 174 230) arm
19:40	f236	κεκραξουσιν] κραξουσιν	λ'BL 1241		
		] κεκραξονται			№ fam 13
		] κραξονται			
		] κεκραξονται			
19:42		σου ² (TR)] om	λ'BL		⊙
		TR cum	Δ bo Cyr ^{Alex}		N fam 1 fam 13(124 174 230 346 828 1689) arm Eus
19:43		περιβαλουσιν (TR)			
		] βαλουσιν			
		] επιβαλουσιν			
		] παραβαλουσιν			N
		TR cum	ΒΔ		fam 1 fam 13 157 700 Eus
22:37	f198	ειμι] ρ υμων	p ⁷⁵ λ'BLT 579		
		TR et Or cum	QΔ		№ fam 1 fam 13
23:17		The entire verse (TR)] om	p ⁷⁵ B L T 1241 bo sa		
		TR cum	λ' Δ		⊙ fam 13(exc 69) fam 1 157 1604 arm
23:21		σταυρωσον ^{bis} (TR)] om pr			
		TR cum	L Δ		⊙ fam 1 fam 13
23:43	f248	εση] α μετ	C		syr ^{pal}
	f248	τω] τη	T		
23:45		και εσκοτισθη ο ηλιος (TR) cum	Q Δ		⊙ fam 1 fam 13 syr ^{pal}

c ff² i q syr^{c,s}syr^p aeth

D

famΠ

Ir

259

a syr^c

ΑΓΑ famΠ go

aeth syr^{h,p} Bas

D

G

ΑΩΓΑ famΠ

R C^c 213 713 1012c f ff² i l vg

713

a b e q

ΑΓΑ famΠ

X Bas Chr

a

A famΠ(exc 178
652 1478 1780)

482

D b e f ff² l
vg
it vgΓΑ famΠ(178 1478
1780)X syr^{h,p}

UW

21

ΑΡΓΑ famΠ

X

D f ff² l q vg
syr^c

ΑΓΑ famΠ

RXC^c syr^p

23:46	f252	ο Ιησους] α φωνησας	sa		
		] α φωνη	C		syr ^{pal}
		] om			
	f252	χειρας] χειρα			
	f252	σου] add πατερ	T		
		παρθησομαι (TR)			
		] παρατιθεμαι	P ⁷⁵ BCQ 33		⊙ Eus Cyr ^{Jer}
		TR cum	LΔ		fam 13
	f252	και ταυτα] τουτο δε	P ⁷⁵ BC		
		] και τουτο			⊙ fam 13(exo 174 230)
		] τουτο	L sa		
		] ταυτα			
		] om			
		TR et Or cum	Q Δ		fam 1 fam 13 (174 230) arm
	f252	ειπεν εξεπνευσεν] om			
24:32	f256	ην] α ημων			
	f256	καιομενη] κεκαλυμμενη			
		] βεβαρημενη	sa		
		TR et Or cum	P ⁷⁵		⊙ fam 1 fam 13 et multi

D ff ²		1187
		Marcion
	A	Epiph
	AMUP famII(exc 178 652 1313 1780)	X 251 372 1229 2430 Just
	EGHSV Δ famII(178 652 1313 1780)	1200 Dial
D		71 248
b d e l q	MPfamII(exc 178)	aeth Amb Bas
		22 syr ^D
syr ^c		
		X 29 64 213 247
f ff ² vg	ΑΓΑ fam II (178)	C ^c syr ^h
		X 29 64 213 247
D c		sa ^c
D c		sa ^c
syr ^{c,s}		

CHART II - 2

VARIANTS FROM ORIGEN AND/OR THE TR

MARK

(HOMILIES)

217

MARK

VERSE

REF. for
ORIGEN

VARIA NTS

ALEXANDRIAN

CAESAREAN

12:23

ουν (TR)] p αναστασει

892 sa

W @Σ fam 1
28 700 1071

arm

fam 13(124 543)

TR cum

33 579

οταν αναστωσιν (TR) cum

@ fam 1 fam

13(13 69 124)

28 157 700 1071

arm geo

12:23

XXXIX

αυτων } om
 } αυτη
 } των επτα

Δ 579

fam 1(excll8)

XXXIX

εσται } εστιν
 } εστω
 } γινεται

579

1342

@

XXXIX

γυνη } om
 } η γυνη

565

13

WESTERN

BYZANTINE

UNCLASSIFIED

D a b^{ff} i l r
vg syr^s

G

73 299 565 syr^{h,p}

AKMT

C^o 242 syr^{h,p} aeth

a ff² g² i l q
vg syr^s

AII go

X 22 syr^h

r

692
91 299

E

D

A

472

CHART II - 2

VARIANTS FROM ORIGEN AND/OR THE TR

MATTHEW

(HOMILIES)

MT. VERSE	REF. for ORIGEN	VARIANTS	ALEXANDRIAN	CAESAREAN
1 : 2	XXVIII	Ισαακ ^{bis}] Ισακ ^{bis}	ⲁ	
	XXVIII	Ιουδαν] Ιουδα		157
1 : 3	XXVIII	Ζαρα] Ζαρε	ⲡ ¹ B	
1 : 18	XXVIII	Ιησου Χριστου] Χριστου Ιησου	B	
	XXVIII	γεννησις] γενεσις	ⲁ ¹ BC ΔZ bo	ΘΣ fam 1(exc 209) 1604 Eus
		TR et Or cum	L 33 892 1241 sa	fam 1(209) fam 13 28 157 700 arm geo
	XVII	ευρεθη] ηυρεθη		fam 1(exc209)
4 : 8	XXX	του κοσμου] της γης		
10:34	XIII	ουκ ηλθον βαλειν ειρηνην (Or. adds επι την γην)] om		fam 1(118 209)
18:10	XXXV	του εν ουρανοις] του εν τοις ουρανοις	33 892 bo	ⲘΦ Eus

WESTERN

BYZANTINE

UNCLASSIFIED

	PSW	259 372 399 482 1582 syr ^h Max Ps-Ath
it vg syr ^{c,s} Ir Aug	EMUV Ffam II	syr ^p aeth Epiph
		1582 Epiph 1093 syr ^h
	Γ	
D	V	4 262 273 477 517 566 655 954 1187 1279 1295 1473 1515 1573 1588 1599 Bas

CHART II - 2

VARIANTS FROM ORIGEN AND/OR THE TR

JOHN

(HOMILIES)

<u>JOHN</u> VERSE	REF. for ORIGEN	VARIANTS	ALEXANDRIAN	CAESAREAN
9 :39	XVI	κριμα] κρισιν	Δ	
	XVI	τουτον] om	p66 1241	1071
	XVI	ηλθον] εληλυθα] p εγω	p75 579 892 p66 Ath	arm
14:27	XIII	ειρηνην] add διδωμι και		fam 13(124)

WESTERN

BYZANTINE

UNCLASSIFIED

1293

D it

1321 Chr

CHART II - 2

VARIANTS FROM ORIGEN AND/OR THE TR

LUKE

(HOMILIES)

<u>LUKE</u> VERSE	REF. for ORIGEN	VARIANTS	ALEXANDRIAN	CAESAREAN
1 :43	VII	με] εμε TR et Or cum	λ' B CLΔΞ	⊙ fam 1 fam 13
1 :44	IV	εν αγαλλιασει] p βρεφος TR et Or cum	Δ 579 1241 bo λ' BCLΞ	⊙ fam 1(118 131 209) fam 13(69 124 174 230 983 1689) fam 1(1) fam 13(exc 69 124 174 230 983 1689)
1 :48	VIII	επεβλεψε (ν)] add κυριος		
1 :63	IX	εστι (ν)] εσται IX το] om TR et Or cum	C 1241 BLΞ 579 λ' C	fam 1(exc 131) 565 700 ⊙ fam 1 fam 13
1 :68	X	κυριος] om	W sa	Eus
	X	τω λαω] του λαου	W	
	X	επεσκεψατο] επισκεψατο		
1 :69		τω οικω (TR) cum του παιδος (TR) cum	Δ C Δ	⊙ fam 1(exc 1) ⊙⊙
1 :75	X	πασας τας ημερας] πασαις ταις ημεραις TR et Or cum	P ⁴ BLW 579 λ' C	565 ⊙ fam 1 fam 13
1 :76	X	και ου] add δε TR et Or cum	BCL 33 bo Δ	⊙ fam 1 fam 13 arm

WESTERN	BYZANTINE	UNCLASSIFIED
D	ΑΓΑ famΠ	λ ^c
	ΑΓΑ famΠ go	C ^c syr ^h Chron
D b e f ff ² g l q vg	F	
D	U fam Π(1346)	047 482 660 990 1223 1396 syr ^{hmg}
D	A fam Π	B ^c
it syr ^s Cyp		
b f ff ² q r	A	
	AEFGHSUV ΓΑ famΠ (exc 1478)	W ^c R O ^c Chron
	ΑΓΑ famΠ	RW ^c
D	A famΠ	
D		R 72 ^{mg}
vg Ir	ΑΓΑ fam Π go	O ^c W ^c syr ^{h,p} aeth Chron

1 :76	X	προ προσωπου] ενωπιον	P ⁴ λ' BW bo sa	
		TR et Or cum	CL Δ	0 © fam 1 fam 13
	X	κυριου] του κυριου	P ⁴ bo	
2 :12		τη φατνη (TR) cum	1241	157
2 :14		ευδοκια (TR) cum	L Δ Ξ bo Cyr ^{Alex}	© fam 1 fam 13 arm Eus
2 :21	XIV	εκληθη] ανομασθη		
	XIV	κληθεν] λεχθεν	λ	
2 :22	XIV	ωτων] αυτου		©
		TR et Or cum	λ BL ΔΞ	© ^c fam 1 fam 13
2 :35	XVII	δε] om	BLW Y 579 bo	
2 :40		σοφιας (TR) cum	sa λ' Δ Cyr ^{Alex}	N© fam 1 fam 13
2 :49	XX	ηδαιτε] ηδητε		fam 13(excl24 174 230)
		] οιδατε	W sa Cyr ^{Alex}	
		TR et Or cum	bo	N© fam 1 fam 13(124 174 230) a rm Cyr ^{Jer}
	XX	μου] om	W	
	XX	ειναι] p με	W	© fam 1(exc 13 fam 13(exc 124 174 230) Cyr ^J
		TR et Or cum	Cyr ^{Alex}	N fam 1(131) fam 13(124 174
2 :51		ρηματα ταυτα (TR) cum	CL Δ	N© fam 1 fam 13 Eus
3 : 3	XXI	την] om	BLW Y 579	N
		TR et Or cum	λ' C Δ bo	© fam 1 fam13 Eus

D it vg Ir	ΑΓΑ famΠ	RW ^c Chron
	Ω fam Π(κ)	F ^c 251 1093 1187 1355 1606
	PGA famΠ	Λ ^c B ^c syr ^{h,p} aeth Bas Chr Const Epiph Iac Thaum Thdot
D		
f syr ^s		245
D syr ^c		21 209 sa ^b Chron
	ΑΓΑ famΠ	RX
D	ΑΓΑ famΠ	X
D a b c e f ff ²		225 282 660 1424 syr ^{h,p} Thdrt
l q Ir Tert		
g vg	fam Π(exc 1546 1780) go	aeth Dial Did Epiph Thdrt Phot
D syr ^{cms} Ir Tert		348 1047 1279 1515 1579 Did Epiph Thdrt
	fam Π	Phot
b c ff ² vg syr ^c	ΑΓΑ famΠ(exc 1546)	Λ ^c X aeth
	A	
D	ΓΑ fam Π	X Chron

3 : 6	XXII	θεου] κυριου			
3 : 8	XXII	καρπουξ αξιους] καρπον αξιον	W		
		] αξιους καρπους	B		
		TR et Or cum	Λ'CL ΔΣ		NΘ fam 1 fam 13 arm Eus
	XXII	αρξησθε] δοξητε] αρξητε] αρξασθαι	L Ψ		1604
	XXII	εαυτοις] αυτοις	L		
	XXII	πατερα] οτι πατερα	L 33 579		Θ 157
3 :20		εν τη φυλακη (TR) cum	bo sa C Δ		NΘ fam 1(118 131) fam13
3 :23		ων ως ενομιζετο υιος (TR)] ων υιος ως ενομιζετο] ως ενομιζετο υιος	Λ'BL' Ath		fam 1 NΘ fam 13(exc 174 230) Eus
		TR cum	Δ		fam 13(174 230)
	XXVIII	Ιωσηφ] του Ιωσηφ	892		N fam 1 1071
4 : 3	XXIX	τω λιθω τουτω ινα γενηται αρτος] ινα οι λιθοι ουτοι αρτοι γενωνται			
4 : 4	XXIX	αλλ επι παντι ρηματι θεου] om]add εκπορευομενω δια στοματος a θεου	Λ'BLW 1241 bo sa		fam 13(788) fam 1(118 209) 157 1071
		TR et Or cum	Δ		NΘ fam 1(exc 118 209) fam 13 (exc 788) arm
4 :18		ευαγγελιζεσθαι (TR) cum			Eus
7 :27		εγω a αποσελλω (TR) cum	Δ 33		Θ fam 13

D		
D r		1012 2145
vg syr ^c	ΑΓΑfam Π	X
	Γ	713 1012 1200 2145
D		
syr ^c		syr ^p
	ΑΕFG HSUV Γ	X
		Epiph
	ΑΓΑfam Π	X
	ΗΓ	4 ^o 273 472 954
D		
syr ^s	AEGV	Π ^c 788 489 ^{mg} 544 213 713 1093 1194 1574
D it vg	ΑΓΑ famΠ go	W ^c syr ^{h,p}
Tert	AEGHMSUV ΓΑ famΠ go	517 X syr ^{h,p} aeth

7 :27	X	προ προσωπου σου] om] σου	Ξ	
10:27	XXXIV	σου ¹] om	B	
	XXXIV	σεαυτον] εαυτον	579	N fam 13(exc 174 230) 28 157 1071
10:36		τις ουν (TR) cum	C Δ	@ fam 1(131) syr ^{pal} arm
19:24	XXXIX	εχοντι] α τας		fam 1 fam 13 (exc 124 174 230)
19:30		εφ ον (TR)] εφ ω		
19:44		επι λιθω (TR) cum	C Δ	fam 13(exc 124)
23:21		σταυρωσον ^{bis} (TR) cum	L Δ	@ fam 1 fam 13

57

H

AFV & fam Π(1546 X 4^o 16 21 229 245 251 265 291 399
 1780) 440 482 489 544 655 660 661 716 726
 990 1038 1093 1223 1229 1279 1375 1355
 1574 1582 1675 2193 Bas

ΑΓΑ famΠ

X syr^{h,p} aethc ff² i q syr^{c,s}aeth syr^p

Γ

AEGH fam Π(K A^o
 178 1313 1478 1780)
 MUV

ΑΡΓΑ famΠ

X

TABLE I - 1
NUMBERS OF ORIGEN'S QUOTATIONS

TABLE I - 1
 NUMBERS OF ORIGEN'S QUOTATIONS

<u>Book</u>	<u>In Commentary</u>	<u>In Homilies</u>	<u>Total</u>
Matt	33	20	53
Mark	13	1	14
Luke	261	131	392
John	26	6	32
Acts	4	1	5
Rom	16	4	20
I Cor	22	6	28
II Cor	6	2	8
Gal	3	4	7
Eph	4	1	5
Phil	5	6	11
Col	6	6	12
I Thess	2	0	2
II Thess	1	0	1
I Tim	4	0	4
II Tim	3	0	3
Heb	5	1	6
Jas	1	0	1
I Pet	4	1	5
I John	7	0	7
Rev	1	1	2
<u>Total</u>	<u>427</u>	<u>191</u>	<u>618</u>

* The figures indicate the numbers of verses quoted.

TABLE I - 2
ORIGEN'S SINGULAR READINGS
AND
HIS AGREEMENTS AND DISAGREEMENTS
WITH THE T. R.

TABLE I - 2
 ORIGEN'S SINGULAR READINGS AND
 HIS AGREEMENTS AND DISAGREEMENTS WITH THE T. R.

A. In Commentary.

<u>Book</u>	<u>Singular</u>	<u>With</u>	<u>Against</u>
Luke: Chaps.			
1- 6	56	39	22
7-19	30	60	58
20 ff.	5	10	5
<hr/>			
Total	90	109	85
Matthew	9	23	5
Mark	4	15	10
John	1	4	0

B. In Homilies.

Luke: Chaps.			
1- 6	29	29	23
7-19	8	5	13
20 ff.	0	0	3
<hr/>			
Total	37	34	39
Matthew	6	9	5
Mark	0	3	2
John	0	4	0

TABLE II
COMBINATION OF TEXTS

TABLE II

COMBINATION OF TEXTS

1. Variants from the T. R. in the commentary.

<u>Book</u>	<u>ACWB</u>	<u>ACW</u>	<u>ACB</u>	<u>AWB</u>	<u>AC</u>	<u>AW</u>	<u>AB</u>	<u>CW</u>	<u>CB</u>	<u>WB</u>	<u>A</u>	<u>C</u>	<u>W</u>	<u>B</u>
Luke:														
1-6	2		5		2			2			4	1	2	
7-19	10	3	9		6	1	1		5		2	7	7	1
20ff		1				3					1		1	
Total	12	4	14		8	4	1	2	5		7	8	10	1
Matt.		1			2								2	
Mark	1	1			1			5			2			
John														1

2. Witnesses which support both the T.R. and Origen in the commentary.

Luke:														
1-6	11		7					1	1					
7-19	2		12						1			1		
20ff			2											
Total	13		21					1	2			1		
Matt.	1		7						2					
Mark	1		2						1					
John	5		3											

NOTE: The abbreviations for the combinations of texts should be read as follows: ACWB stands for the combination of the texts of the Alexandrian, the Caesarean, the Western, and the Byzantine; AC for the combination of the Alexandrian and the Caesarean; etc.

TABLE II (continued)

3. Variants from the T. R. in the homilies.

<u>Book</u>	<u>ACWB</u>	<u>ACW</u>	<u>ACB</u>	<u>AWB</u>	<u>AC</u>	<u>AW</u>	<u>AB</u>	<u>CW</u>	<u>CB</u>	<u>WB</u>	<u>A</u>	<u>C</u>	<u>W</u>	<u>B</u>
Luke:														
1-6	6	2	1		2	1	1	1	1		1	1	4	
7-19	2		2		2							2		
19ff						1							1	1
Total	8	2	3		4	2	1	1	1		1	3	5	1
Matt.					1					1	1			1
Mark		1	1											
John	(Impossible to make this table.)													

4. Witnesses which support both the T.R. and Origen in the homilies.

Luke:														
1-6 only.														
	5		3						2					
Matt.			1											

5. Variants from both the T.R. and Origen where they agree in the commentary.

Luke:														
1-6		2	3		2			1		1	3	2	3	
7-19	3	3	3		2	3	1	4	1		4	7	9	
20ff						1					3	1	1	
Total	3	5	6		4	4	1	5	1	1	10	9	13	1

6. Variants from both the T.R. and Origen where they agree in the homilies.

<u>Book</u>	<u>ACWB</u>	<u>ACW</u>	<u>ACB</u>	<u>AC</u>	<u>AW</u>	<u>AB</u>	<u>CB</u>	<u>A</u>	<u>C</u>	<u>W</u>	<u>B</u>
Luke:											
1-6		3	6	4	3			7		4	1
7-19			2			1		1	1		
<hr/>											
Total		3	8	4	3	1		8	1	4	1
Matt.	1						1				
Mark			1	1							
John		1		1							

7. Witnesses which support the T.R. where it differs from Origen in the Commentary.

<u>Book</u>	<u>ACWB</u>	<u>ACB</u>	<u>AWB</u>	<u>AC</u>	<u>AB</u>	<u>CB</u>	<u>A</u>	<u>C</u>	<u>W</u>	<u>B</u>
Luke:										
1-6	2	2	1					1		
7-19	7	17		2		1		1	2	
20ff	2	2								
<hr/>										
Total	11	21	1	2		1		2	2	

8. Witnesses which support the T.R. where it differs from Origen in the homilies.

Luke:										
1-6	2	5								
7-19		2								1
20ff		1								
<hr/>										
Total	2	8								1
Mark										
					1	1				

NOTE: The figures in 2, 4 and the following are gained from the charts only. Therefore, they should be recognized not to be conclusive as far as they are listed in the charts under a certain condition. Cf. the text, p.

TABLE III
READINGS SUPPORTED BY
ONE SINGLE MS OR SMALL GROUP OF MSS

TABLE III

READINGS SUPPORTED BY
ONE SINGLE MS OR SMALL GROUP OF MSS1. Commentary.

<u>Book</u>	<u>Verse</u>	<u>T. R.</u>	<u>Origen</u>	<u>Alex.</u>	<u>Caes.</u>	<u>West.</u>	<u>Byz.</u>
<u>Mark</u>	5:34	υπαγε	πορευου		ΘNE 565 700		
	6: 7	ηρξατο αυτους απο- στελλειν] απεστειλεν			565	D syr ^S	
		δυο δυο] ανα δυο			565	D	
		και εδιδου] δους			565	D (Some old Latin)	
	9:28	επηρωτων] ηρωτων			fam 1. (exc. 118)	D 28	
	10:21	δε] om			W		

Total number:

With Caesarean supports	6	pre-Caes.	3
		C.	5
		Misc.	1
With Western supports	4	D	4

<u>Matt.</u>	2: 6	εκ σου] εξ ου	Λ C	565	D
	5:44	και] om			D
	10:42	ποτηριον] add υδατος sa			D it vg syr ^{C,S}

Total number:

With Alexandrian supports	2
With Caesarean support	1 (C)
With Western support	3

TABLE III (continued)

<u>Book</u>	<u>Verse</u>	<u>T. R.</u>	<u>Origen</u>	<u>Alex.</u>	<u>Caes.</u>	<u>West.</u>	<u>Byz.</u>
<u>Luke; Chaps. 1 - 6</u>							
1:11	αγγελος		ο αγγελος		f13(543)		
	29	διεταραχθη	εταραχθη		565	D	
	42	γυναιξι	γυναιξιν	E	Θ f13		f.Π
	56	εμεινε	εμεινεν	E	Θ		f.Π (exc. 1346)
2:24	ειρημενον		γεγραμμενον			syr ^s it	
	25	ιδου	om		N	D	
	26	αυτω	om	bo		D it	
		κεχρηματισμενον					
		κεχρηματισμενος		bo		D it	
		πριν η	εως αν		syr ^{pal} arm	syr ^c	
4: 5	οικουμενης		γης	W			
5:27	ονοματι		καουμενον	C	157		

Total number: Two readings (1:42, 1:56) can be taken out from the consideration.

With Alexandrian supports	5		
With Caesarean supports	5	:	PC 1
			C 1
			Misc 3
With Western supports	6		D 4
			it 3
			syr 2

Luke: Chaps. 7-19.

8:16	καλυπτει		καλυφα ι	157		
	27	οικια	οικω		D	
	32	εκει	om			W
	39	Ιησους	Θεος	579 bo f1(exc. 131)		
				Cyr ^{Alex}		

TABLE III - 1 (continued)

<u>Book</u>	<u>Verse</u>	<u>T. R.</u>	<u>Origen</u>	<u>Alex.</u>	<u>Caes.</u>	<u>West.</u>	<u>Byz.</u>
8:43	ιατρος	προαναλωσασα					
		ολον τον βιον]	om	P ⁷⁵ B	arm ^{pal}	syr ^s	
9:34	εγενετο	]	om	sa	sy ⁷⁰⁰		
	και	]	om		1604		
					N 700		
					1604		
45	αυτον	]	a	επερωτησαι	f 13	vg	
					(exc.		
					174 230)		
					565 1071		
10:24	και βασιλεις]	om				D Tert	
27	εξ ολης της καρδιας]				f 1(
	εν ολη καρδια				exc.		
					118)		
11: 9	ζητειτε και ευρησετε]				157		
			om			syr ^c	
10	γαρ	]	om				(683=un-
12:18	τουτο ποιησω]	om				syr ^c	classified)
	οικοδομησω]	ποιησω				D it	
20	αφρων	]	αφρον		f 1	syr ^{c,s}	
37	ευρησει	]	ευρη			D it Ir	
						Clem ^{Alex}	
53	αυτης ¹	]	om	Λ' Δ	Eus	l Tert	
				bo			
14:13	πτωχους	]	add και		θ		
19	εχε με παρητημενον						
	και δια τουτο ου					D	
	δυναμαι ελθειν						
20	ετερος	]	add ο		1604		Ω
18:20	μη μοιχευσης]						
	ου μοιχευσεις					D	

TABLE III -1 (continued)

<u>Book</u>	<u>Verse</u>	<u>T. R.</u>	<u>Origen</u>	<u>Alex.</u>	<u>Caes.</u>	<u>West.</u>	<u>Byz.</u>
	18:20	μη φονευσης]					
		ου φονευσεις				D	
	19:43	περιβαλουσιν]					
		παρεμβαλουσιν		Ⲛ CL	Eus		
				33			

Total Number: One reading (11:10) can be taken out from the consideration, it is supported only by one MS which never appears again in the entire scope of this study, and also this is an omission of a conjunction. Therefore, the total numbers in this section are as follows:

With Alexandrian supports	4		
With Caesarean supports	12	:	PC 4
			C 4
			Mis 8
With Western supports	12		
With Byzantine supports	1		

Luke: Chaps. 20ff.

22:27	υμων] add ουχ ως ο ανα-					
	κειμενος αλλ					D
23:46	παραθησομαι] παρα-					
	τιθημι					
24:32	εν ημιν] om			529 892	f 1	D
				P ⁷⁵ B		D vg ^s
						syr ^e

Total number:

With Alexandrian supports	2		
With Caesarean support	1	(PC)	
With Western supports	3		

TABLE III (continued)

2. Homilies.

<u>Book</u>	<u>Verse</u>	<u>T. R.</u>	<u>Origen</u>	<u>Alex.</u>	<u>Caes.</u>	<u>West.</u>	<u>Byz.</u>
<u>Mark</u>	(None)						
<u>Matt.</u>	1: 2	δε ¹	] om		f13(		syr ^{c,s}
					346)		
					syr ^{pal}		
	4:10	γαρ	] om			vg Ter	
						Ir	
	10:34	ειρηνην ²	] add επι την γην				syr ^c
	18:10	μου	] om				Ir H
	23:38	ερημος	] om		BL		
					bo sa		syr ^s

Total number:

With Alexandrian supports	2
With Caesarean supports	1
With Western supports	5
With Byzantine support	1

Luke: Chaps. 1-4.

1:15	εκ κοιλιας	] εν τη κοιλια	W	syr ^{pal}	
16	επι	] προς		f1(	U
				exc.	
				118 209)	
				565	
26	η ονομα Ναζαρετ	] om			D
29	διεταραχθη	] εταραχθη		565	D

TABLE III - 2 (continued)

<u>Book Verse</u>	<u>T. R.</u>	<u>Origen</u>	<u>Alex. Caes.</u>	<u>West.</u>	<u>Byz.</u>
1:43	ελθη	] p μου			(syr ^p 1675)=Uncl.
57	αυτην	] om			(998) =Uncl.
63	εστι	] εστιν	Ε	Θ	f Π (exc. 1346)
64	παραχρημα.	] add ελυθη			D
2: 8	φυλακας	] τας φυλακας			D
3: 2	επι ²	] προς	Δ	Θ 28	
17	αυτου ³	] om	bo		D it

Total number: 2 readings (1:57, 63) can be excluded from consideration, making the corrected total number as below.

With Alexandrian supports	3
With Caesarean supports	4 : PC 2 C 3 M 1
With Western supports	5
With Byzantine supports	1

Luke: Chaps. 7 - 19.

10:35	δυο δηναρια]	p εδωκεν	P ⁷⁵ B	P ⁴⁵	
	αν	] εαν	P ⁷⁵ B	P ⁴⁵	arm f Π
36	πλησιον	] p γεγονεται		f1(	syr ^{c,s} exc. 118 209)
12:58	γαρ	] om		arm	syr ^{pal} syr ^{c,s}

TABLE IV
RELATIONSHIP OF PRE-CAESAREAN AND CAESAREAN
WITH OTHER TEXTS

TABLE IV

RELATIONSHIP OF PRE-CAESAREAN AND CAESAREAN
WITH OTHER TEXTS1. Commentary.

Combination of texts	Luke				Matt.	Mark
	1 - 6	7 - 19	20ff	Total		
AB+PC		4		4	2	
+D		5		5		
AB+C	1			1		
+D	. . . . .			0		
AB+PC+C		4		4		1
+D	1	3		4		
B+PC		1		1		
+D	. . . . .			0		
B+C	. . . . .			0		
+D	. . . . .			0		
B+PC+C	. . . . .			0		
+D	. . . . .			0		
A+PC	1			1		
+D	. . . . .			0		
A+C		1		1		
+D		1		1	1	
A+PC+C	. . . . .			0		
+D		1		1		1
PC	1	6		7		2
+D		1		1		1
C	2	3		5		
+D	1	1		2		3
PC+C	1	4		5		1
+D	. . . . .			0		1
=====						
AB(without PC & C)	2			1		
+D				1		
D without PC & C	2	7		2	1	

*PC= P⁴⁵ fam 1 fam 13 28 W; C= 0 565 700.

TABLE IV (continued)

2. Homilies.

Combination of texts	Luke				Total	Matt.	Mark
	1 - 6	7 - 19	20ff				
$\mathcal{A}B+PC$		1			1		
+D	1	2			3		1
$\mathcal{A}B+C$	. .	. .	. .	. .	. 0		
+D	2				2		
$\mathcal{A}B+PC+C$	. .	. .	. .	. .	. 0		
+D	3	1			4		
B+PC		2			2		
+D	. .	, ,	, ,	. .	. 0		
B+C		1			1		
+D	. .	. .	. .	. .	. 0		
B+PC+C	. .	. .	. .	. .	. 0		
+D	. .	. .	. .	. .	. 0		
$\mathcal{A}+PC$						1	
+D	. .	. .	. .	. .	. 0		
$\mathcal{A}+C$	. .	. .	. .	. .	. 0		
+D	. .	. .	. .	. .	. 0		
$\mathcal{A}+PC+C$	. .	. .	. .	. .	. 0		
+D	. .	. .	. .	. .	. 0		
PC		1			1		
+D	. .	. .	. .	. .	. 0		
C	1				1		
+D	1				1		
PC+C	2				2		
+D	1				1		
=====							
$\mathcal{A}B$						1	
+D	1		1		2		
D	1		1		2		

TABLE V
FREQUENCY OF INDIVIDUAL MSS

1. In Commentary
2. In Homilies.

TABLE V
 FREQUENCY OF INDIVIDUAL MSS

1. Commentary.

<u>Book</u>	<u>Num.</u> <u>of</u> <u>Freq.</u>	<u>MSS</u>	<u>Versions</u>	<u>Fathers</u>
<u>Mark</u>	6	565; D		
	4	fam 1		
	3	C 579; 28 700	bo; geo	
	2	ΑΙΑ33; ΘΣ fam 13	sa; syr ^s it vg	
	1	B 892; NW 157; W; FMUΩ	arm	
<u>Matt.</u>	3	Α ; D	sa; syr ^{c,s}	
	2	B; fam 1	bo; geo; vg	Ir Tert
	1	C: 565	it	
<u>John</u>	1	fam II(652)		
<u>Luke: Chaps. 1 -6.</u>				
	6	Α ; D		
	5	L: W		
	4	B	it	
	3	C; 565; fam II	bo	
	2	33; fam 1 fam 13 1071, 157; Γ	arm syr ^{pal}	
	1	579 892; NO 700 1604; AFMUΩ	sa; vg; go	Eus Cyr ^{Alex}

* The MS W has two different text-types in Mark.

TABLE V (continued)

Book	Num. of Freq.	MSS	Versions	Fathers
<u>Luke: Chaps. 7 -19.</u>				
	23	D		
	21	ⲗ		
	18	P ⁷⁵ L		
	16	B; fam 1		
	14		arm	
	12	⊖		
	10	157		
	9	W(as Byz.) ^Δ	bo; vg	
	8	E	syr ^{pal} ; syr ^c	
	7	579 1241; fam 13 700 1604; M	syr ^s	
	6	fam Π UΓ		Cyr ^{Alex}
	5	Δ ; P ⁴⁵ 1071		
	4	T Ψ ; N	it	Clem ^{Alex} Tert
	3	CQ 33 892; AV	sa	Eus
	2	565: ES	go	
	1	28; KPΩ		Cyr ^{Jer} ; Ir

Luke: Chaps. 20ff.

	4	D		
	3	P ⁷⁵ B		
	2	ⲗ 579		
	1	CLT 892; fam 1	bo sa; syr ^c vg	Cyr ^{Alex} ; Cyr ^{Jer} Eus

TABLE V (continued)

2. Homilies.

Book	Num. of Freq.	MSS	Versions	Fathers
<u>Mark</u>	2	ⲚⲔⲐⲘⲘⲔⲩ		
	1	33 579 892 1342; ⲘⲔⲩ 28 157; D; EF HSUVY ΓΩ	sa; geo; go	
<u>Matt.</u>	1	ⲚⲔⲐ; fam 13(346); H	bo sa: syr ^{pal} ; syr ^{c,s}	Ir
<u>Luke: Chaps. 1 - 4.</u>				
	13	D		
	8	B		
	7	ⲚⲔⲩ		
	6	L		
	5	Ⲑ		
	4	Δ ; fam 1 fam 13 28 565; A fam II Δ		Eus
	3	E 33; 1071; UEGH	syr ^{pal} ; go	Cyr ^{Alex}
	2	700 1604; MRⲔⲩ	bo	
	1	C 579; NΣⲘ 157; KPS	arm; it vg.	Cyr ^{Jer} ; Ir Ath
<u>Luke: Chaps. 7 -19.</u>				
	7	B		
	4	ⲚⲔ		
	3	P ⁷⁵ ⲩ ; P ⁴⁵ fam 1; D; fam II		
	2	E 892; Ⲑ 1071 1604		
	1	33 579 1241; NΣ 28; FSUA		Cyr ^{Jer} ; Tert

TABLE V - 2 (continued)

Book	Num. of Freq.	MSS	Versions	Fathers
<u>Luke</u> :	<u>Chaps. 20</u>	<u>off.</u>		
	2	D		
	1	P ⁷⁵ BT; W		Cyr ^{Alex} ; Eus

TABLE VI
RELATIONSHIP OF λ AND B
IN SUPPORTING ORIGEN

1. In Commentary.
2. In Homilies.

TABLE VI
RELATIONSHIP OF \mathcal{A} AND B
IN SUPPORTING ORIGEN

1. Commentary.

A. \mathcal{A} with B.

Mark	1
Matt.	2
John	0
Luke	22: I = 4; II = 16; III = 2.

B. \mathcal{A} against B.

Mark	1
Matt.	1
John	0
Luke	7: I = 2; II = 5; III = 0.

C. B against \mathcal{A} .

Mark	0
Matt.	0
John	0
Luke	4 : I = 0; II = 3; III = 1.

2. Homilies.

A. \mathcal{A} with B.

Mark	2
Matt.	0
John	0
Luke	12: I = 7; II = 4; III = 1.

B. \mathcal{A} against B.

Mark	0
Matt.	1
John	0
Luke	0

TABLE VI - 2 (continued)

C. B against λ' .

Mark	0
Matt.	1
John	0
Luke	4 : I = 1; II = 3; III = 0.

CHART III

AGREEMENTS AND DISAGREEMENTS OF INDIVIDUAL MSS

1. In Commentary
 - A. Alexandrian Text.
 - B. Caesarean Text.
 - C. Western Text.
 - D. Byzantine Text.

2. In Homilies
 - A. Alexandrian Text.
 - B. Caesarean Text.
 - C. Western Text.
 - D. Byzantine Text.

CHART III

AGREEMENTS AND DISAGREEMENTS OF
INDIVIDUAL MSS

1. Commentary.A. Alexandrian text.

MSS	Mark	Matt.	John	Luke:		
				I	II	III
Ⲁ	2,1,3	3,2,8	0,3,5	6, 6,12	21, 5,12	2, 0, 2
B	1,1,5	2,1,8	0,1,7	4, 4,13	19, 3,17	3, 0, 2
C	3,2,4	1,2,2	0,3,2	3, 7, 5	5, 4, 3	1, 0, 2
L	2,1,3	0,3,6	0,2,4	5, 7,11	18, 5,12	1, 0, 2
Q	. . .	. . .	. . .	0, 1, 0	1, 3, 1	0, 2, 0
T	. . .	. . .	. . .		4, 0, 4	1, 0, 3
W	. . .	. . .	0,0,4	5, 0,12	. . .	. . .
Z		0,0,1				
Δ	2,1,5	0,7,0	0,3,2	0,14, 5	5,11, 1	0, 2, 0
E	. . .	. . .	. . .	4, 4, 4	8, 2, 4	
Ψ	0,0,2			0, 1, 5	3, 3, 2	
33	2,1,2	0,2,4	0,1,1	2, 3, 2	4, 0, 7	0, 0, 0
579	3,2,3		0,0,1	1, 1, 3	8, 0, 4	2, 0, 1
892	1,0,4	0,1,3		1, 1, 1	3, 1, 1	1, 0, 0
1241	0,1,1	0,0,1	0,1,0	0, 1, 3	8, 0, 6	0, 0, 0
bo	3,1,2	2,2,4	0,0,1	4, 4, 6	9, 6, 9	1, 0, 0
sa	2,1,3	3,2,4	0,0,2	1, 0, 4	3, 0, 7	1, 0, 3
Cyr ^{Alex}		0,1,0	0,1,2	1, 2, 3	5, 0, 0	1, 0, 0
Ath		0,0,1		0, 1, 0		
P ⁴				0, 0, 2		
P ⁷⁵			0,4,4	0, 0, 1	18, 1,15	3, 1, 2
P ⁶⁶			0,5,3			

** The figures are given in the orders as follow:

1. Numbers of agreements in Origen's variants from the T. R.
2. Numbers of agreements when both Origen and the T. R. agree each other.
3. Numbers of disagreements when he agrees with the T. R.

CHART III - 1 (continued)

B. Caesarean Text.

MSS	Mark	Matt.	John	Luke:		
				I	II	III
P ⁴⁵	0,1,1		0,0,3		5, 0, 3	
r Fam 1	4,3,1	2,5,4	0,8,0	2,15, 7	16, 9, 3	1, 3, 0
e. Fam 13	2,1,2	0,7,4	0,7,1	2,15, 6	8, 8,10	0, 2, 1
C 28	3,0,3	0,2,1		1, 0, 3	1, 1, 3	
a W	1,1,3	. . .	. . .	. . .	. . .	. . .
s						
θ	2,2,4	0,6,7	0,4,5	3,14, 8	12,10, 7	0, 2, 1
565	6,1,2	1,1,0		3, 0, 5	3, 0, 2	
700	3,1,1	0,3,1	0,0,1	1, 0, 1	7, 0, 3	
N	1,4,1	0,2,1	0,3,2	1, 7, 5	4, 5, 3	0, 1, 0
O				1, 2, 5		
Σ	2,3,1	0,3,3		0, 0, 2		
Φ	0,3,1	0,4,2		0, 0, 2		
157	1,1,0	0,3,1		2, 0, 1	10, 0, 8	0, 0, 0
1071	0,1,3			2, 0, 3	5, 4, 2	
1604		0,1,4		1, 0, 2	7, 0, 2	0, 0, 0
arm	1,0,1	0,3,5	0,1,0	2, 5, 1	14, 4, 6	0, 1, 0
geo	3,0,1	2,2,3		0, 4, 0		
syr ^{pal}	0,0,1	0,0,3		2, 1, 0	8, 1, 4	0, 0, 2
Eus		0,0,4	0,1,0	1, 3, 1	1, 1, 1	1, 0, 1
Cyr ^{Jer}			0,0,1	0, 2, 6	1, 1, 0	1, 0, 0

** The individual members of fam 1 and fam 13 are not listed on this table separately, though they were separately listed and counted on the chart I and II when their readings are different from that of the main body of that family. The numbers listed under "Fam 1," and "Fam 13" are those supported by the entire family or by the majority of that family.

** "0,0,0" should be read that that MS has some disagreement(s) with Origen when he disagrees with the T.R. from which the MS itself differs.

CHART III - 1 (continued)

C. Western Text.

MSS	Mark	Matt.	John	Luke:		
				I	II	III
D	6,1,6	3,1,11	0,5,7	6,11,16	21, 2,31	4, 0, 4
W	1,0,2	(Mk. 1 - 5:30)				
syr ^c		3,1, 5	0,0,1	1, 0, 4	8, 4,12	1, 0, 2
syr ^s	2,1,1	3,1, 6	0,0,3	1, 0, 1	7, 0, 7	0, 0, 1
it	2,0,2	1,1, 2	0,0,1	4, 3, 6	4, 1, 9	0, 0, 0
a	2,1,0	1,0, 2	0,0,2	0, 1, 2	7, 0, 7	0, 1, 0
b	2,0,2	1,0, 3	0,0,2	1, 1, 4	5, 1, 4	0, 1, 1
c	1,0,1	0,0, 3	0,0,2	1, 3, 1	2, 0, 6	2, 0, 3
e	3,0,0	0,0, 1	0,0,3	0, 2, 2	3, 1, 8	1, 1, 1
f	0,1,0	0,1, 1		1, 3, 2	2, 3, 1	0, 1, 1
ff	0,0,2	1,1, 2	0,0,1	0, 0, 1	0, 0, 0	
ff ²	2,0,1,	0,0, 1	0,0,1	1, 1, 1	5, 0, 5	0, 1, 2
i	2,0,2				4, 0, 5	0, 0, 1
k	0,0,2	2,0, 1				
l	0,1,1	1,1, 1	0,0,2	1, 0, 3	6, 0, 4	0, 0, 2
q	1,0,3	0,1, 1	0,0,1	0, 1, 2	6, 4, 2	0, 1, 1
r ²		0,0, 1		1, 0, 0	2, 0, 2	
vg	2,1,2	2,4, 2	0,0,1	2, 7, 6	9, 4, 6	1, 1, 1
Aug	0,0,1	0,0, 3	0,1,0	2, 0, 0		
Clem ^{Alex}		0,2, 2			3, 0, 3	
Cyp		2,0, 2				
Ir		2,0, 0		0, 2, 4,	2, 1, 2	
Tert		0,2, 0	0,0,1	0, 0, 2	5, 2, 0	

** Not all of the individual members of it are listed in this table, though the statistical count of all the individuals was made as far as they appeared in this study.

CHART III - 1 (continued)

D. Byzantine Text.

MSS	Mark	Matt.	John	Luke:		
				I	II	III
A	0,3,1	0,1,0	0,4,3	1,11, 7	3,11, 5	0, 2, 0
E	0,2,0	0,5,2	0,3,0	0, 2, 2	2, 6, 1	0, 0, 0
F	1,2,0	0,3,0	0,1,1	1, 0, 0	0, 0, 0	
G	0,3,0	0,5,0	0,2,1	0, 3, 1	0, 1, 4	0, 0, 0
H	0,3,0	0,3,0	0,2,1	0, 2, 1	0, 6, 4	0, 0, 0
M	1,3,0	0,7,0	0,0,4	1, 2, 2	7, 5, 4	0, 0, 1
P		0,0,1		0, 2, 0	1, 5, 3	0, 0, 1
S	0,2,0	0,8,0	0,3,0	0, 3, 1	2, 6, 1	0, 0, 0
U	1,3,0	0,7,1	0,3,1	0, 2, 3	6, 6, 1	0, 0, 0
V	0,3,0	0,6,1		0, 2, 2	3, 6, 0	0, 0, 0
W	(Lk. 8:13ff)	. . . . .	. . . . .	. . . . .	9, 2, 2	0, 0, 0
Y	0,3,1	0,3,0		0, 0, 1		
Γ	0,4,0	0,7,0	0,2,4	2,15, 4	8,13, 3	0, 2, 0
Α			0,4,3	0,15, 1	9,12, 3	0, 2, 1
Ω	1,2,0	0,4,0		1, 0, 0	1, 0, 1	
Fam Π		0,10,0	0,5,1	3,14, 6	7,11, 3	0, 1, 1
	Π	1,4,1				
	K	1,3,1		0, 2, 2	1, 3, 0	
go	0,0,0	0,1,1		1, 4, 2	2, 0, 2	

** The individual members of the fam Π are not listed on this table separately, though they were separately listed and counted on the chart I and II when their readings are different from that of the main body of that family.

CHART III (continued)

2. Homilies.A. Alexandrian Text.

MSS	Mark	Matt.	John	Luke:		
				I	II	III
A	2,0,0	1,0,2		7, 6, 4	4, 0, 0	1, 0, 0
B	2,0,0	1,0,3		8, 2, 9	7, 0, 1	1, 0, 0
C	2,0,0	0,0,1		1, 7, 2	0, 0, 0	
L	2,0,0	1,1,0		6, 5, 9	3, 0, 0	0, 0, 0
T						1, 0, 0
W	(Luke 1 - 8:12; John)			7, 1, 11		
Z		0,0,1				
	2,0,1	0,0,1	0,0,1	4, 7, 1	0, 0, 0	0, 0, 0
				3, 4, 1	2, 0, 0	
	2,0,0			2, 0, 2	3, 0, 0	
33	1,0,0	0,1,1		3, 0, 2	1, 0, 1	
579	1,0,2		0,0,1	1, 0, 5	1, 0, 1	
892	1,0,0	0,1,1	0,0,1	0, 0, 1	2, 0, 0	
1241		0,1,0	0,0,1	0, 0, 4	1, 0, 0	
1342	1,0,1					
bo	2,0,0	1,0,2	2,2,7	3, 0, 0		
sa	1,0,0	1,1,0		0, 0, 6	1, 0, 0	
Ath			0,0,1	1, 0, 0		
Cyr ^{Alex}				3, 1, 1		1, 0, 0
P ¹		0,0,1				
P ⁴				0, 0, 4		
P ⁶⁶			0,0,2			
P ⁷⁵			0,0,1		3, 0, 0	1, 0, 0

CHART III - 2 (continued)

B. Caesarean Text.

MSS	Mark	Matt.	John	Luke:	II	III
				I		
p ⁴⁵					3, 0, 0	
r Fam 1	0,2,1	0,0,2		4,11, 4	3, 0, 1	
e Fam 13		0,1,0		4, 9, 2	0, 0, 2	
C a 28	1,0,0	0,1,0		4, 0, 0	1, 0, 1	
s W	1,0,0	. . .	. . .	. . . .	. . . .	. . . . .
C	0,2,1	0,0,1		5, 8, 4	2, 0, 0,	0, 0, 0
a 565	0,0,0			4, 0, 2		
e 700	0,0,0	0,1,0		2, 0, 1		
s						
N				1, 4, 2	1, 1, 0	
O				0, 1, 0		
	0,0,0	0,0,2		1, 0, 0	1, 0, 0	
	1,0,0	0,0,1		1, 0, 0		
157	1,0,0	0,1,1		1, 0, 2	0, 0, 1	
1071	0,0,0		0,0,1	3, 0, 2	2, 0, 1	
1604		0,0,1		2, 0, 1	2, 0, 0	
arm	0,0,0	0,1,0	0,0,1	1, 5, 0	3, 0, 0	
geo	1,0,0	0,1,0				
syr ^{pal}		1,0,0		2, 0, 0	2, 0, 0	
Cyr ^{Jer}				1, 1, 0	1, 0, 0	
Eus		0,0,2		4, 2, 1		2, 0, 0

**The individual members of fam 1 and fam 13 are not listed on this table separately, though they were separately listed and counted on the charts I and II when their readings are different from that of the main body of that family. The numbers listed under "Fam 1," and "Fam 13" are those supported by the entire family or by the majority of that family.

CHART III - 2 (continued)

C. Western Text.

MSS	Mark	Matt.	John	Luke:		
				I	II	III
D	1,0,1	0,0,1	0,0,1	13, 7, 10	3, 0, 0	2, 0, 0
syr ^c		2,1,0		0, 1, 3	4, 0, 1	1, 0, 0
syr ^s	0,0,0	2,1,0	0,0,1	0, 0, 4	3, 0, 1	
it		0,1,0	0,0,1	2, 2, 1	3, 0, 0	
a	0,0,0			1, 0, 1	1, 0, 0	1, 0, 0
b	0,0,0			1, 1, 2		
c	1,0,0	1,0,0		1, 1, 1	2, 0, 1	
e				0, 0, 1	1, 0, 0	1, 0, 0
f				0, 1, 3	1, 0, 0	
ff ²	0,0,0	2,0,0		1, 1, 2	2, 0, 1	
i	0,0,0				1, 0, 1	1, 0, 0
k	2,0,0	1,0,0				
l	0,0,0			1, 1, 1	2, 0, 0	1, 0, 0
q	1,0,0	1,0,0		0, 1, 2	1, 0, 1	1, 0, 0
r	1,0,0			2, 0, 2		
vg	0,0,0	1,1,0		1, 6, 0	1, 0, 0	
Aug		0,1,0				
Clem ^{Alex}	(None)					
Cyp				0, 0, 1		
Ir		1,1,0		1, 2, 2		
Tert		1,0,0		0, 0, 0	1, 0, 1	

** Not all of the individual members of it are listed in this table, though the statistical count of all the individuals was made as far as they appeared in this study.

CHART III - 2 (continued)

D. Byzantine Text.

MSS	Mark	Matt.	John	Luke:		
				I	II	III
A	0,0,1			4, 7, 3	0, 0, 2	0, 0, 0
E	1,0,0	0,1,0		3, 0, 1	0, 0, 1	
F	1,0,0			1, 1, 0	1, 0, 1	
G	0,0,0			3, 0, 1	0, 0, 1	
H	1,0,0	1,0,0		3, 0, 1	0, 0, 1	
M	0,0,0	0,1,0		2, 0, 0	0, 0, 1	
P		0,0,1		1, 0, 0		0, 0, 0
S	1,0,0	0,0,1		1, 0, 0	1, 0, 1	
U	1,0,0	1,1,0		3, 0, 1	1, 0, 1	
V	1,0,0	0,1,1		0, 0, 1	0, 0, 2	
W (Matt.; Luke 8:13ff)		0,0,1			2, 0, 0	1, 0, 0
Y	1,0,0					
Γ	1,0,0	0,1,1		2, 7, 2	0, 0, 1	0, 0, 0
Λ				4, 7, 1	1, 0, 1	0, 0, 0
Ω	1,0,0			0, 0, 0	0, 0, 1	
Fam Π		0,1,0		4,11, 2	3, 0, 2	
Π	0,0,0					
K	0,0,0			1, 0, 0	0, 0, 0	
go	1,0,0			3, 2, 0		

CHART III (continued)

3. Main unclassified MSS.

MSS	Commentary:				Homilies:		
	Luke	Matt.	Mark	John	Luke	Matt.	Mark
	1, 6, 2		1,0,0	0,1,0	2,1,2		
B ^c	1, 2, 1			0,2,0	0,1,0		
C ^c	0, 2, 1		1,0,0	0,0,1			0,0,0
R	2, 7, 4				3,2,1		
X	8,18,11	0,3,1	0,3,1	0,0,5	2,3,3		1,0,0
W ^c	2, 5, 2		0,1,0		0,3,0		
aeth	5, 9, 9	1,1,3	1,0,1	0,0,1	2,2,1		
syr ^h	0,12, 6	0,3,1	1,1,1		0,3,3	0,0,2	
syr ^{hmg}	3, 1, 3				0,0,1		
syr ^D	4, 8,11	0,5,2	1,1,2	0,0,1	0,3,5		1,0,0

4. Jerusalem-Colophon MSS

262	1, 0, 0	1,0,0	0,1,0	0,0,3		0,0,1
300	1, 0, 1				1,0,0	

5. MSS of the fam 1424.

1424	3, 1, 4	0,0,2			0,0,1
71	1, 1, 2		0,1,2	1,0,1	
115			0,1,0		
179			1,0,1		
185				0,0,1	
267	1, 0, 1	0,0,1	0,0,1	0,0,1	
349	1, 0, 0	0,0,1	0,0,1	1,0,0	

** Among the Jerusalem-colophon MSS, the MSS 164, 215, 376, 428, 686, and 718 did not appear in this study.

CHART III - 5 (continued)

MSS	Commentary:			Homilies:			
	Luke	Matt.	Mark	John	Luke	Matt.	Mark
517	1, 0, 0	0,0,2	3,0,1		1,0,0	0,0,1	1,0,0
659	2, 1, 0	0,0,1			1,0,0		
692	1, 0, 0		0,0,1				1,0,1
945	1, 0, 2	0,0,1	1,1,1	0,0,1			
954	2, 0, 1	0,0,2			1,0,1	0,0,1	
990	4, 0, 4				5,0,2		
1010				0,0,1			
1188	2, 0, 0			0,0,2	1,0,0		
1194	6, 0, 2		0,0,1		0,0,1		
1207	2, 0, 3	0,0,0	1,0,0	0,0,1	2,0,0		
1223	1, 0, 2	0,0,1	1,1,2		1,0,2		
1293							(John: 0,0)
1391		0,0,1					
1606	0, 0, 3	0,0,1	0,1,0		0,0,0		
1675	2, 1, 1	1,0,2			3,0,2		

*** Among the family 1424, the MSS 7, 27, 160, 827, 1082, 1402, and 2191 did not appear in this study,

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